

# The Influence of Feng Shui Directions on the Human Body: Using AcuGraph as a Means of Measurement

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*Abstract: There are various principles and patterns that have been established in traditional societies. These patterns have been established based on experiences of generations dealing with the environment and how it affects the well-being of the users. It is believed in Feng Shui that architecture has a direct influence on the physical and psychological health of the users due to its effect on the energy field surrounding the body. Feng Shui, which literally translates to “wind-water,” is the intuitive ancient art of understanding the energy of elements and directions. Although the existence of this energy field is scientifically proven, it is not widely discussed in the field of architecture. Therefore, the application and effectiveness of Feng Shui guidelines remains debatable. A study was conducted to validate the guidelines relating to the auspiciousness of the four main directions of Feng Shui where the size of the energy field surrounding the body was measured using AcuGraph and Pranic Scanning. It is hoped that the findings from this study will enhance the knowledge in the discipline of architecture.*

*Keywords: Feng Shui, Directions, Traditional Sciences of Architecture*

## Introduction

For several centuries people have believed that architecture has a direct influence on the physical and psychological health of the users (Kumar 2005; Eliade and Trask 1968; Day 2004; Oliver 1987). Therefore, many rules and patterns were established in traditional societies based on the experiences of generations dealing with the built space throughout history. These rules and patterns were introduced as a set of guidelines in architecture (Rapoport 1969; Oliver 1997; Kumar 2005). In these guidelines, the forces of nature (referring to environmental studies and the knowledge of the sun and the winds) and culture (referring to the spiritual and esoteric principles of creation) are believed to be important factors in determining the rules of construction. These two sets of forces are also known as “Low Architecture” and “High Architecture,” respectively (Day 2004). The culture deals with subjective experiences of generations while nature deals with objective forces that nature imposes on architecture.

Based on the studies of a group of scholars gathered in the “Encyclopedia of Vernacular Architecture of the World,” currently there are only three remaining traditional architectural guidelines preserved throughout history and are widely being practiced today: Feng Shui; Vastu Shastra; and Hoigaku, which is a Japanese system (Oliver 1997). Hoigaku is a latter form of Chinese Feng Shui and is highly influenced by its principles. Therefore Feng Shui and Vastu Shastra remain to be the two most well-known traditional architectural guidelines (Oliver 1997). Feng Shui and Vastu Shastra consider humans far beyond their physical existence. In fact, in ancient geomancy, humans are believed to have four different subtle vehicles: the physical body followed by an energy field around it (also known as the bio-plasmic body or the etheric double), the emotional body (also called the astral body), the mental body, and the causal body (also

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known as the spiritual body) (Master Choa Kok Sui 2006). This energy field is referred to as the “energy body.” Since the energy body directly influences the physical body, the guidelines related to the energy body constitute a great portion of these traditional architectural systems. Such guidelines are explained by Vastu Shastra scientists such as Ashwini Kumar and Feng Shui experts like Master Choa Kok Sui.

According to Ashwini Kumar, Hindu philosophies believe that the body is mortal while the soul is immortal. The body acts as a vehicle or “base-station” of the soul. Therefore, the proper architecture should create a place where the soul can be nourished. This is achievable by following the rules and principles of Vastu Shastra in which the knowledge of directions is important (Kumar 2005). Master Choa Kok Sui, as the founder of Pranic Healing and Pranic Feng Shui, also believes that the human body is surrounded by an energy field known as the aura. The built space affects the aura, thereby affecting the body. Therefore, the principle of chi or energy constitutes a great portion of such guidelines. (Master Choa Kok Sui 2006)

In this way, the initial rules and principles of Vastu Shastra and Feng Shui were prescribed by clairvoyant observation of these bodies by the spirit man, especially the energy body and the energy centers (known as “chakras” in Indian terminology and “acupuncture points” in Chinese medicine) and how they are influenced by architecture and nature. The spirit man refers to a religious figure or the mystic who used to guide the architects and traditional master builders to build houses that stand in harmony with nature and universe (Oliver 1997). According to Master Choa Kok Su, “clairvoyants, with the use of their psychic faculties, have observed that every person is surrounded and interpenetrated by a luminous energy body called the bioplasmic body” (Master Choa Kok Sui 2006, 5). Through the experience of generations, traditional societies discovered how the environment affects the human system (Oliver 1997). Such knowledge is also the basis for traditional sciences such as Chinese Medicine and Ayurveda (Krishna 2001).

In fact, through experience, the pre-industrial societies had come to the idea that any form, pattern, and color stimulates certain glands in the body, causing certain physical as well as psychological changes that have a direct influence on the brain and nervous system (Powell 2005). For example, “the violet color of the crown chakra is linked to the Pituitary Gland in our physical bodies, that intuitive Center of spiritual perception” (Leadbeater 2013, 112). That is why the violet color stimulates the crown chakra and thereby the pituitary and pineal glands and is known as a spiritual color in esoteric sciences (Leadbeater 1972). Such knowledge is now introduced and categorized under the field of complementary therapy. In this way, specific forms, symbols, or directions were considered auspicious and were commonly used by all the members of the society in order to receive the most beneficial impacts from nature as well as built space (Day 2004; Master Choa Kok Sui 2005; Oliver 1997; Kumar 2005; Master Choa Kok Sui 2006). Table 1 shows the connection of chakras and glands in the body.

Table 1: Chakras and Their Related Glands in the Body

| <i>Chakras</i> | Basic          | Sex           | Solar Plexus | Heart         | Throat         | Ajna             | Crown         |
|----------------|----------------|---------------|--------------|---------------|----------------|------------------|---------------|
| <i>Glands</i>  | Adrenal glands | Sexual glands | Pancreas     | Thymus glands | Thyroid glands | Pituitary glands | Pineal glands |

*Source: Data Adapted from Sharma 2016*

The psychological impacts of the built space on the users have been under investigation by several scholars. Carl Jung believed that the built environment directly influences the human brain and therefore affects the character and psychological state of the inhabitants (Jung 2014). His theories were further studied and tested by several other researchers (Israel 2003; Marcus 1997). In fact many great theorists, including Churchill, believe that “first we shape our buildings and afterwards our buildings shape us” through a dynamic relationship, subtle and complex more than one’s predictions (Churchill quoted in Pearson and Richards 2004, 2). Therefore, the role of the dwelling place would be crucial in shaping people’s lives. In this case, spatial structure is not

only an arena in which social life occurs but a medium through which social relations are produced and reproduced.

Though many researchers have pointed out the importance of architectural design on health, the impacts of forms and directions on the physical and psychological health have not been scientifically proven in the field of architecture. As a result, many architects consider Feng Shui as mere superstition. Furthermore, there are conflicts among Feng Shui practitioners in determining exact principles and practices, especially regarding the knowledge of directions. Thus, there is a need to rediscover the reason behind the auspiciousness of Feng Shui directions in architecture and their impact on the life of the inhabitants.

In the field of complementary therapy, the existence of the bio-plasmic body was rediscovered by Dr. Semyon Davidovich Kirlian in 1939. Kirlian photography, which “uses high-frequency electric field to take pictures of a portion of the bio-plasmic body,” was named after him (Master Choa Kok Sui 2006, 9) (see Figure 1). Dr. Kirlian studied the influence of physical disease on the energy body to prove the connection of the energy body to the physical body and its importance to physical and psychological health. Based on his studies, it was observed that disease first manifests on the energy body before it appears on the physical body. Other scientists, such as Dr. Mikail Kuzmich Gaikin and Victor Adamenko, conducted several other experiments on the influences of the energy body and the chakras on the physical body and its health, such experiments are included in the Miracles through Pranic Healing book (Master Choa Kok Sui 2006; 2009).

