

# Toward the Directions of Environmental Analysis Study of the 88-Direction Method of Gemancy

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## ABSTRACT

Geomancy(風水, Fengshui in Chinese) is a geographic idea of the Orient that studies a piece of land(a site) to pursue the healthier and more comfortable life for people seeking a harmony with nature, and also, a practical science.

Among the theoretical systems of the traditional geomancy handed down by the scriptures, the compass school(理氣論) makes researches into mountains, winds, the currents and amount of water circulation by using luo-pan(羅盤) for finding spot(穴), and it has been considered that it is the objective and logical analysis system of natural environment of selecting a good site by dividing the vitality of the ground into 12 levels of natural circulation principles and judging its direction by means of 88-direction method.

In this context, researcher optimized the logic of 88-direction method by the 12-circulation system(胞胎法) of the compass school on the basis of directional theory, then after, using GIS analytical tool, researcher performed comparative analysis between the results from land suitability analysis of the subject site and the resulting value of the directional method in geomancy. The results therefrom indicated that more flexible directions and site could be chosen by applying 88-direction method.

For the future research, it is required to apply wider variety of variables to the field study and more careful review of the case study with a focus on the 88-direction method.

*Key Words: Fengshui, 88-aspect Method, The Compass School, Environmental Analysis*

## 1. Introduction

Fengshui makes researches into circulation of winds and water, formation of the ground, and its geological condition based on the doctrine of the five natural elements of the positive and negative(陰陽五行論), as a geographic idea of the Orient for good sites where people, animals and plants can exist more healthily and comfortably in nature, and as a practical science selecting a good site by understanding various influences of natural elements(the quality of soil, sunshine, climate, the direction of the wind, waterways, landscape, etc.) on living things.

The theoretical system of the classic fengshui started from 'Chungogyong(青烏經)' by Chungoja(青烏子: in the Han(韓) dynasty of China), and the technique and aspect me-

thods of the fengshui compass school were explained concretely in 'Janggyeong(葬經)' by Bak Gwak(郭璞), 'Chungnang-gyeong(青囊經)' by Gyun-song Yang(楊筠松), and 'Giriogyeol(地理誤決)' by Jeong-dong Cho and Okjeoci(趙廷棟 玉材氏).

The theoretical system of the classic fengshui handed down by the scriptures has two kinds of theories - the Landscape school(形氣論) looking for spot(穴)<sup>1)</sup> by regarding as the eye of a person the physical aspect(向)<sup>2)</sup> of a mountain or a beautiful view from a mountain top, and the Compass School(理氣論) looking for spot and finding aspect by means of luo pan(羅盤).

The compass school has a considerably different theoretical system from the landscape school; therefore, as the characteristics of environment-analytic & directional theory, it makes a research into the currents and amount of the wind and

water for looking for spot by using luo pan according to the direction of stretching drain, the direction of getting yangchi (陽氣)<sup>3)</sup>, the direction of yangchi draining, and the direction of surrounding mountains, and divides the vitality of the ground into 12 levels, and judges the ground by 88-aspect method(88向法) for finding whether it is good or not.

On the other hand, fengshui has been downgraded as witchcraft or magic for personal good luck and happiness or future generations' favorable change in fortune. Also, researches into the classic fengshui scriptures, because of their very difficult description system and condensed logic, have been extremely limitedly known to the world, and positive researches related

with the classic compass school have little been performed.

In this context, the study has inquired into the aspect method and technique of the fengshui compass school handed down by the scriptures, and seen whether or not they are logical analysis system of environment available in the whole environment planning field, including landscape architecture, so that these research results may provide sound geographical information for analysis of natural environment.

## II. Materials and Methods

### 1. Examination of the Literature on the Fengshui Compass School

The subjects of old literature for analysis are the Chinese fengshui classics, namely, 'Chungogyong(青烏經)', 'Janggyeong(葬經)', 'Chungnanggyeong(青囊經)' and 'Giriogyed(地理誤決)'. The study compared and analyzed their translations and original texts, and then adopted the contents exactly containing what the original texts mean. The recent publications, focused on the reinterpretations or translations of the classic fengshui compass school were 'Fengshui in a Nutshell' by Je-hee Go, 'Orthodox Theory & Approach in Fengshui' by Se-bok Lee and Woo-yung Lee, '100 Fengshui' by Oriental books Co., and 'Practical Applications of Fengshui' and 'Water Fengshui for Wealth' by Lillian Too. The study analyzed them focused on the scientific interpretation and the objective description based on the classics rather than the authors' subjective interpretation.

The analytical method of literature arranged the basic conceptions and techniques of the compass school, and selected and systemized just the objective geographic information judged as useful for analysis of natural environment.

Particularly, the study compared the principle of dividing the vitality of the ground into 12 levels of natural circulation principles with the 88-aspect method of the compass school selecting a good aspect and site.

