



FENG SHUI ARCHITECTURE®
RESEARCH ACADEMY FOR ENVIRONMENTAL AND HUMAN SUSTAINABILITY
LUOPAN ZHONG HE
By Pierfrancesco Ros



THE ZHONG HE LUOPAN

EXPLANATION AND GUIDE TO THE LUOPAN FOR CONSULTING



by Pierfrancesco Ros



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GUIDE TO LUOPAN FOR CONSULTING

INTRODUCTION

We are pleased to offer the Western world the first manual of the first Chinese or Luopan Compass built entirely with characters readable by Westerners. In recent years there has been a growing popularity of Feng Shui in the Western world, particularly in Europe, America and Australia.

Precisely to satisfy the most serious practitioners who do not know the Chinese language, I have condensed the most accredited schools and methods of Feng Shui in the world in this Compass.

2. THE ORIGINS OF LUOPAN

Before the invention of the magnetic compass, the Chinese used the course of the sun to determine direction and time during the day and the North Star to locate the North. From this they were able to establish the four cardinal points and the four diagonals to form the eight cardinal directions, which were subsequently enriched with the symbols of the trigrams.

Although the magnetic needle had been known to the Chinese for over 3000 years, it had to arrive at the Warring States period (471-225 BC), for a type of Luopan compass for divination to be invented, a compass which took the name of Si Nan.



The Si Nan Luopan has two components: a magnetized spoon and a square divination plate not unlike the modern Luopan design.



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During the Han dynasty (206 AC-220 AD) another type of divination plate appeared called Shi Pan.



It had a square base symbol of earth (Di Pan) and a round symbol of the sky (Tian Pan). The celestial plate pivots on a needle to rotate around that of the earth. The celestial plate is not magnetized. The two tables were used together to establish time and direction based on the constellation model.

The model on the Shi Pan is a precursor to the configuration of the "Flying Stars" (Fei-Xing) method.



The development of maritime activities during the Song dynasty (460-1279 AD) led to a further development of the magnetic compass.

A Song Dynasty scientist named Shen Kuo wrote a book titled "" (transcripts of conversations by Ming Xi, or the "Dreaming Source"), in it he describes different types of Luopan.

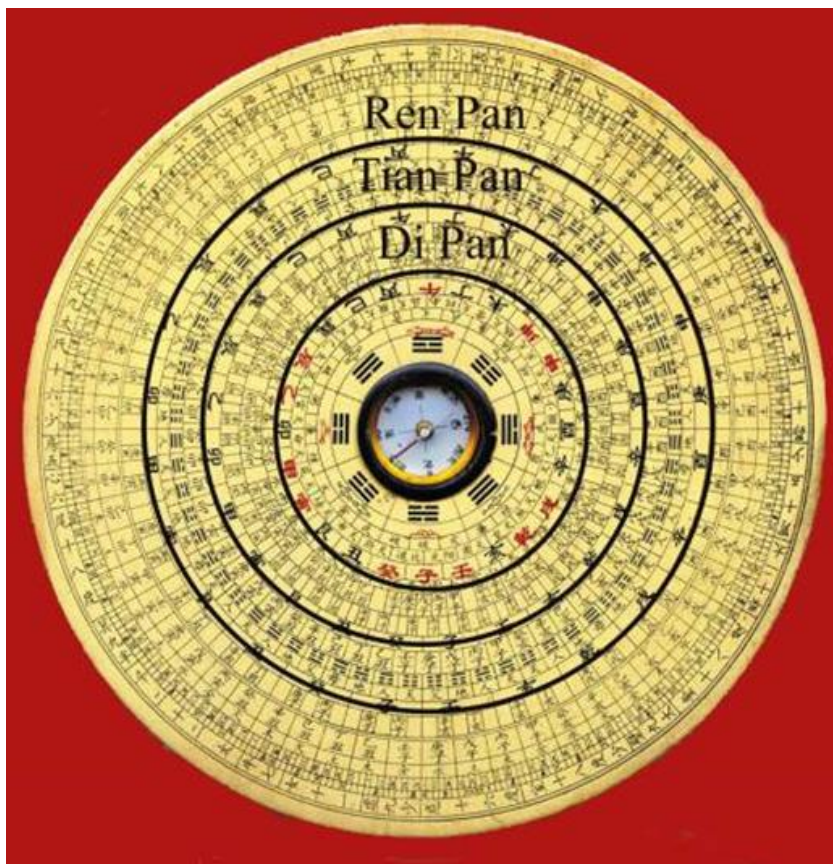


3. TYPES OF LUOPAN IN USE TODAY

Below, from the Ming and Qing period, 3 distinct types of Luopan emerged: San He Luopan San Yuan Luopan Zong He Pan Luopan

