buildings that heal

the use of
energetic criteria
in the design of healing
environments
buildings that heal:
energetic criteria for healing environments

Healing is the process of re-establishing harmony within the organism. Illness implies a loss of this balance and the need for reintegration with the body's natural ability to heal and regenerate. Healing cannot be understood in isolation from the factors that operate in the dynamic life of an individual. These include the self, the family, the community, the environmental context within which life is carried forth, and the world of spirit or essence. Healing is dependent on reestablishing successful relationships and developing reciprocity between these factors. In fact, healing is not a process of curing or fixing, but rather a return to balance between all of these components. Health, therefore, is understood as the presence of this balance; illness is its lack.

Far from being inert containers, spaces can be understood to be fully participant in the healing experience. It is possible to conceive and create structures that heal. Contrary to established belief, I see technology as only one aspect of this process. Although materials, structure, and equipment are part of this endeavor, equal footing can be granted to the land, the natural world, the community, our ancestors, and the spirit in all of this. Working with the totality of these forces can result in conscious co-creation of spaces that are not only useful, but which are vibrant and alive, and therefore capable of their own contributions.

This booklet represents an attempt to summarize my findings on the role of planning and architecture in the healing process. I have sought to convey the beauty and joy of my practice as a geomancer and feng shui practitioner through examples in which I have had the good fortune of being involved. I hope that you too may find inspiration and guidance from this.
A healing structure can be understood as a holographic projection of the larger cosmos and of its universal laws. This is because personal healing cannot be seen in isolation from the whole. Healing structures must therefore reflect these universal laws, embody their energy, and never stand against them. Holographic thinking postulates that every manifestation of reality is a reflection of the larger totality of existence and that the whole is contained in the part and vice versa. Based on metaphysical principles, holographic thinking is also connected to modern principles in physics and cosmology, most notably systems theory, field theory, chaos theory, and Rupert Sheldrake’s morphic resonance.

A healing structure is an anthropocosmos: it must reflect its relationship to the body of the earth and to human potential in its four aspects: body, mind, spirit and feeling. This concept argues that the larger reality is holographically related to the human body and to the body of the planet. It also argues that a structure is like a body: alive, conscious and responsive. Anthroposophy was used extensively by the Greeks. In the Orient it is related to the chakras of the body’s energy field and the Vaastu Purusha of the Vedas. This concept is also related to Da Vinci’s, Serlio’s and Palladio’s notions in architecture, as well as to Pythagoras and therefore to all of sacred geometry. Notions of anthroposophy have ruled city planning and site planning for millennia, most notable in Medieval Europe, China, and Japan. This concept refers to both the form as well as the purpose of the structure and is related to the concept of the holographic universe.

Healing is achieved when an individual reestablishes balance within him- or herself and in concert with the spirit of the land, also known as the genius loci. The latter is the essence and power of the land. It refers to the energies which are specific to the site and which need to be honored in the process of planning and building. These include rocks, land formations, trees and vegetation, wildlife, and the spirit that animates them. This, furthermore, can only be achieved in concert with the historical context of the land. Buildings on sites that have been used as burial grounds, or which have seen traumatic events such as war, death, suicide, or crimes can have a detrimental effect on health and recuperation.

Form follows both function and spirit. A healing structure mediates between the Material Realm and Universal Reason (spirit or soul). It thus lies at the intersection of technology and spirit, science and compassion. Form must be considered in relation to its sacred and spiritual purposes.

A healing site is by its very definition a sacred site. Design should reflect this truth. The participation of spiritual forces in the healing process can be invoked through the construction of chapels, shrines, labyrinths, monuments, fountains, or pagodas.

Sustainability has spiritual as well as technological dimensions. Buildings hold a responsibility to Nature, Universal Reason, the genius loci, and the community’s values. They should not cause damage through intent, ignorance, neglect, or inertia.

Therefore, a healing structure holds responsibility to:
(1) The Community: to educate, to inspire, and to act as the repository for wisdom into the future generations;
(2) Nature: to preserve and care for all of life and its material resources;
(3) Spirit: to exalt all that is highest in human aspiration and intellect;
(4) The Site: to preserve and honor the land and its ancestry.
All sites are not created equal: the site itself must partake of the healing power. The notion that healing is independent of the land is based on a misunderstanding of the role of the earth and nature in healing, because we are creatures of nature, the environment is a fundamental component of the healing process. This includes not only the qualities of the air, water, and light, but also that of the earth itself.

Learning to evaluate the relative-qualities of the land for healing purposes is of primary importance in the process of site selection. The healing potential of the site is a function of topography, orientation, earth energy, surface and underground water, and their interaction with building form. Site planning is therefore concerned with land form and massing, rivers, lakes, and ocean patterns; movement of underground water, wind, and light; and movements of energy within the landscape (see following pages).