### 2. The Application Case of the GIS-aided Fengshui Aspect Method

The study selected as the subject of the case application the land of 1,699,000 square meters adjoining Chunghyo-dong in the Mt. Songhwa area(Gyeongju National Park) in Gyeongju City, the Republic of Korea, and used GIS Version 9.0 and

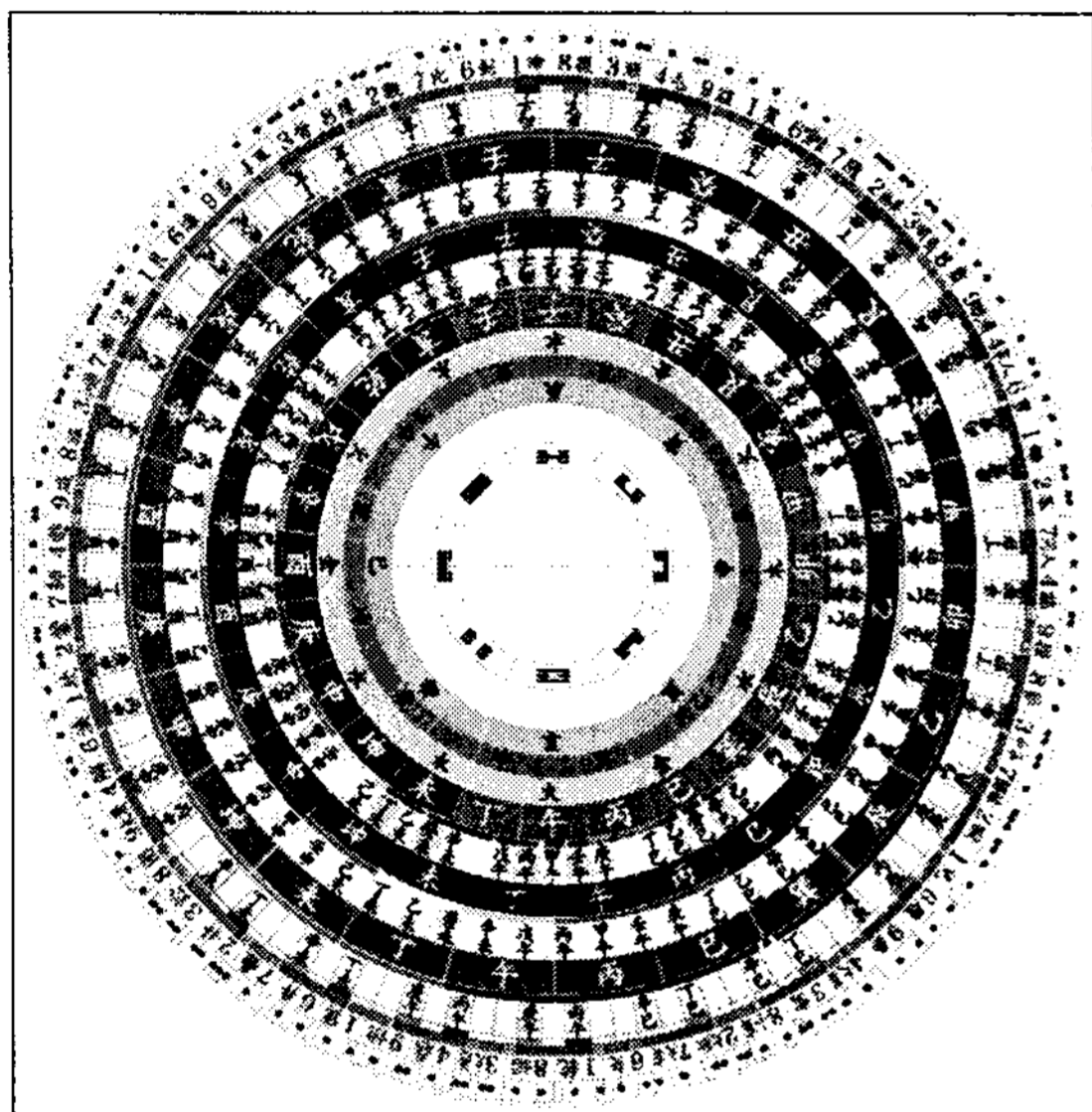


Figure 1. Traditional 9-layered Luo-pan

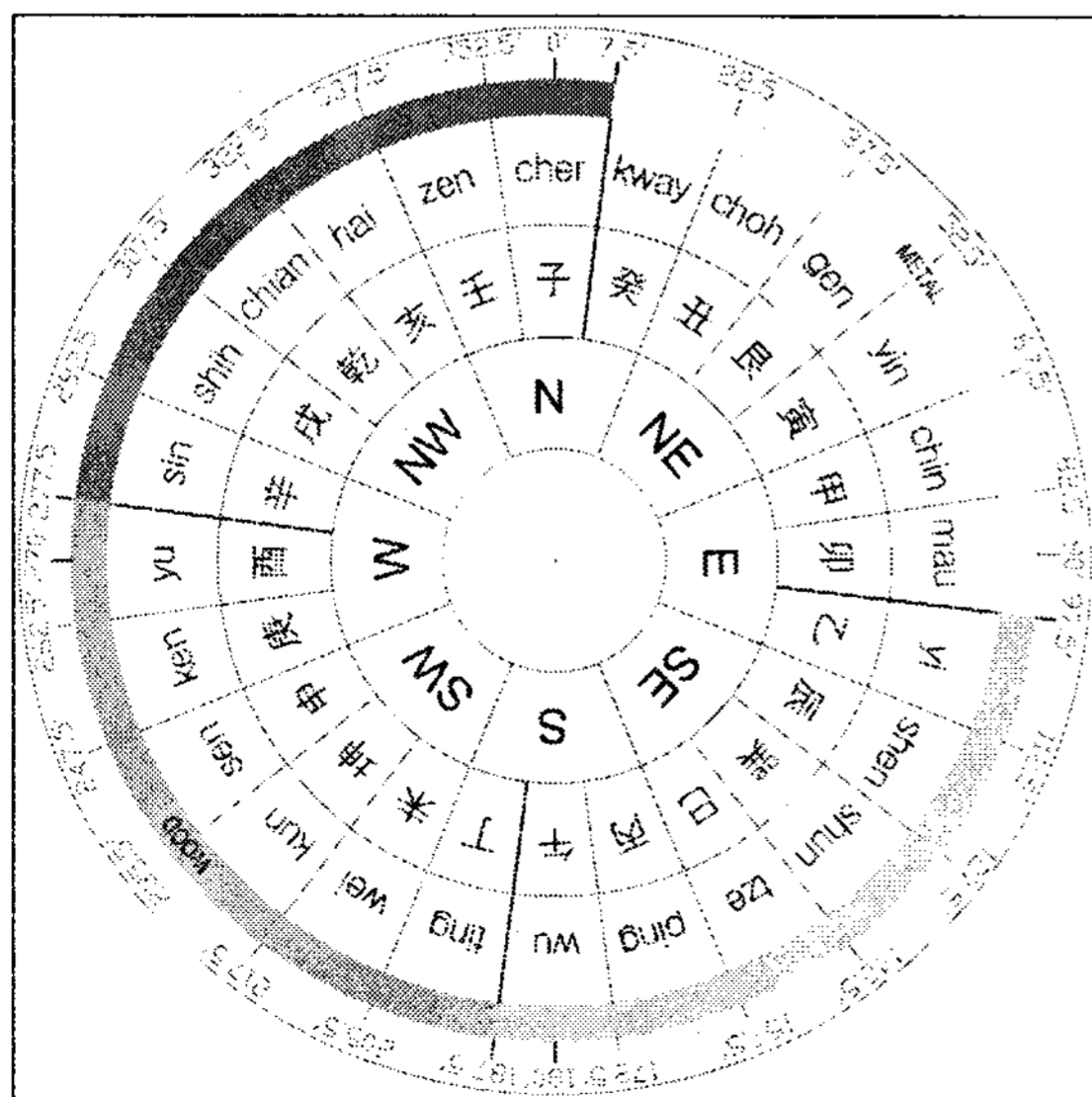


Figure 2. Easily-recomposed Luo-pan

ARC VIEW version 3.3 for analysis of spatial data and construction of GIS database based on the 1:5,000 digital map of National Geographic Information Institute.

Land suitability analysis was performed just about analysis of aspect, and elevation and slope related with topography of natural environment elements. Analysis of elevation used above-the-sea-level elevation input in the topographical map, and was graded under 100meters, 100 to 150meters, 151 to 200meters, and over 200meters.

Slope was divided into 4 grades- 0~20%, 21~40%, 41~60%, and over 60%, and in case of aspect, N/NE is the first, E/NW the second, W/NE the third, and N/NW the fourth grade.

Analysis of the aspect of fengshui drew dragon(龍)<sup>4)</sup> on the topographical map(scale1/5,000) and used luo pan, and reclassified, by analysis tool, the value of the azimuth into which due-saeng-aspect(正生向) was converted(kunsen(坤申): 217.5~247.5°, chianhai(乾亥): 307.5~337.5°, genyin(艮寅): 37.5~67.5°, shuntze(巽巳): 127.5~157.5°) when there were the myo-pha(墓破) of each landform(局)<sup>5)</sup> and usunsu(右旋水)<sup>6)</sup>.

Operation of the topographical-analysis results and the fengshui-aspect-method overlay map was performed by the map calculator of analysis tool.

### III. Results and Discussion

#### 1. Selection of 4 Landform and 12 Levels of Nature Circulation Principles

The vitality of the ground was first decided by landform, and divided into 4 landform, namely, water landform(水局), wood landform(木局), fire landform(火局), and metal landform(金局), except earth(土) of neutral nature according to five natural elements.

Decision on landform was analyzed into pha(破)<sup>7)</sup>, the direction of yangchi(陽氣) draining for the last time from the standpoint of spot.