1. San He Pan: Luopan San He is distinguished by having 3 rings of 24 Mountains, Di Pan or ring of the Earth, the Ren Pan or ring of man and Tian Pan ring of Heaven and was originally used during the Tang dynasty.

It is said that Yang Jun Song, the famous Feng Shui Master of the time, was the first to develop the Needle of Joining the celestial plate and the ring of 72 dragons.



Since it is considered the founder of this school, this type of Luopan is also called "Yang Pan" or Luopan of Master Yang. The name "San He" (Triple Harmony) refers to the harmonious union of the San Cai "or the three gifts, that of Heaven, Earth and Man".

These gifts are symbolized through the 3 corresponding rings of the 24 Mountains staggered by 7.5 degrees each



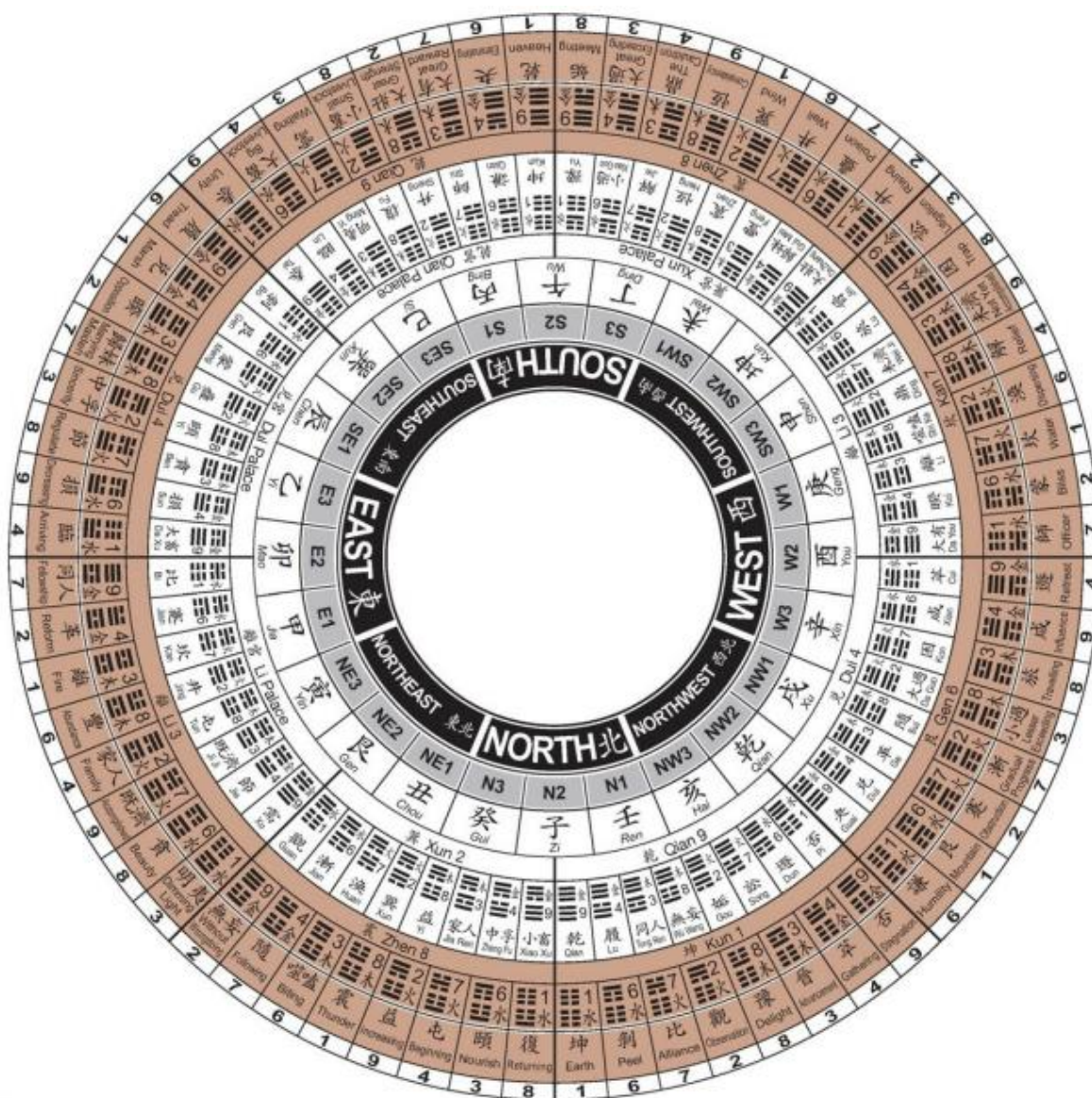
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2. San Yuan Luopan: Unlike San He Luopan, San Yuan Luopan has only one ring of the 24 Mountains that is the Correct Needle or Di Pan, the Earth's ring, which is used for the Xuan Kong Fei Xin system or stars steering wheels.