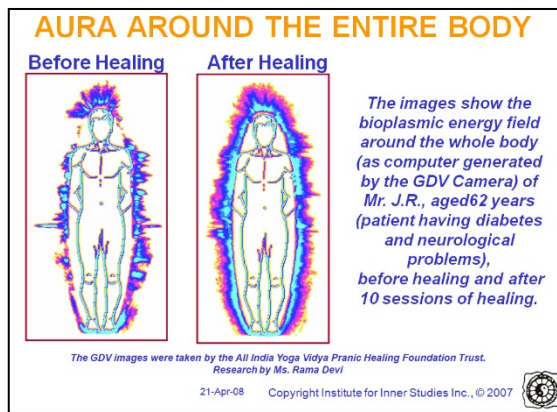


Figure 1: Aura around the Body as Taken by GDV Camera  
 Source: Master Choa Kok Sui 2006, 45

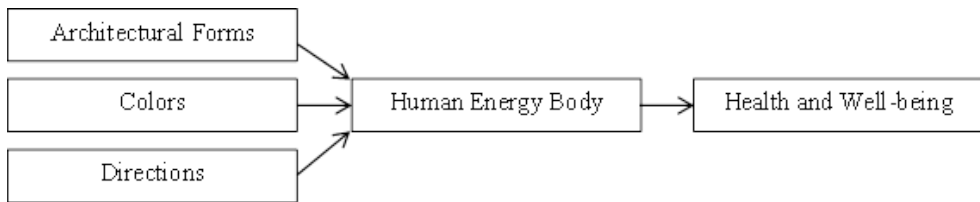


Figure 2: How Architecture Affects Human Health  
 Source: Fazeli and Zunaibi Abdullah

Similar experiments need to be done on the principles of Feng Shui and Vastu Shastra, especially the principles dealing with the characteristics of built space, to understand their positive influences. In this case, the principles and guidelines would be introduced as rules that could be used in architectural societies for the benefit of the users rather than as mere ritualistic behaviors. The research employs a pragmatic knowledge claim and a mixed-method approach. The pragmatic view aims at finding the reason behind the wide use of auspicious directions

discussed in Feng Shui, which needs both quantitative and qualitative study. Collecting diverse types of data using questionnaire interviews, AcuGraph, and Pranic Scanning can best provide an understanding over the research problems. This is to study whether the influences of Feng Shui directions on the human system are objective or affected by the beliefs of the participants.

The strategy of mixed-method approach used in this research is sequential. The data collection starts with a questionnaire and experiments. During this process, the impacts of Feng Shui directions will be objectively examined on a group of forty people of various races and backgrounds who have agreed to participate in the research regardless of their feelings and beliefs. The experiments seek to observe the influences of the four main directions on the energy bodies of the subjects using AcuGraph and Pranic Scanning. The goal is to observe whether the individual experiments have similar results regardless of the subjects’ beliefs, religion, and previous knowledge about Feng Shui.

The AcuGraph Digital Meridian Imaging system is a computerized tool used to analyze and document the energetic status of the aura and the acupuncture meridians, as shown in Figure 3. It can show the changes that occur in the aura when one sits toward various Feng Shui directions.

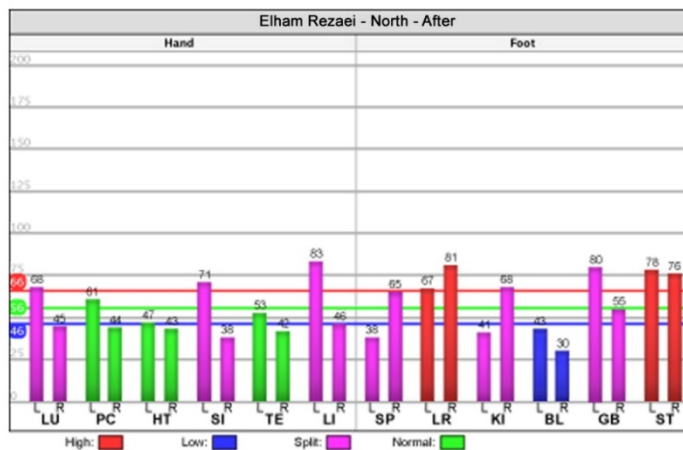


Figure 3: The Analysis of Aura as Taken by AcuGraph  
 LU: Lungs, PC: Pericardium, HT: Heart, SI: Small Intestine, TE: Triple Energizer, LI: Large Intestine,  
 SP: Spleen, LR: Liver, KI: Kidney, BL: Bladder, GB: Gallbladder, ST: Stomach  
 Source: Data Gathered by Fazeli and Zunaibi Abdullah

AcuGraph uses an electric current to test the conductivity of each of the acupuncture meridians. Based on the experiments, this electrical current is extremely safe for infants, children, adults, and the elderly. The entire AcuGraph exam takes five to seven minutes and is easy to perform. The AcuGraph measures the energy of the acupuncture meridians. Any imbalances in the energy meridians affect the health of the body. In the chart presented by AcuGraph, the blue color shows lack of energy. Red color shows congestion. Purple color signifies imbalance and green color shows balance. The height of the bars shows the average size of the aura in the scale of 0 to 100 (Technologically Advanced Acupuncture 2012).

Acupuncture meridians are referred to the energy pathways that transfer the life force, Prana, or Chi from energy centers to the rest of the body. Therefore, if there is blockage at any meridian, energy cannot move freely throughout the body which can affect the organs in the body. “Blockage or interference in these meridian pathways can result in energetic imbalances that may contribute to negative health conditions.” (North Trail Chiropractic 2017)

Pranic Scanning is a method of measuring the size of the aura through Pranic Healing, a method of complementary therapy developed by Master Choa Kok Sui. The practitioners use the hand acupuncture point to measure and study the size of the aura and the energy centers in the body, as shown in Figure 4. In this technique the size of the aura and the chakras are measured in

relation to one another. Any imbalance, appears as congestion or depletion in the aura. An imbalance in the chakras is considered as a sign of disease (Master Choa Kok Sui 2006). Therefore, it can be used to further validate the results of the AcuGraph tests.



Figure 4: The Analysis of Aura through Pranic Scanning

AU: Aura, CR: Crown, FH: Forehead, AJ: Ajna, TH: Throat, HR: Heart, SP: Solar Plexus, SL: Spleen, MM: Meng Mein, NV: Navel, SX: Sex, BA: Basic

Source: Data Gathered by Fazeli and Zunaibi Abdullah

## Pranic Feng Shui

For thousands of years Feng Shui has been used by master builders and architects from all around the world to propose elements of “good-design” architecture. “Good-design” is a term that refers to architectural design that improves the health and well-being of the occupants (Alexander, Ishikawa, and Silverstein 1977). To achieve a health-giving design, Feng Shui combines the architectural design, environmental design, and complementary therapy. Every form, direction, and color imposes an effect on the human aura, which in turn affects the glands in the body and causes bodily changes and emotional responses. Elements with positive change in the system are considered auspicious, while elements with negative impacts are considered inauspicious.

### *History of Feng Shui*

Feng Shui is an art and science that deals with placement of things, from the orientation of a building and the direction of its main doors to furnishing the interior and coloring the walls (Lip 1996). In our current society many Fortune 500 companies are making use of Feng Shui to bring them more wealth and success. As an example, Citibank hired Feng Shui consultants to help them improve the condition of their businesses and gain more success (Saxena 2008).

Although Feng Shui has been practiced in the West for only a century, its advent as a science of the built space dates back to ancient China. During the modern period, application of Feng Shui was made popular by Chinese emperors. In the last few decades it has become a global spiritual movement, with thousands of books and articles published to promote this ancient art and science of architecture (Bruun 2008).