As for azimuth according to landform, by the luo pan of Figure 2, pha is wood landform(木局) if it is in the southwest, namely, tingwei(丁未), kunsen(坤申), and kenyu(庚酉); pha is fire landform(火局) if it is in the northwest, namely, sinshih(辛戌), chianhai(乾亥), and zencher(壬子); pha is metal landform(金局) if it is in the northeast, namely, kwaychoh(癸丑), genyin(艮寅), and chinmau(甲卯); finally, pha is water landform if it is in the southeast, namely, yishen(乙辰), shuntze(巽巳), and pingwu(丙午).

As in Table1, according to landform, the vitality of the ground is divided into 12 levels, jeol(絶) and tae(胎) has no

Table 1. 12-Circulation method of the compass school of Fengshui

Landform (局)	Pha (破)	Cosmic forces (陰陽)	12-Circulation method(12胞胎法)											
			Saeng (生)	Yok (浴)	Dae (帶)	Gwan (官)	Wang (旺)	Soe (衰)	Byeong (病)	Sa (死)	Myo (墓)	Jeol (絶)	Tae (胎)	Yeng (養)
Water Landform (水局)	Yishen Shuntze Pingwu	Aspect (向)	Kun sen	Ken yu	Sin shih	Chian hai	Zen cher	Kway choh	Gen yin	Chinmau	Yi shen	Shun tze	Ping wu	Ting wei
		Dragon (龍)	Zen cher	Chian hai	Sin shih	Ken yu	Kun sen	Ting wei	Ping wu	Shun tze	Yi shen	Chin mau	Gen yin	Kway choh
Wood Landform (木局)	Tingwei Kunsen Kenyu	Aspect (向)	Chian hai	Zen cher	Kway choh	Gen yin	Chin mau	Yi shen	Shu ntze	Ping wu	Ting wei	Kun sen	Ken yu	Sin shih
		Dragon (龍)	Chin mau	Gen yin	Kway choh	Zen cher	Chian hai	Sin shih	Ken yu	Kun sen	Ting wei	Ping wu	Shun tze	Yi shen
Fire Landform (火局)	Sinshih Chianhai Zencher	Aspect (向)	Gen yin	Chin mau	Yi shen	Shun tze	Ping wu	Ting wei	Kun sen	Ken yu	Sin shih	Chian hai	Zen cher	Kway choh
		Dragon (龍)	Ping wu	Shun tze	Yi shen	Chin mau	Gen yin	Kway choh	Zen cher	Chia nhai	Sin shih	Ken yu	Kun sen	Ting wei
Metal Landform (金局)	Kwaychoh Genyin chinmau	Aspect (向)	Shun tze	Ping wu	Ting wei	Kun sen	Ken yu	Sin shih	Chian hai	Zen cher	Kway choh	Gen yin	Chin mau	Yi shen
		Dragon (龍)	Ken yu	Kun sen	Ting wei	Ping wu	Shun tze	Yi shen	Chin mau	Gen yin	Kway choh	Zen cher	Chian hai	Sin shih

vitality; yeng(養) and gwan(官) has just a little vitality; saeng(生) and dae(帶) and wang(旺) has a great deal of vitality. Soe(衰), byeong(病), sa(死), myo(墓) has no vitality; yok(浴) has water veins in the ground or is filled with water. Therefore, from the viewpoint of the fengshui compass school, the most propitious land is in saeng(生), dae(帶), wang(旺), and the second most propitious is in yeng(養) and gwan(官).

## 2. The Principles and Azimuth Theory of the Most Suitable 88-Aspect Method

The vitality of the ground differs according to the azimuth of yangchi(陽氣) coming in and draining which changes to topographical and geological features, not according to the shape of the ground or the azimuth of its stretching.

This, according to 12-Circulation method(12胞胎法), had myo(墓) as a basic point; therefore, the myo of water landform is yishen(乙辰), the myo of wood landform is tingwei(丁未), the myo of fire landform is sinshih(辛戌), the myo of metal landform is kwaychoh(癸丑).

According the azimuth of pha and the current of yangchi, jwa aspect(坐向)<sup>8)</sup> is divided by 88-aspect method, and as for yinchi(陰氣)<sup>9)</sup>, the azimuth of its good or bad changes according its aspect(向), not stops.

As in Table 2, the current of yangchi is divided into usunsu(右旋水) and jwasunsu(左旋水)<sup>10)</sup>, and if pha is the myo-pha(墓破) of each landform and usunsu, it has due saeng aspect(正生向), whereas if pha is the myo-pha of each landform and jwasunsu, it has due wang aspect(正旺向). If pha is the jeol-pha(絕破) of each landform and usunsu, it has due yang