This Luopan has sometimes also expressed in a ring of the method of Xuan Kong Dan Gua, that is, the method that uses the configuration of 64 trigrams based on the I Jing.



San Yuan Luopan can be used with the Yuan Yun time cycle to observe synchronicity with a person. It is said that the famous Feng Shui master Jiang Da-Hong was the first to develop the ring of 64 trigrams, so this type of Luopan is also known as the "Jiang Pan" or Luopan of master Jiang.

Another name of the San Yuan Pan is "I Pan" due to its association with I Jing.



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3. Zong He Luopan: the name indicates the combination of the characteristics of San He Luopan with those of San Yuan Luopan.

Inside we find both the three rings of the 24 Mountains and the rings of the 64 trigrams.

This Luopan is the most versatile, as it contemplates both the possibility of carrying out territorial analyzes (San Ne) and urban analyzes (San Yuan).



Zong He Luopan by Pierfrancesco Ros

The only Luopan in the world entirely translated for Westerners
with numbers, symbols, letters



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MAIN COMPONENTS OF LUOPAN

The Luopan compass consists of three main parts:

the **Nei Pan** (internal plate),

the **Wei Pan** (outer plate) and

the **Tian Qi** (celestial pool) which contains the magnetic needle.



In addition we also have the "Tian Xin Shi Dao" or "Heart of Heaven Cross References" system, which consists of two red ropes attached to the Luopan at 90 degrees from each other, which cross the center of the Sky Pool. The cross-reference lines are used to read the directions and meanings of each ring.

The inner plate is round and has several rings with different meanings. It is located inside the external square plate and moves around so that the needle can be aligned to perform the reading.



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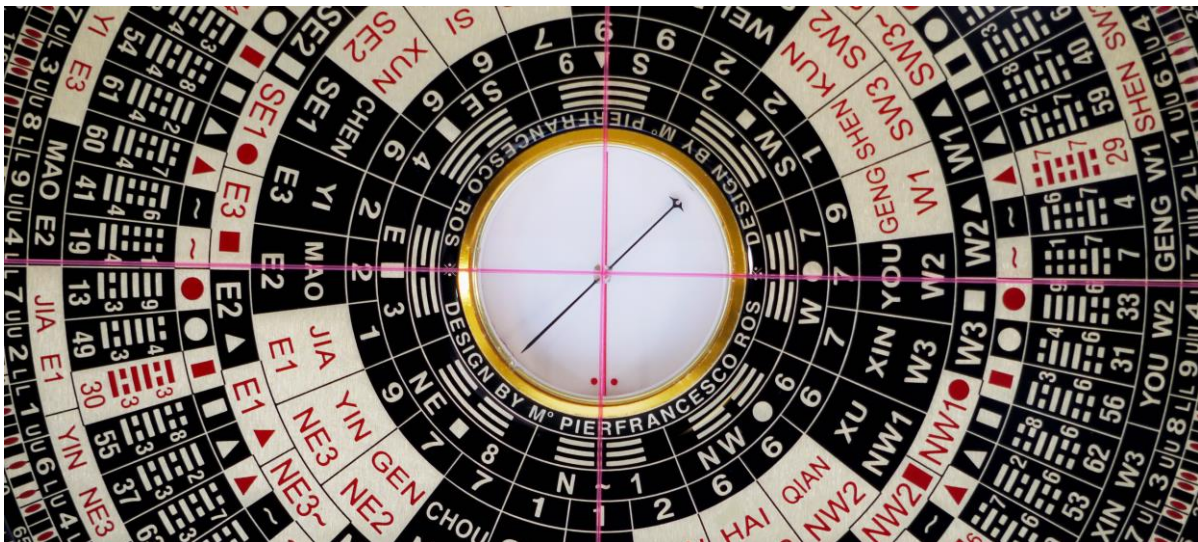
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The outer plate has four equal and parallel parts so that it can be placed directly at a wall or corner.