Feng Shui means “wind and water,” which refers to creating a positive flow of energy in the surrounding environment (Barrett, Coolidge, and Steenburgen 2003). The earlier form of Feng Shui was called “*Kan Yu*,” which literally means “Raise the head and observe the sky above. Lower the head and observe the environment around us” (Sang 2002, 2). According to Sang (2002) the phrase was a representation of the macro-micro theory that denotes the importance of keeping harmony with the cosmos in every design and act. *Kan Yu* also refers to the observation of the patterns of celestial or heavenly bodies, known as “heaven chi,” and their influence on

earth, “earth chi,” which indicates the role of astrology in ancient Chinese geomancy (Mainini 2004). The term later changed to Feng Shui referring to two basic elements of nature, as it deals with the direction of the winds and water resources as well as topographical features of the plot in order to determine their positive and negative impacts on human lives (Bruun 2003).

In every ancient culture, from the Egyptians to the Chinese, people used to honor sacred places. Ancient architecture, in this case, proposes guidelines to locate a sacred place on earth by constructing buildings that stand in harmony with God’s creation and promote health (Magli 2013). In these practices, nature has always been a key element. Hence, in Feng Shui, traditional philosophers studied nature to gain a sense of understanding about the universe, and they found “chi” as a life force existing in all beings (Sukhavati 2015). Chi, or life energy, is regarded as the energy that keeps the body alive and healthy. As lots of energy can bring about good health, vitality, and happiness, too little energy can cause depression, weakness, and low vitality, while no energy is equal to death (Master Choa Kok Sui 2004). Recognizing the source of chi in the landscape, the traditional architects could manage to distinguish the safe and sacred locations from the harmful, which mostly had healthy vegetation and were harmoniously aligned with the earth’s geomagnetic fields (Levitt 1999). Western science has also proven the impact of electrical and geopathic energies in the life of human beings. It is proved in western science that too much exposure to high electromagnetic fields under the electrical pylons may lead to cancer disease which has been known to Feng Shui masters for many centuries as “Shar” chi or negative killing energy (Too, 2000).

In this way, ancient systems of architecture were attempts to introduce means of creating places, which can reduce stress and lead to a healthy, long, and prosperous life. Feng Shui, as one of such systems, introduces different principles to provide a beneficial flow of energy or chi through the use of nature and celestial bodies in every building (Smith and Stewart 2006).

The exact start of practicing Feng Shui as an art and science of architecture is not clear. Although the first scripts of Feng Shui practices were found during the East Han Dynasty, the theories involved in its practice—such as the concept of Yin/Yang—dates it back to 770 BC (Sang 2002).

It is believed that the first developed school in Feng Shui, “Form School,” is more than 2000 years old. Later, around 300 years ago, the “Compass School”—a more individualized theory that uses the owner’s astrological chart to suggest the proper alignment of spaces—formed (Webster 1998). Currently, a combination of these two schools is applied in architectural design (Oliver 1997). Recent approaches to Feng Shui, such as the “Black Sect” school and Pranic Feng Shui, are simplified approaches and are believed to introduce Feng Shui from a more objective perspective rather than a ritualistic one. Although some believe that they are a Western, simplified version of traditional Feng Shui, these approaches seem to have a more practical and spiritual view of the teachings of Feng Shui, removing the ritualistic behavior and introducing it as a science of building. Black Sect is originally a Tibetan Buddhist philosophy introduced by Grandmaster Thomas Lin Yun Rinpoche, and Pranic Feng Shui is a universal approach introduced by Master Choa Kok Sui (Smith and Stewart 2006). The latter, which is currently practiced in more than 120 countries, seems to be a more universal approach that introduces a non-religion, non-sectarian type of Feng Shui (Gorgonia 2008).

### ***Pranic Feng Shui***

Pranic Feng Shui was developed by Master Choa Kok Sui after extensive research and validation on the subject of subtle energy, forms, and directions and how they affect the health and well-being of their users. It is known as a no-touch, no-drug complementary therapy that uses chi to balance the energy processes in the body, thereby improving various physical and psychological ailments. His approach to Feng Shui is a pragmatic one, using the principles and practices of both Form and Compass school, validating and introducing them in an objective approach (Gorgonia 2008).

Pranic Feng Shui deals with energy and how energy affects the overall health and well-being of the inhabitants, just as water affects the health of the fish in the ocean. Different grades of chi, from strong to weak and from beneficial to harmful, create different effects on the body, mind, and emotions, which can be measured and validated. Pranic Feng Shui believes that the environment and quality of each place affect the overall health, relationships, prosperity, and spirituality levels of the users.

### ***Feng Shui Directions***

There are nine directions on the Feng Shui compass, representing the eight cardinal points and the centre. In fact nine is considered the number of perfection in Chinese philosophy. Nine is a multiple of three, and three is said to be a symbol of body, mind, and spirit; all should be kept in balance in order to gain optimum health. Three also may represent the concept of birth, death and rebirth (Kynes 2008). Nine is also the dominant number in shaping the magic square, since it forms a 3×3 grid system (Kynes 2008).

In Chinese philosophy, north is associated with prosperity and is a suitable location at which to place the living room and desks. Northeast is considered life-threatening and inauspicious; northwest is also believed to be an adverse direction. Northeast is believed to be suitable for a storeroom, toilet, or kitchen, while northwest is only suitable for a toilet. While east is connected with longevity and is auspicious, west is considered poor and the source of diseases and misfortune. Therefore east is good for beds, bedrooms, and a dining room, and west is good for a toilet or the least-used rooms (Kynes 2008). In Chinese rituals, the center is believed to be the place of the spirit, thus it is considered sacred. Since number five is also auspicious in Chinese geomancy, its associated number is five (Kynes 2008).

South in Feng Shui is a controversial direction, as there are conflicting ideas about its auspiciousness. A group of Chinese Feng Shui masters, including Lilian Too, believe south is ideal and auspicious and, in contrast with Indian mythology, is considered the best place to put the main door. Thus, south is also considered suitable for a storeroom or kitchen, and southeast is good for religious altars and beds (Too 2000). However, another group of Feng Shui masters, including Master Choa Kok Sui, believe that south direction is inauspicious and should not be used to place the main door (Gorgonia 2008). Both groups agree that southwest is extremely inauspicious and is therefore only suitable for a storeroom or kitchen (Abram 2008).

To further investigate this controversy, the authors studied Vastu Shastra known as the Indian Feng Shui. South in Vastu Shastra system is also considered inauspicious, there is a higher probability that south is not an auspicious direction. The reason why Southern direction is considered inauspicious in a number of Chinese Feng Shui systems, while auspicious in Indian Vastu Shastra and Pranic Feng Shui, is explained by Gorgonia. Gorgonia believes this difference is related to the environment of China, which is often very cold. Therefore doors that were open towards the north direction would let in the cold and would often cause flu. Therefore, south later became an auspicious direction (Gorgonia 2008). Some modern views of Feng Shui, deriving the essence of the traditional practices, further suggest that the direction people face is also relevant. For example, regardless of where the kitchen is located, the direction toward which the cooking is done is important (Barrett, Coolidge, and Steenburgen 2003).

### **Directions in Pranic Feng Shui**

In Pranic Feng Shui, similar to Vastu Shastra, directions matter because each direction transmits a unique type of energy. The concept shares many similarities with Vastu Shastra, in which directions are divided into two categories—auspicious and inauspicious—based on the effect they create on the human aura. The same pattern can also be seen as a motif in other traditional cultures as well, including Navajo sand paintings, Tibetan sand mandalas, and the art of Malaysia and Indonesia (Oliver 1997).