Table 2. The Core Technique of 88-aspect Method of the Fengshui Compass School

Landform(局)	Pha(破)	Flowing forces(生氣)	Dragon(龍)	Due aspect(正向)	Aspect(干支向)	Azimuth(方位)
Water Landform(水局)	Myo-pha(墓破)	Usunsu(右旋水)	saeng, yeng	due saeng(正生向)	kunsen(坤申)	217.5~247.5
		Jwasunsu(左旋水)	wang, gwan	due wang(正旺向)	zencher(壬子)	337.5~7.5
	Jeol-pha(絕破)	Usunsu(右旋水)	seang, yeng	due yeng(正養向)	tingwei(丁未)	187.5~217.5
		Jwasunsu(左旋水)	dae, gwan, wang	due myo(正墓向)	yishen(乙辰)	97.5~127.5
	Tae-pha(胎破)	Usunsu(右旋水)	yeng	tae(胎向)	ping(丙)	157.5~172.5
		Jwasunsu(左旋水)	dae, gwan, wang, soe	soe(衰向)	kway(癸)	7.5~22.5
Wood Landform(木局)	Myo-pha(墓破)	Usunsu(右旋水)	saeng, yeng	due saeng(正生向)	chianhai(乾亥)	307.5~337.5
		Jwasunsu(左旋水)	wang, gwan	due wang(正旺向)	chinmau(甲卯)	67.5~97.5
	Jeol-pha(絕破)	Usunsu(右旋水)	seang, yeng	due yeng(正養向)	sinshih(辛戌)	277.5~307.5
		Jwasunsu(左旋水)	dae, gwan, wang	due myo(正墓向)	tingwei(丁未)	187.5~217.5
	Tae-pha(胎破)	Usunsu(右旋水)	yeng	tae(胎向)	ken(庚)	247.5~262.5
		Jwasunsu(左旋水)	dae, gwan, wang, soe	soe(衰向)	yi(乙)	97.5~112.5
Fire Landform(火局)	Myo-pha(墓破)	Usunsu(右旋水)	saeng, yeng	due saeng(正生向)	genyin(艮寅)	37.5~67.5
		Jwasunsu(左旋水)	wang, gwan	due wang(正旺向)	pingwu(丙午)	157.5~187.5
	Jeol-pha(絕破)	Usunsu(右旋水)	seang, yeng	due yeng(正養向)	kwaychoh(癸丑)	7.5~37.5
		Jwasunsu(左旋水)	dae, gwan, wang	due myo(正墓向)	sinshih(辛戌)	277.5~307.5
	Tae-pha(胎破)	Usunsu(右旋水)	yeng	tae(胎向)	zen(壬)	337.5~352.5
		Jwasunsu(左旋水)	dae, gwan, wang, soe	soe(衰向)	ting(丁)	187.5~205.5
Metal Landform(金局)	Myo-pha(墓破)	Usunsu(右旋水)	saeng, yeng	due saeng(正生向)	shuntze(巽巳)	127.5~157.5
		Jwasunsu(左旋水)	wang, gwan	due wang(正旺向)	kenyu(庚酉)	247.5~277.5
	Jeol-pha(絕破)	Usunsu(右旋水)	seang, yeng	due yeng(正養向)	yishen(乙辰)	97.5~127.5
		Jwasunsu(左旋水)	dae, gwan, wang	due myo(正墓向)	kwaychoh(癸丑)	7.5~37.5
	Tae-pha(胎破)	Usunsu(右旋水)	yeng	tae(胎向)	chin(甲)	67.5~82.5
		Jwasunsu(左旋水)	dae, gwan, wang, soe	soe(衰向)	sin(辛)	277.5~292.5

aspect(正養向), while if it is jwasunsu, it has due myo aspect (正墓向). If tae-pha(胎破) is usunsu, it has tae aspect(胎向), whereas if it is jwasunsu it has soe aspect(衰向). And it is analyzed that they are the right method of 88-aspect method.

The azimuth of pha decides the azimuth of stretching dragon and jwa aspect; therefore, the optimum aspect, when each landform is myo-pha and usunsu, is due saeng aspect(正生向), the most excellent jwa aspect: kunsen, chianhai, genyin, and shuntze.

### 3. Comparison and Analysis of the GIS-aided Fengshui Aspect Method

88-aspect method of the fengshui compass school measures the azimuth of sugu(水口)<sup>11)</sup> and the direction of stretching dragon by means of luo pan; therefore, it is the logic of 3 elements(dragon, sugu, aspect) selecting the optimum aspect.

But as for topographical analysis, 88-aspect method just analyzed the myo-pha of each landform when the azimuth of sugu is usunsu, without considering the direction of dragon.

This is based on the judgment that the myo-pha of each

landform is right data for investigating the aspect methods of the compass school from the standpoint of the optimum aspect method.

The results of aspect analysis by fengshui aspect method (Figure 4) and the results of aspect analysis by 8 azimuth, when compared, were found to be comparatively similar. However, in case of analysis of aspect by fengshui aspect method, because of aspect toward over 40% of rapid slope or high elevation, unnecessary analysis results of unavailable part turned out to be comparatively small, which was judged as a little clearer results.

As a result of grading the elevation and slope and aspect analysis of the case subject by using overlay map of topographical analysis, the first-grade area(Figure 5) was turned out to be 17,100m<sup>2</sup>, about 1% of the whole area.