Some Luopans have a bubble or leveler on the outer plate to ensure a perfectly horizontal reading.



The compass needle is magnetized and is made to point to the South.

The far north has a ring-shaped design referred to as the term "nose" which is connected to the ring placed in the nose of the ox to lead it.

This is considered a metaphor for how the needle can lead us to understand the meaning of the Qi model that surrounds us.



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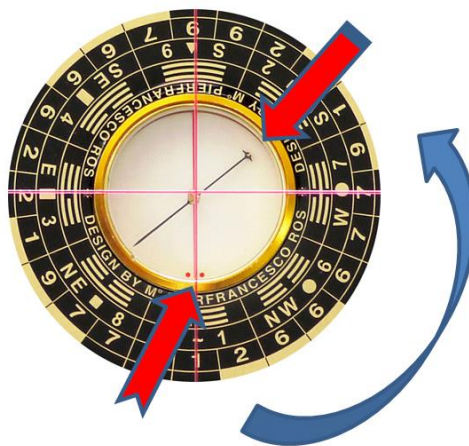
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HOW TO USE LUOPAN

To make a reading, you must first determine the “Xue Wei” point. The Xue Wei is the Tian Xin or Heavenly Heart is usually located in the center of gravity of the house or in the center of a room.

Stand in the center of gravity or externally in front of the house, rotate the mobile plate so that the two red dots inside the compass coincide with the two ends of the needle ring.



The Luopan must be held horizontally and free from magnetic disturbances, between the line of your waist and your chest. You must hold the Luopan firmly while standing with your feet slightly apart for a comfortable and relaxed posture.

Always check the accuracy of the reading with 'front' and 'back' measurements in relation to the construction.



M° Paul Hung present the Ros Luopan's

Since the shape of the crossing lines is the same as the Chinese character for the number ten, we call the trace of the reference line as a "shi dao" or the way of ten.



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DETERMINE THE DIRECTIONALITY OF A BUILDING

Determining the direction of the front and back of a building is a difficult and complex task in Feng Shui analysis and for this you need to know the related theories.

IN THE SAN HE SYSTEM

In the multiple techniques of the Waters: you look on the respective 3 rings both the back and the front (1st ring) of a house with respect to Montagne (2nd ring) or Acque incoming (3rd ring)

IN THE SAN YUAN SYSTEM:

look:

in the Bhaizai system or method of the Eight Palaces, the back of a house or the direction of sitting (the opposite of the direction towards which the house looks) that determines the Zhai Gua of the house.

In the Fei Xing system or flying stars, front of a house.

In the Da Gua system or 64 hexagrams, both the back and the front of a house or front door.

All these techniques require knowledge of the energy flows mobilized by:

EXTERNAL ENVIRONMENT

- a) topography of the terrain
- b) water and open space
- c) roads and traffic movement
- d) sunlight, wind and sight
- e) construction nearby

INTERNAL ENVIRONMENT

- a) entrance door and people's movements
- b) size, number and position of windows (fixed or removable)
- c) internal plan and project, axes, direction of internal movement.
- d) form of construction.
- e) View from inside.

The key to determining the frontal direction of a building is to establish where the external Qi comes from, i.e. how the building responds to this current of Qi.