Based on this concept, from each direction a vibration or type of energy is emanated, each of which has a unique color and a particular effect on the body. Based on the duration of exposure and the direction toward which the person faces, the effect varies in type and intensity. As shown in Table 2, certain directions are considered auspicious because they have beneficial effects, while other directions are considered inauspicious because the effects are harmful. In Vastu Shastra, each direction has even been assigned a lord or deity who generates a certain type of energy (Kumar 2005). In Pranic Feng Shui, north and east are considered beneficial, while west, south, and southwest are considered unfavorable. North is believed to attract prosperity and increase the energy level of the body, while east increases spirituality, sharpens the mind, and brings wisdom. West is purifying; however, it eventually creates depletion and weakness. These effects of depletion and weakness are worse in south and southwest and are believed to bring sickness and poverty to the family (Gorgonia 2008).

Table 2: Directions and Quality of Cosmic Energy

| <i>Favorable Directional Chi Energy</i> | <i>Other Directional Chi Energy</i>   | <i>Unfavorable Directional Chi Energy</i> |
|---|---|---|
| North                                   | Northeast<br>(Good for spiritually evolved people; its energy is very strong) | Southwest                                 |
| East                                    | Southeast (Good for Yogis)  | South                                     |
| Northwest                               |   | West                                      |

*Source: Data Adapted from Gorgonia 2008*

Based on Master Choa Kok Sui’s (2006) experiments, which are composed of clairvoyant observations, the energy coming from the northeast direction is very strong, as it is the sum of both positive strong energies of north and east. Therefore it may be harmful for people who cannot withstand greater amounts of energy, such as children and weak elderly people (Gorgonia 2008). Although the categorization of directions into “auspicious” and “inauspicious” may sound superstitious, they are established based on the experiences of generations dealing with nature (Oliver 1997). The sunrays and the magnetic poles are among the most significant natural factors.

### Considering the Sunrays

The sun rises from the east, passes through the south, and sets in the west; however, due to the 23.5° inclination of the earth from its vertical axis, as shown in Figure 5, the east is not the first direction that receives the sunrays; it is the northeast. The same concept can be applied to the cardinal west. Hence if we draw an imaginary line from northeast to southwest, as shown in Figure 6, the southern half will be the light zone with more heat while the northern half will be in the dark zone with less heat. In this case, the southeast—which is in the middle of the light zone—will have the natural light throughout the day (Kumar 2005).

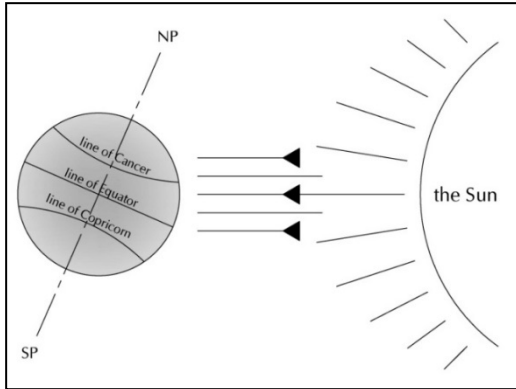


Figure 5: The Inclination of the Earth from Its Vertical Axis  
 Source: Fazeli and Abdullah, Adapted from (Kumar 2005, 26)

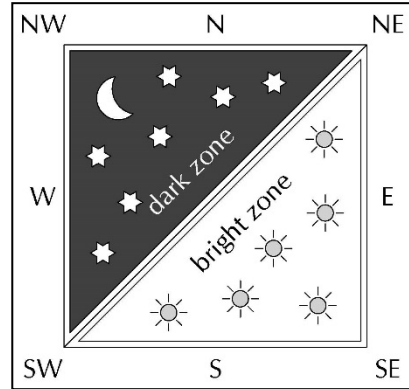


Figure 6: The Pattern of Bright and Dark Zones  
 Source: Fazeli and Abdullah, Adapted from (Kumar 2005, 13)

Sunrays consist of visible white light together with invisible infrared and ultraviolet rays. At 6:00 a.m., infrared rays, which are purifying and beneficial to one's health, start. From 11:00 a.m. to 3:00 p.m., ultraviolet rays, which are harmful for the body, will be very high. From 3:00 p.m. until sunset, the effect of infrared rays manifest as heat quality increases (Vastu Facts 2009).

Morning rays of the sun are naturally cool; gradually, the rays become hotter. The sun is in hottest during the afternoon while passing through the southwest. By drawing an imaginary line from northwest to southeast, as shown in Figure 7, the hot and cold zones can be identified. In this case, the sector points are the best places for activities requiring balanced heat. Northeast in the middle of the cold zone is appropriate for activities that require less heat, such as meditation, while the southwest as the hottest and most destructive corner is used for activities that require heat (Kumar 2005). Meditation in Hindu philosophy is considered a cooling act, as its nature is calming and yin (Dillard-Wright and Jerath 2009). In India, since the southwest was often too hot for any activity, southwest direction was reserved as an armory (Kumar 2005). However, in China, because of cold weather and winds, southwest was considered an auspicious direction from which warmth were coming in (Gorgonia 2008). The sum of bright-dark zones and hot-cold zones are shown in Figure 8.

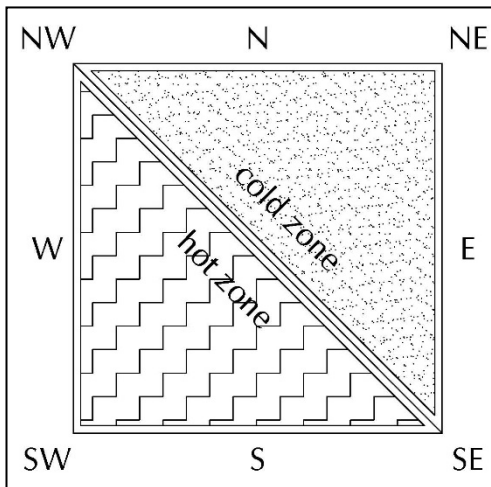


Figure 7: (Left) The Pattern of Cold and Hot Zones  
 Source: Fazeli and Abdullah, Adapted from (Kumar 2005, 14)

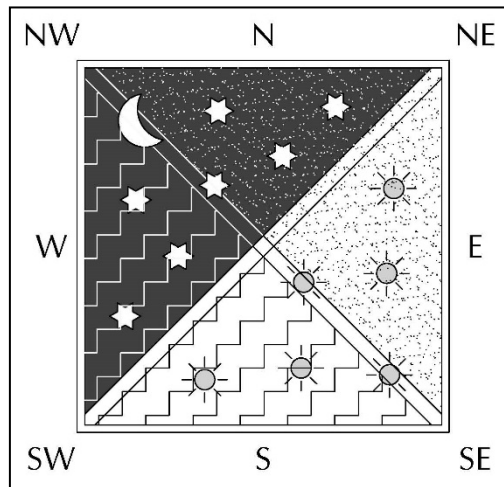


Figure 8: (Right) Overlapping of the Two Diagrams  
 Source: Fazeli and Abdullah, Adapted from (Kumar 2005, 14)

## Considering the Magnetic Poles

Although sunrays used to play an important role in the placement of rooms inside the house, magnetic poles were considered more important in determining the auspiciousness of directions and deciding the direction towards which the main doors and windows should be opened. In Pranic Feng Shui the auspiciousness of directions is not dependent on the environment or hemisphere but is fixed and is connected to the magnetic poles of Earth. “When a magnetic needle is suspended freely, free from any outer influence, it ends rest along north-south direction of the earth’s magnetic field,” which proves the existence of magnetic energy field of the earth (Kumar 2005, 27).

The earth is composed of a metallic inner core the same size as the moon, as shown in Figure 9. The temperature of this metallic core is equal to the temperature of the sun’s surface, and this heat causes churning in the liquid outer core of the earth. In this case, the rotation of the earth, which transforms into a whirlpool of liquid, swirling around the earth’s axis, converts the planet into a geo-dynamo, displayed in Figure 10 (Strobel 2008).