In aspect analysis of the fengshui aspect method, as a result of overlapping the first and the second grade of the land suitability grade with as a center the due saeng aspect (正生向) of water landform(kunsen aspect) and the due saeng aspect of metal landform(shuntze aspect), the final first grade had difference with the case not considering the feng-

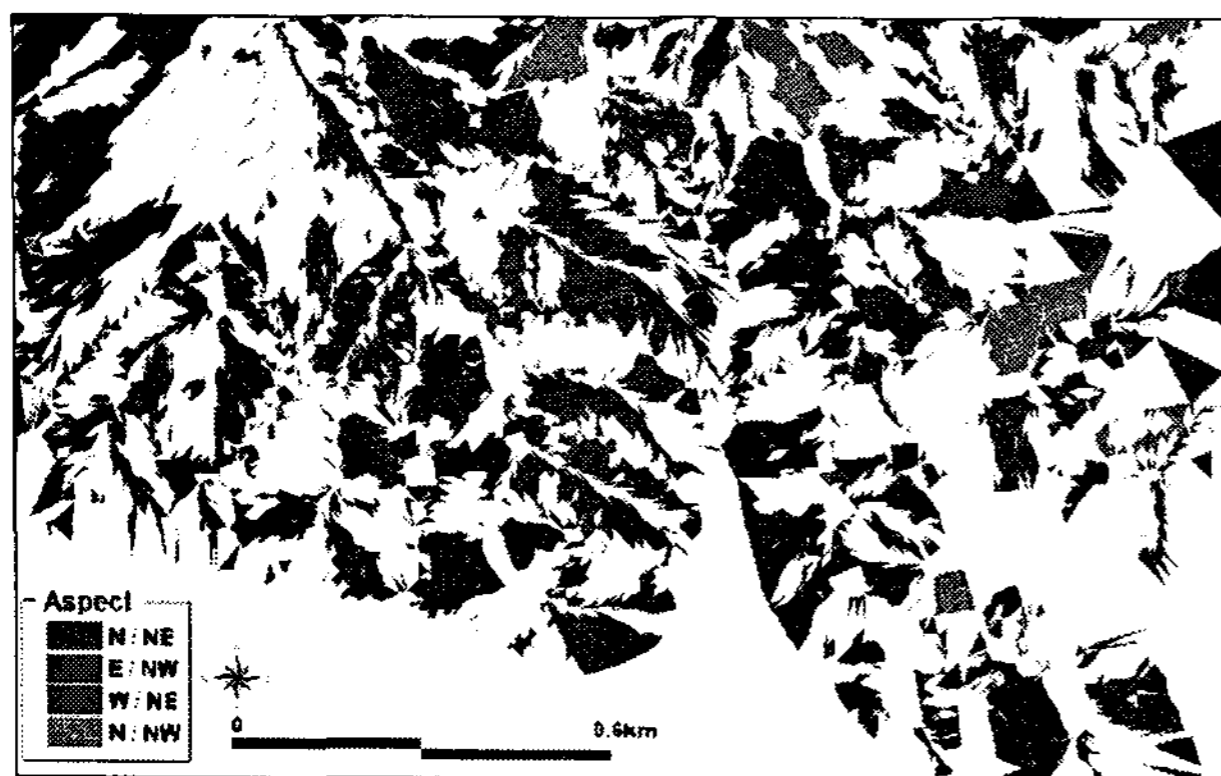


Figure 3. Aspect analysis

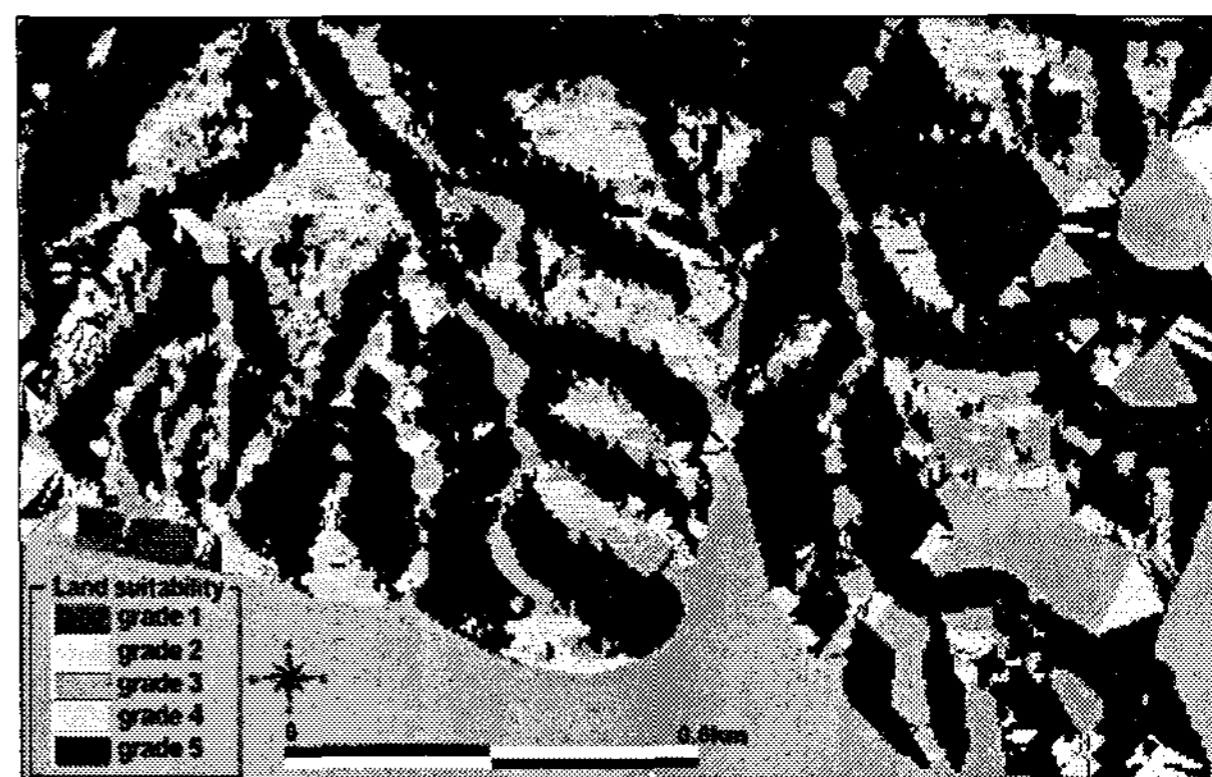


Figure 5. Land suitability analysis

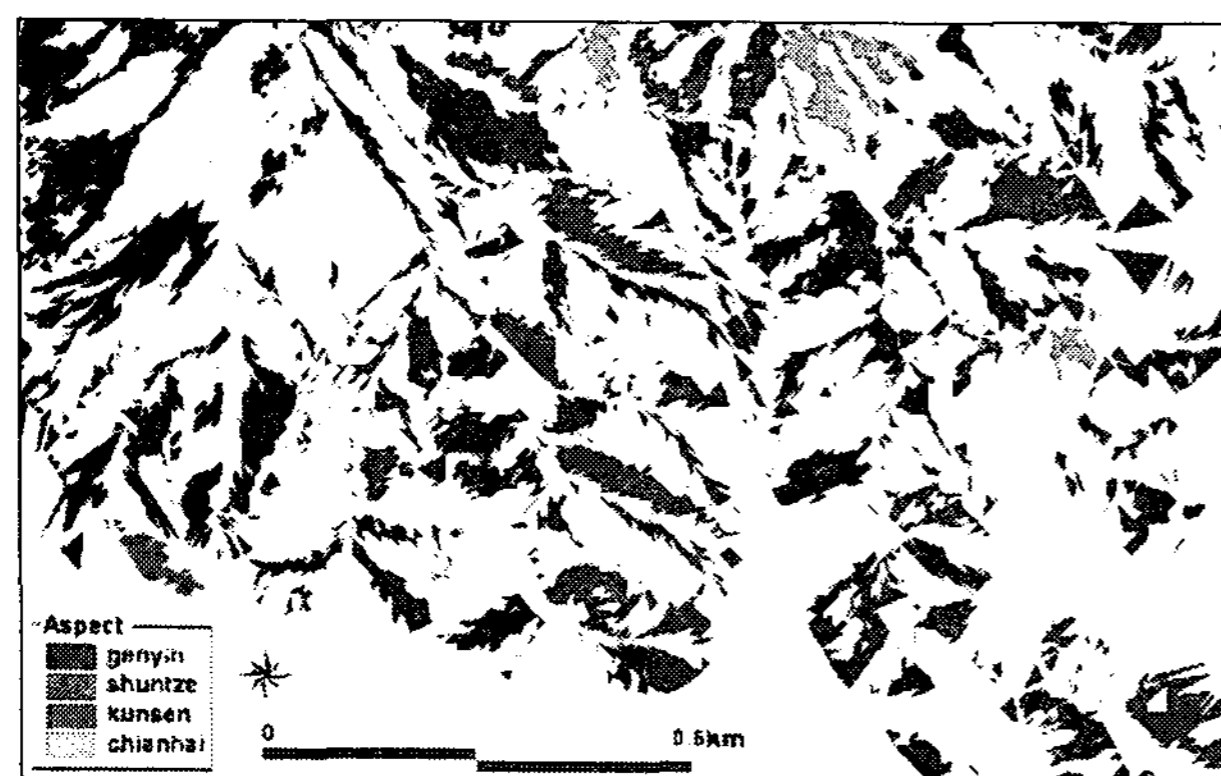


Figure 4. Aspect analysis of Fengshui

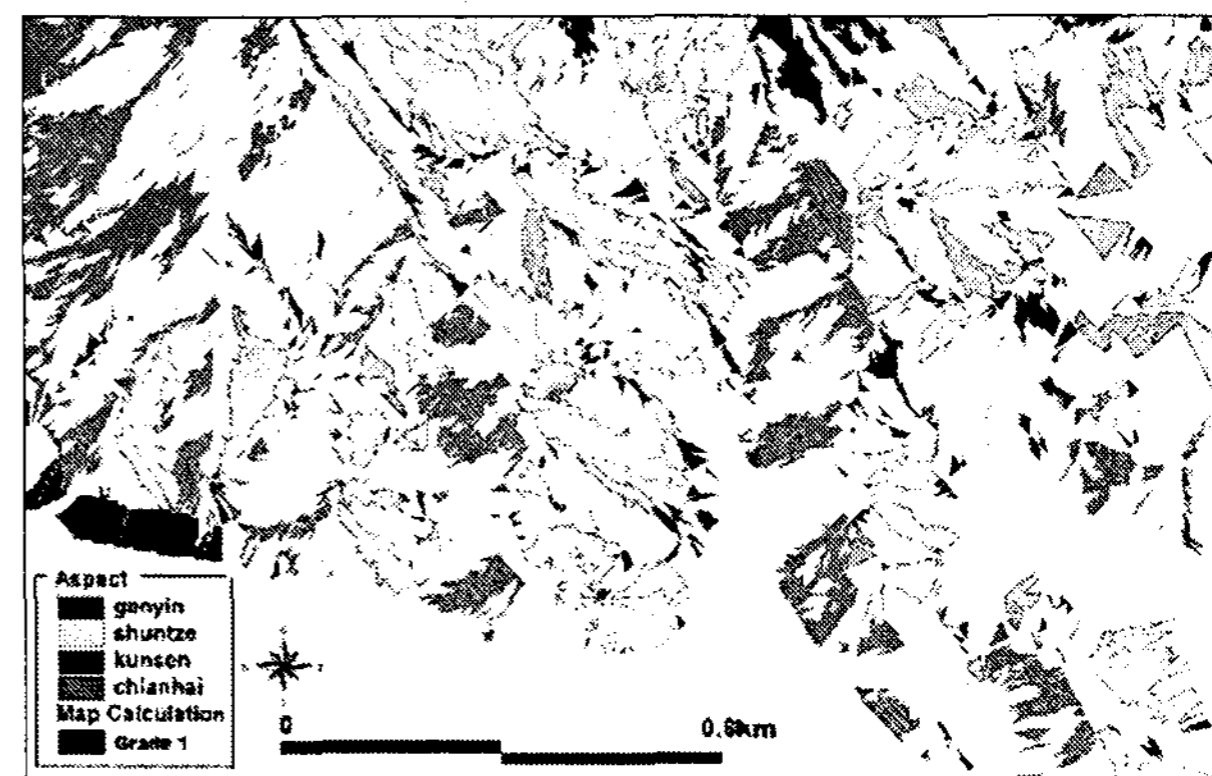


Figure 6. Land suitability analysis with Fengshui

shui aspect, and was 29,000m<sup>2</sup>, about 1.7% of the whole area.

## IV. Conclusions

The compass school looks into the movement mechanism of yinchi(陰氣) and divides the vital energy(生氣)<sup>12)</sup> of dragon into 12 levels for distinguishing good luck from ill luck, and has the excellent logic system of aspect method selecting the best of the yangchi(陽氣) around; therefore, when it is introduced in analysis of natural environment, it is judged that it can produce useful results.