Since modern buildings are very complex, the position of the entrance door does not always correspond to the front of the building, In a high-rise building, the main entrance has to do with the well-being of all residents. The door of the single apartment is related to the well-being of the people who live there.

Not all units on the same plane and headed in the same direction will necessarily have the same front and rear directions, it depends on the internal layout and what happens on the road each unit looks on.



RINGS OF THE LUOPAN ZONG HE
BY PIERRANCESCO ROS



- ← 0 – Heavenly Well
- ← 1 – Anterior Heaven Sequence of Heavenly Trigrams. San He Water Search System
- ← 2 – Sequence of the Posterior Heaven of the Earth Trigrams expressed in numbers, directions and symbols. The Shu and San He System search for the Waters
- ← 3 – The Replacement Stars Fei Xin system or flying stars
- ← 4 – The 24 Flat Mountains of the Earth, with cardinal directions and name. Polarity San Yuan, Fei Xin system or flying stars, San He system
- ← 5 – The 24 Mountains Flat of man, with cardinal directions and element symbols. Polarity and San He system
- ← 6 – Da Gua elements of the Higher Trigrams in symbols. Da Gua System or 64 Hexagrams
- ← 7 – The sequence of 64 hexagrams with the numbers alongside the trigrams in the relation He tu called Outer Yi Jing numbers and under the hexagram number. Da Gua System or 64 Hexagrams
- ← 8 – The 24 Mountains Plate of Heaven, with cardinal directions and name. Polarity and San He system
- ← 9 – The 64 temporal stars. Da Gua System or 64 Hexagrams with L lower below U upper above
- ← 10 – The 384 Lines linked to the hexagrams, of which the red ones change in favorable relationships. Da Gua System or 64 Hexagrams
- ← 11 – 360 degrees



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DETAILED DESCRIPTION AND USE OF EACH RING

RING 1 - The Celestial Trigrams or the Sequence of the Anterior Heaven

This ring is used for the research of Waters in the San He System. The eight trigrams have their origin in the Yi Jing or book of changes. Each of the eight trigrams is made up of three continuous or interrupted horizontal lines.

The solid lines represent the Yang or the active while the broken lines represent the recessive force in nature. The Chinese believe that the eight trigrams of the anterior sky represented creation in the universe and that of the posterior sky represented the entire cosmos.

The first sequence or front sky is the 'ideal' version while the next or rear sky is the 'practical' version of the universe. Many phases of change in nature can be represented by the eight trigrams, including the eight directions, the eight family relationships, the four seasons, etc. and the incorporation of the five elements.





RING 2 - The Terrestrial Trigrams or the Sequence of the Later Heaven

This ring is used for the research of Waters in the San He System and as a reference of the sectors with the numbers Lo Shu (of the rear sky).

This ring shows the numbers Lo shu, with the Elements attached to the name of the trigram expressed in symbols.

The eight trigrams also represent various relationships including family relationships



RING 3 - The Stars of Substitution

This ring is used for Replacement Stars in the Fei Xin system or flying stars

There are cases where the degrees found come close to the cusp (dead lines).

When we are within 1.5 of a degree between two mountains, we need to build a specific graph with the substitution stars to read the correct Qi model.





RING 4 - The 24 Flat Mountains of the Earth

Ring used for both the San He (Di Pan) and San Yuan Schools (from which it takes the polarity), and specifically for the latter for the Fei Xing or flying stars method.

The 24 Mountains divide the normal 360 ° compass into 24 subdivisions of 15 ° each. It consists of 8 "Celestial Stems", 4 'diagonal' trigrams to represent the celestial Qi, and the 12 "Terrestrial Branches" to represent the terrestrial Qi.

The 24 Mountains have Yin (black) and Yang (red) colors on the ring to indicate whether a star can 'fly forward' or backwards. In this graph, each mountain is indicated in Western characters through its pinyin translation with the eight major directions (South, North, East, West, SE, NE, SW, NW)

This is the key ring of the Luopan compass to give us directional reading.





RING 5 - The 24 Mountains flat of Man (Ren Pan)

This ring is used for researching the Mountains in the San He System. The 24 Mountains are identical but are rotated 7.5° counterclockwise to determine the quality of the landscape and urban conformations of mountains, hills or buildings.