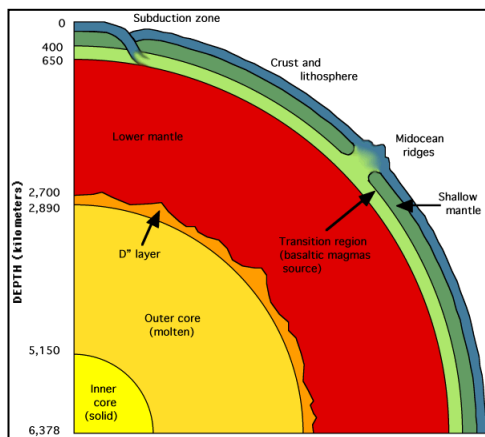


Figure 9: The Solid and Liquid Cores of Planet Earth

Source: <http://solarviews.com/eng/earthint.htm>

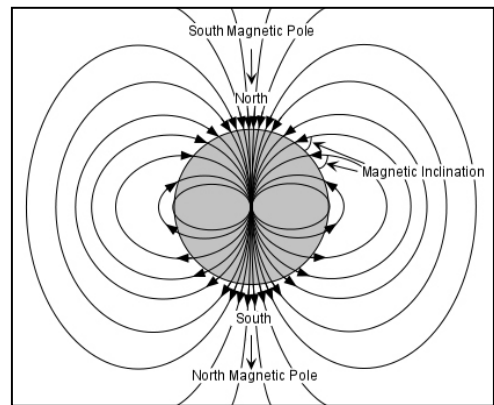


Figure 10: The Magnetic Poles and the Creation of the Energy Field around Earth

Source: <http://earthsci.org/education/teacher/basicgeol/platec/platec.html>

Earth has two magnetic poles. Based on a compass, these seem to be steady; however, in reality, they are mobile. Ephemeral undulations, known as micro-pulsations, ripple about the ionosphere and produce magnetic disturbances capable of reaching the ground level, which are common and at the same time hard to detect (Strobel 2008). The north magnetic pole is next to the south geographical direction, while the south magnetic pole is near the north geographical direction. The force lines of this magnetic field travel from the north magnetic pole to the south magnetic pole. This will provide the north geographical direction with antibiotic properties that can control infection. Thus north direction is served as the purifying direction while the south direction, has energy giving properties, which can be manifested as warmth. Therefore, while the northern half of the plot is full of positive magnetic rays, as shown in Figures 11 through 14, the southern part will be empty or depleted (Kumar 2005). The manifestation of such phenomena has been used to decide the auspiciousness of the directions and their appropriate functions in Pranic Feng Shui and Indian Vastu Shastra (Kumar 2005).

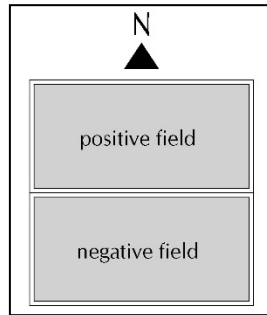


Figure 9: Energy Field, North-South  
 Source: Fazeli and Abdullah, Adapted from  
 (Kumar 2005, 27)

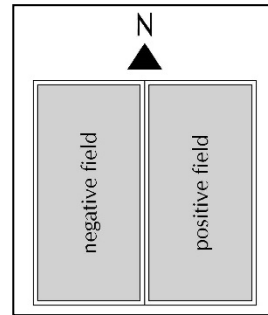


Figure 10: Energy Field, East-West  
 Source: Fazeli and Abdullah, Adapted from  
 (Kumar 2005, 27)

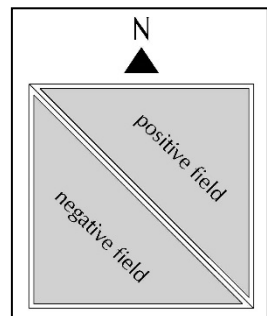


Figure 11: Energy Field, Northeast-Southwest  
 Source: Fazeli and Abdullah, Adapted from  
 (Kumar 2005, 27)

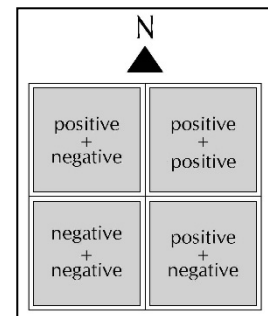


Figure 12: Overlapping All the Positive and Negative Areas  
 Source: Fazeli and Abdullah, Adapted from  
 (Kumar 2005, 27)

In summation, the auspicious directions in Pranic Feng Shui are north, east, and northwest, while the inauspicious directions are southwest, south, and west. Although northeast is auspicious, it can be too strong for some people and therefore it is not recommended to use in general. Southeast is neutral and mainly good for yogis or people on the spiritual path who just want to pursue spirituality, as it tends to affect the prosperity level and the material life (Kumar 2005). Based on the theory of reversal of the magnetic poles, pole reversal happens every 200,000 to 300,000 years (NASA 2011). If such a reversal happens in the future, the auspicious Feng Shui directions may change. However, this needs to be studied and validated using methods of measurement such as the AcuGraph Aura Examination Machine.

### Experiments with AcuGraph and Pranic Scanning

Data has been collected from a diverse group of individuals of different races and religions aged between twenty and sixty years. In Figures 13, 14, and 15, the differences in religion and beliefs regarding the directions has been shown. Among the forty participants, 62 percent did not have any knowledge regarding Feng Shui, while 38 percent have studied one of the various types of Feng Shui. The diversity of participants provides a proper arena for the experiments to be done.

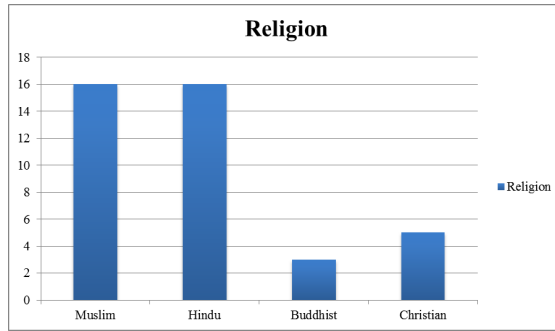


Figure 13: Diversity of the Religion of Participants (The Y Axis shows the number of participants)  
 Source: Data Gathered by Fazeli and Abdullah

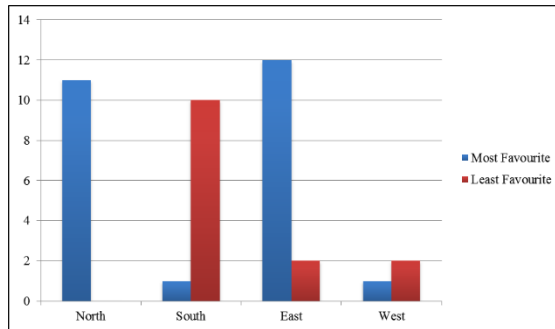


Figure 14: Participants Liking/Disliking the Directions  
 Source: Data Gathered by Fazeli and Abdullah