As for 88-aspect method of the fengshui compass school, the most propitious land is saeng, dae, and wang. jwa aspect and the azimuth of stretching dragon is decided according to the azimuth of pha(破), the optimum aspect is myo-pha in each landform, and in case of usunsu, the optimum is kunsen, chianhai, genyin, and shuntze. The modern application of this 88-aspect method has the wisdom that it makes the best natural environment planned even in the worst environment of location, so it is thought that it can offer excellent geographic information for environmental restoration planning or land suitability analysis.

As a result of comparing and analyzing the results of land suitability analysis of the case subject and the results of fengshui aspect method of the case subject, it was analogized that a good aspect and site can be found by adding aspect method of the fengshui compass school as a land suitability analysis factor.

On the other hand, the study was focused on inquiry into the possibility of environment-analytical practice and application of the aspect method and the logic system of the compass school, and as environment-analytic verification by 88-aspect method should be studied considerably from another

viewpoint, analysis of the case was performed with pilot test emphasized. Therefore, the future task of research is various application of the aspect method and close case analysis.

## Appendices

1. The point having the maximum vitality of the ideal points.
2. The azimuth selecting the optimum from yangchi(陽氣).
3. The vitality flowing over the ground and influencing the growth and fruition of all things.
4. Mountain range: range of mountains stretching to spot(穴).
5. The cosmos being a natural situation surrounding spot.
6. The case of water flowing from the right to the left.
7. Measuring by luo-pan(羅盤) the place where water drains.
8. The most desirable aspect of laying a death person by fengshui(風水).
9. The vitality kept alive the ground and managing the birth of all things.
10. The case of water flowing from the left to the right.
11. The last point where water drain from the standpoint of spot.
12. Multiple energies changing the cosmos and nature, and creating and growing all things under the sun.

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