The Polarity of the San He system allows you to work with pure Yang and Yin.



RING 6 - Symbols of the higher trigrams External Yi Jing numbers

This ring is used to search for the relationship Sheng in (generates) or Ke in (controls) between Front and Waters in the Da Gua System or 64 Hexagrams.





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RING 7 - The external Yi Jing Numbers

This ring is used for researching the multiple Sheng relationships between Front and Waters in the Da Gua System or 64 Hexagrams. Experts will also use this ring to read I Jing predictions in relation to the orientation of a place.

This ring has the symbols (Yao) for the 64 hexagrams, with their name numbers and their Lo shu numbers associated with each hexagram via the He Tu system. The 64 hexagrams are made up of a series of upper and lower trigrams and each trigram or Gua is made up of three Yin or Yang lines called 'yao'.

The classics say that Wuji will give birth to Taiji: Taiji will create Lyangyi (Yin and Yang) Liangyi in Sixiang (the four forms of Yin major and minor, Yang major and minor) and Sixiang al Bagua or 8 trigrams. Thus the 64 trigrams represented 64 situations of interaction between Yin and Yang forces in nature.





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RING 8 - The 24 Flat Mountains of Heaven (Tian Pan) This ring is used for the research of Waters in the San He System The 24 Mountains are identical but are rotated 7.5 ° clockwise to determine the quality of the landscape and urban conformations of rivers, lakes or roads.

The Polarity of the San He system allows you to work with pure Yang and Yin.





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RING 9 - The 64 temporal stars This ring is used for the research of the temporal relationships between Front and Waters in the Da Gua System or 64 Hexagrams. The number in this ring refers to the stars of the time periods correlated with the 64 hexagrams.

Some Feng Shui experts use these time numbers in conjunction with the back and front directions of a place, in relation to hexagrams to analyze the propitious or harmful potential of a landscape and urban situation.

Also in the ring 9 we find the letter L stands for Lower i.e. below meaning that from there we start with the lower Yao, i.e. the first line of the hexagram and the letter U stands for Upper i.e. above, meaning that from there we start with the Yao upper, i.e. the last line of the hexagram.





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RING 10 - The 384 Lines

This ring is used for finding precise orientations to the degree in the Da Gua System or 64 Hexagrams. Each hexagram has 6 Yao lines and this is represented by 6 subdivisions for the hexagram in this ring.

The first Yao line begins with the part marked with L in the previous ring and ends in the sixth Yao line which ends with the part marked with U. When there is a red mark, it indicates that the Yao line is auspicious and can be used as a line of change.

An expert will use these lines to form a new hexagram for more detailed interpretations. The 384 lines are called because there are 64 hexagrams and each has 6 Yao lines.





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RING 11 - 360 °

Circularity In the outermost ring, we refer to the western calibration system for orientation.



DEGREES

In rings with 64 subdivisions, each subdivision corresponds to 5.625 °

In rings with 24 subdivisions, each subdivision corresponds to 15 °

In rings with 12 subdivisions, each subdivision corresponds to 30 °

In rings with 8 subdivisions, each subdivision corresponds to 45 °

All degrees are closed in their particular orientation in the Luopan compass.



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A PRAYER FOR LUOPAN PRACTICES

Although the Luopan is small in size, it contains a lot of information encoded on its surface, due to this complexity and its usefulness, the Chinese have always treated it with reverence.

To ensure an accurate reading of the Luopan, Feng Shui practitioners say a prayer to receive blessings and make sure they are working best for harmony and the good of the client.

RITUAL:

Hold the Luopan in front of you three fingers below the navel

Knock your teeth three times and say this prayer:

THE SKY HAS THREE DEVIATIONS
THE EARTH HAS SIX QUALITIES

DEMONS OR FAIRS
GHOSTS OR SPIRITS
YELLOW SAND OR RED EARTH
RUBBLE OR TOMBS
IN A CIRCLE OF 100 YARD

MAKE THEM BE EXPOSED FROM THE NEEDLE

I COMMAND IT TO BE THIS AND SO IT WILL BE