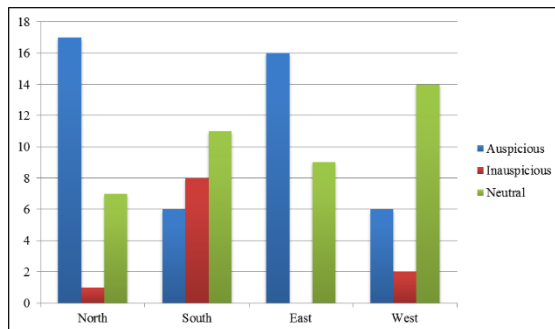


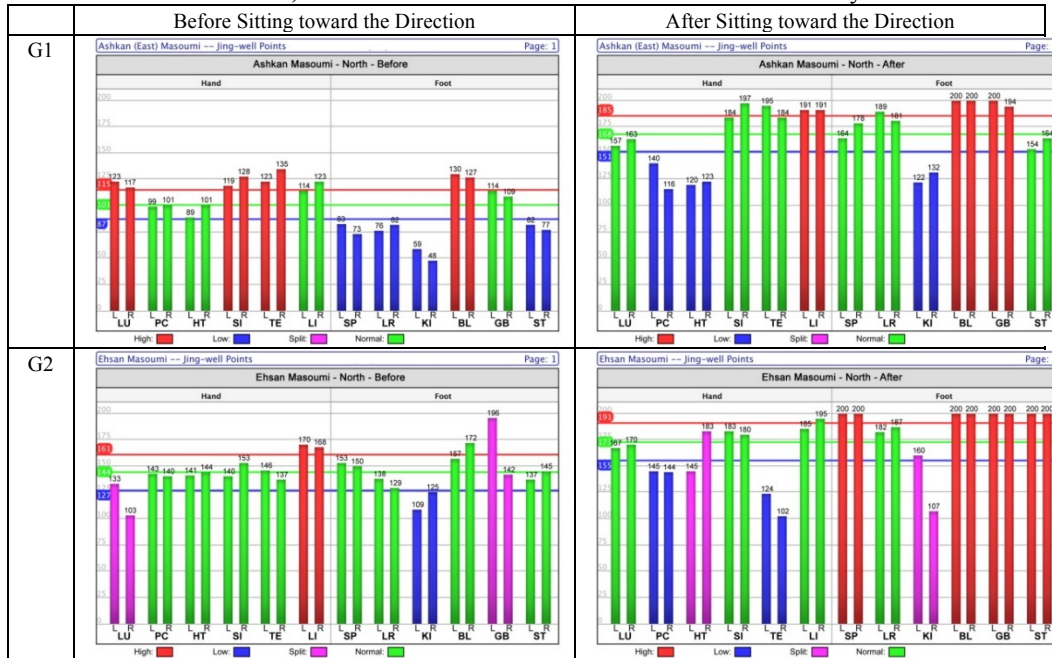
Figure 15: Belief Regarding the Auspiciousness of Directions  
 Source: Data Gathered by Fazeli and Abdullah

During the experiments, each participant was exposed to one of the main four directions of Feng Shui for twenty minutes and was tested with the AcuGraph Aura Examination Machine and Pranic Scanning before and after exposure. AcuGraph measures the amount of energy in the twelve sets of meridians in the body (LU: Lungs, PC: Pericardium, HT: Heart, SI: Small Intestine, TE: Triple Energizer, LI: Large Intestine, SP: Spleen, LR: Liver, KI: Kidney, BL: Bladder, GB: Gallbladder, ST: Stomach). Pranic Scanning measure the size of the aura and the eleven major chakras (AU: Aura, CR: Crown, FH: Forehead, AJ: Ajna, TH: Throat, HR: Heart, SP: Solar Plexus, SL: Spleen, MM: Meng Mein, NV: Navel, SX: Sex and BA: Basic). The results show similar changes in the aura and the meridians, regardless of the beliefs and preferences of the participants. However, there are two distinctive groups. One group shows tremendous difference after sitting towards the directions, while the other group shows less impact. The summary of the tests has been shown below, in Tables 3 through 10.

**North Direction**

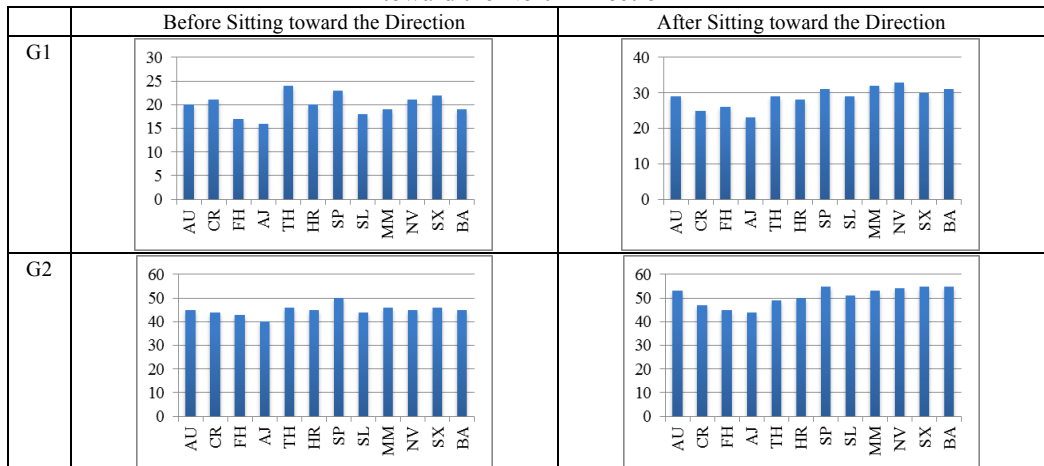
As shown in Table 3 and Table 4, the northern direction increases the size of the aura substantially by average of 7 cm. The researchers observed that having previous knowledge in Feng Shui has not really affected the result of the tests, as almost all participants have experienced the increase.

Table 3: The Results of an AcuGraph Examination before and after Sitting toward the North Direction, Shown on the Twelve Sets of Meridians in the Body



The green bars signify the meridians that are healthy and balanced. The red bars show congestion of energy. The blue bars show depletion of energy. The purple bars show imbalances of energy between the left and right sides of the body. The height of the bars shows the size of the aura in the meridian.

Table 4: The Result of Pranic Scanning on the Eleven Major Chakras before and after Sitting toward the North Direction

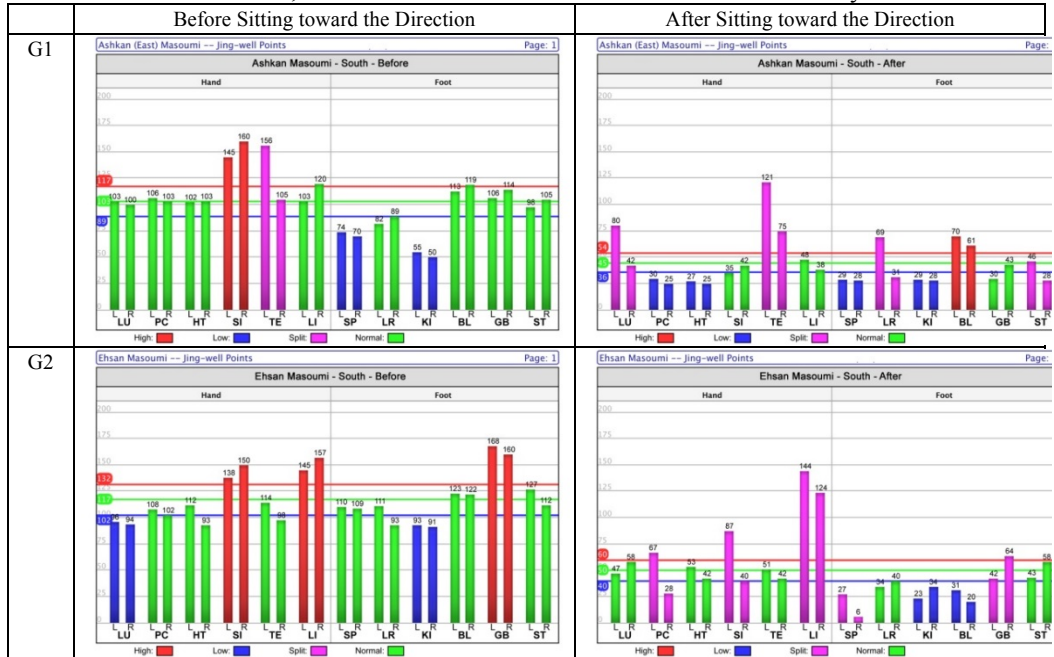


The bars signify the size of aura in different energy centers. The height of the bars shows the size of the aura.

**South Direction**

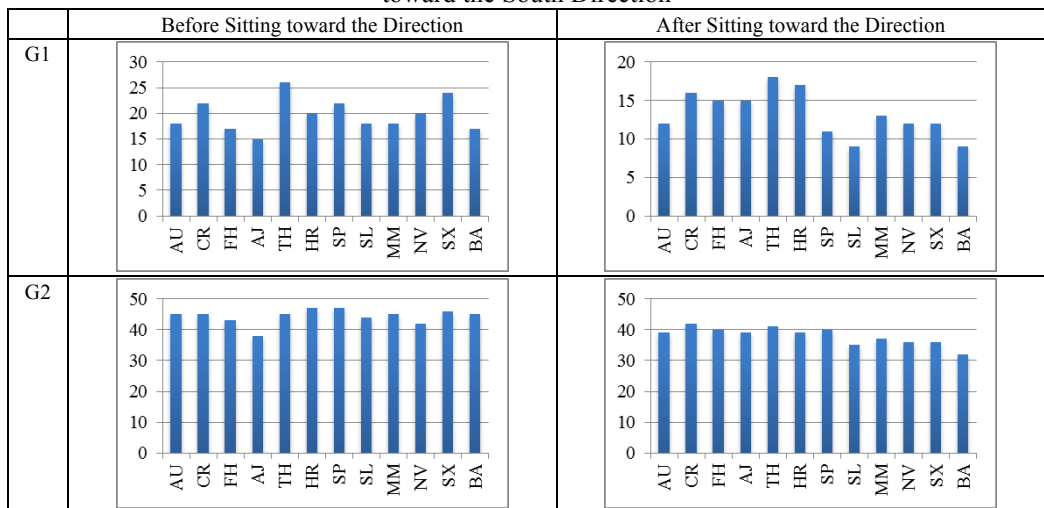
The experiments show that the South direction decreases the size of the aura by about 8 cm on average and therefore creates a weakening and depleting effect on the aura and energy meridians.

Table 5: The Result of AcuGraph Examination before and after Sitting toward the South Direction, Shown on the Twelve Sets of Meridians in the Body



The green bars signify the meridians that are healthy and balanced. The red bars show congestion of energy. The blue bars show depletion of energy. The purple bars show imbalances of energy between the left and right sides of the body. The height of the bars shows the size of the aura in the meridian.

Table 6: The Result of Pranic Scanning on the Eleven Major Chakras before and after Sitting toward the South Direction



The bars signify the size of aura in different energy centers. The height of the bars shows the size of the aura.

**East Direction**

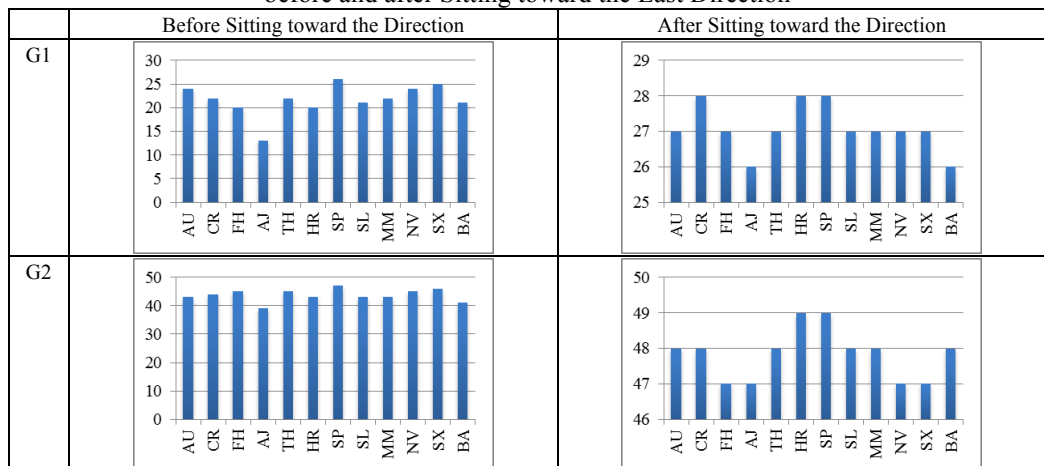
East direction has increased the size of the aura to an extent by the average of 4 cm and it has created balancing effect on the chakras. That is why the East direction is also considered auspicious. According to SK Anpalagan, East direction is a spiritual direction. It balances the chakras and increases the size of the aura. That is the reason why meditations in Pranic Healing and other spiritual schools are mainly done towards the east direction (Anpalagan 2016).

Table 7: The Result of AcuGraph Examination before and after Sitting toward the East Direction, Shown on the Twelve Sets of Meridians in the Body



The green bars signify the meridians that are healthy and balanced. The red bars show congestion of energy. The blue bars show depletion of energy. The purple bars show imbalances of energy between the left and right sides of the body. The height of the bars shows the size of the aura in the meridian.

Table 8: The Result of Pranic Scanning on the Eleven Major Chakras before and after Sitting toward the East Direction

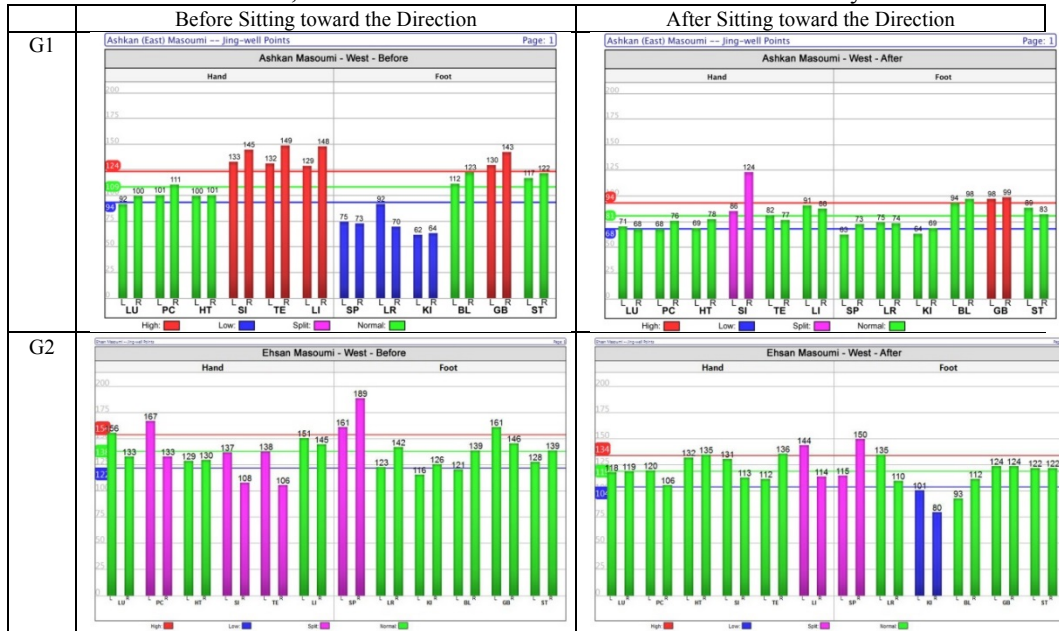


The bars signify the size of aura in different energy centers. The height of the bars shows the size of the aura.

**West Direction**

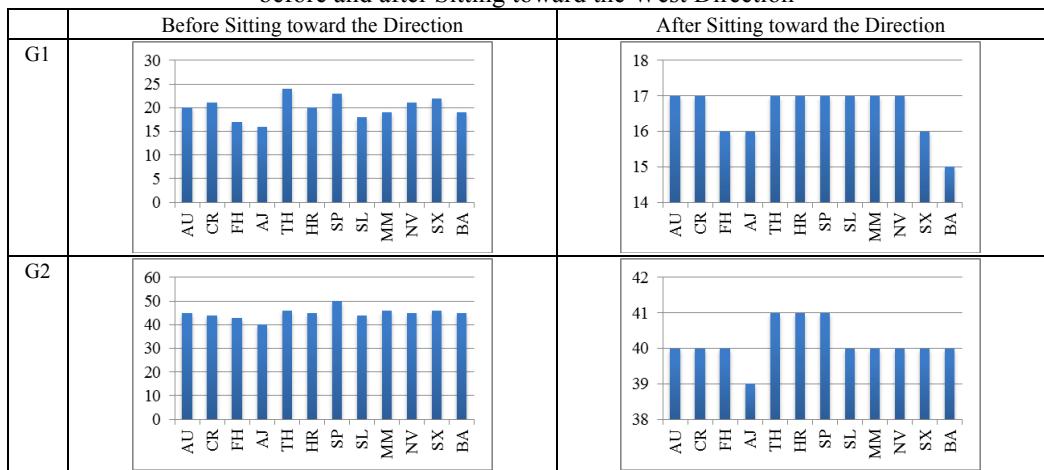
The result of the experiments show that the West direction decreases the size of the aura by about three centimetres on average and therefore it has depleting effect on the body. Therefore it has been considered inauspicious in Pranic Feng Shui but not as inauspicious as the South direction.

Table 9: The Result of AcuGraph Examination before and after Sitting toward the West Direction, Shown on the Twelve Sets of Meridians in the Body



The green bars signify the meridians that are healthy and balanced. The red bars show congestion of energy. The blue bars show depletion of energy. The purple bars show imbalances of energy between the left and right sides of the body. The height of the bars show the size of the aura in the meridian.

Table 10: The Result of Pranic Scanning on the Eleven Major Chakras before and after Sitting toward the West Direction



The bars signify the size of aura in different energy centers. The height of the bars shows the size of the aura.

## Conclusion and Findings

The result of experiments on forty participants with various cultures, backgrounds, and religion shows that directions impact the size of the aura, the activation level of the chakras, and energy meridians. That is the reason why certain directions were considered auspicious while others not. Based on the results of the AcuGraph experiments and Pranic Scanning, it is observed that the north direction increases the size of the aura but does not necessarily balance the chakras. Therefore, the effect of the north direction is activating. Based on Pranic Healing teachings, more energy equals to better health and activeness (Anpalagan 2009). Therefore the northern direction is considered auspicious in Pranic Feng Shui and Vastu Shastra. The authors believe that the activating effect of the north direction has led it to be associated with prosperity and abundance in Pranic Feng Shui (Gorgonia 2008). In Vastu Shastra the Lord of the North is Lord Kubera, the god of wealth (Krishna 2001).

The east direction increases the size of the aura to some extent. It also balances the chakras and the energy level in the twelve sets of meridians. Therefore, the effect of the east direction is cleansing and strengthening. Pranic Feng Shui believes that congestion or depletion of energy is lack of balance and can lead to disharmony and disease (Gorgonia 2008). The balancing effect of the east direction therefore, makes it an auspicious direction as well. That is why the east direction is auspicious in both Feng Shui and Vastu Shastra. It has always been considered a holy direction in traditional societies (Oliver 1997), and it is often associated with meditation, healing and spirituality. The Lord of the East, is known as Lord Indra, who is related to festivity and power (Krishna 2001).

The west direction decreases the size of the aura but balances the chakras. Therefore, the effect of the west direction is cleansing and purification. However, it creates weakening effects on the aura. In Pranic Healing, the West direction is for healing. However, because of its purifying effect, it creates depletion. The colour of energy coming from the West direction, according to Master Choa Kok Sui, is Green prana. Green prana in Pranic Healing is used for cleansing and purifying the aura, but if it is used for a long period of time, it causes depletion and weakness (Anpalagan, 2016).

The authors believe that its depleting effect on the aura makes the west direction inauspicious, despite its cleansing effects. The Lord of the West in Vastu Shastra is Lord Varuna who is in charge of rain, which is connected to healing and purification (Kumar 2005). The south direction decreases the size of the aura and causes imbalance. The effect of the south direction is thus, depleting. In Pranic Feng Shui, the South direction is the most inauspicious direction among the main 4 directions. The reason should be the deeper cleansing and depleting effects it creates on the aura. According to Anpalagan, the South direction in Pranic Feng Shui is very depleting and can severely affect the health of the body. When the aura becomes depleted, the physical body becomes weak and immunity gets lower therefore it becomes susceptible to disease (Wong, 2016). This might be one of the reasons why this direction has been associated with poverty in Pranic Feng Shui (Gorgonia 2008). In Vastu Shastra, the south direction is considered the direction of death or weakness. Lord Yama, who is the Lord of Death, is the connected to the south direction in Vastu Shastra (Kumar 2005).

Directions that increase the size of the aura are considered auspicious since, based on complementary sciences such as Pranic Healing, more Prana or energy is equivalent to improved health. Energy or Prana is the what keeps the body healthy and alive. According to Pranic Healing, just as how light affects chemical reactions, Prana increases the chemical reactions in the body, thereby helping the physical body to heal faster (Master Choa Kok Sui 2006). "Prana is the energy that keeps the body healthy and alive. Based on our observations and experiments, people with bigger energy body, tend to have a better physical and psychological health" (Anpalagan 2016).

The results of AcuGraph and Pranic Scanning further show that the influences of directions on the aura are independent from personal preferences. Having a previous knowledge regarding Feng Shui or believing in the auspiciousness of a certain direction did not create a great difference in the results of the AcuGraph and Pranic Scanning experiments. Although the researchers were expecting to observe a greater impact on participants who had prior knowledge of Feng Shui and preconceived ideas of various directions, the results did not show much difference. Therefore, as Alexander (1979), Day (2004), and Salingaros (1995) have suggested in their studies, the impact of architectural forms, colors and directions are objective and affect the users regardless of their beliefs and preferences.

Based on the result of the studies, the author believes the south direction depletes the lower chakras more than the upper chakras, while the north direction activates the lower chakras more than the upper chakras. The east direction, on the other hand, activates the upper chakras and balances the aura. Therefore, this proves that the auspiciousness of directions according to Pranic Feng Shui is correct. The summary is shown in Table 11.

Table 11: Auspiciousness of Directions

| <i>Favorable Directional Chi Energy</i> | <i>Unfavorable Directional Chi Energy</i> |
|---|---|
| North                                   | South                                     |
| East                                    | West                                      |

*Source: Data Gathered by Fazeli and Abdullah*

The findings discussed in this research have both academic and practical significance. In academic perspective, it helps to solve the controversies that exist among Feng Shui Masters and scholars in determining the exact guidelines and principles of Feng Shui dealing with directions, and help introducing Feng Shui as a science rather than superstitions. Guidelines of Feng Shui are currently treated as spiritual and ritualistic views towards architecture without explaining and introducing their practical and tangible impacts on physical and psychological conditions of the users. This gap in the knowledge of traditional geomancy and the significance of their proposed guidelines can be filled through this research.

Professionally, this study is significant for architects as well as the public to find out the other important factors of design. This, along with the physical standards, could improve the quality of living in housing areas and office spaces. The effective use of these factors would encourage architects to build places that promote health and well-being of the users.

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