The healing potential of a site is finite: the first user capitalizes on the lion’s share. This is a consequence of the cycles of generation and degradation in Nature. Just as crops require rotation to preserve the power of fertility of the land, so architectural development must learn to respect the processes that preserve the natural healing potential of a site.

Honoring the *genius loci* (spirit of the land) is a fundamental part of site planning. This is achieved through conscientious building practices, building rituals & earth healing. Building rituals have been part of the building trades for thousands of years. It is important therefore to bring back these forgotten components into contemporary practice.

Excesses that draw from the site rapidly deplete its power to heal. This is at the heart of the rise and fall of institutions and civilizations. A healing structure that is overburdened with excessive excavation, construction, electromagnetic loads, or which is unconscious of the role of the genius loci in the process of healing will deplete a site much more rapidly than one that is gentler on the land, respectful of its spirit, and mindful of its vulnerabilities.

Once depleted, a period of rest is necessary for the power of the site to regenerate. The nature of this rest period is directly proportional to the degree of abuse inflicted. Unfortunately, modern technology has dramatically increased the levels of damage inflicted on the land and made recuperation more difficult.

Structures that are respectful to the land in terms of their siting, form, materials and procedures, help to conserve the site’s potential for future generations. Architecture must be mindful of this potential to foster cultural integrity over large periods of time.

Surrounding Features (natural or man-made) have an impact on the performance of the site, not only for health and healing, but for prosperity as well. Healing structures cannot be located in isolation from their surrounding communities, landscapes, or other architecture. A harmonious external environment has a direct and immediate impact on the potential of the site. Auspicious features include moving water, verdant landscapes and gardens, open space, topographical and urban landmarks, and mythological and symbolic representations of the power of life such as monuments, artworks, and parks.

A healing site must avoid harsh and damaging environments such as nuclear power plants, heavy industry, cemeteries and crematoriums, military installations, and even government offices such as police stations and jails. These functions are incompatible with healing.

The Chinese diagram, known as the “ascending ladder to the poetic names: the one above is sky” and represents seven or more mountains surrounded by a protective range.
topography & orientation

The placement of a structure on the site must consider its orientation in relation to land masses, river systems and building form. The configuration of land or building masses is most important: a site should be protected from behind by higher ground or higher buildings. Lower protection should also be present from left and right. The site should also enjoy a focal point in the distance. This configuration, known as the armchair, applies to both land masses and groups of buildings, and is illustrated below.

Sites located in the middle of a slope enjoy positive sheng chi and have an advantage over sites on the top or bottom. Lower wet lands have stagnant ssu chi; wind-swept hilltops have damaging sha chi (see useful terms on page 22).

The site should exhibit balanced land and water formations: too much or too little water can be detrimental to health. Avoid building on or near flood plains, in damp or windy locations, or near dumps or spillways, especially if they contain polluted materials.

Rivers and streams that encircle the site have nourishing sheng chi. Water that glances or aims at a site has destructive sha chi. A location above a confluence of streams is good, as is the head of a bay. However, locating on an exposed point can be detrimental.

Locate your building in an area that shows evidence of “dragon veins” (green areas with abundant chi on the earth’s surface). These have abundant life-affirming energy. Land forms that encourage healing are smooth, rolling, and with vibrant vegetation.

The site should be protected from damaging sha chi: ridges, gorges, large outcroppings, jagged rock, turbulent rivers, waterfalls, wind tunnels, fast roads, and intersections. Avoid locations in line with streams or roads. These all impact negatively on healing.

Similarly, bridges, viaducts, highway ramps, canals, power plants, high-tension wires, and high-riases can be harmful, especially if they aim at the site or loom over it.

Look out for forms in the landscape that resemble beneficial forms or symbols. Avoid land that resembles threatening forms. Do not place your building under a ridge, rock outcrop or tall mountains, near buttes, hill tops, hills shaped like broad couches or upside-down boats.

Compass directions have inherent meaning and can influence the outcomes of functions and procedures exposed to them (e.g. north is better for recuperation, esp. for kidneys & bladder; south better for activation of weakened functions, esp. heart, mind, or large intestine). Hence, different orientations on the site can have different healing potential for the same architectural design. The study of the interactions of these forces in time is known as flying stars feng shui.

Specific functions within a structure have inherently favorable locations, both in terms of their orientation as well as their location within the footprint. (e.g. the areas located at the rear center of the structure enhance recuperation of heart, mind, or large intestine conditions, regardless of direction).

There is interaction between orientation and building form. Good design must consider both. These influences are not fixed in time: change occurs in cycles of hours, days, months, seasons, years. It is important to study the flying stars of the structure in order to make periodic adjustments.
land energy & earth healing

- The life force on this planet is the result of cosmic energy streaming into our planet from the sky and its interaction with the biosphere. This vast complex of energies that cross over the surface of the globe is fundamental to life, healing, and recuperation. This array of vibrations is so fundamental to life that without it life is impossible. Space travel, for example, requires special on-board resonators that mimic the frequencies of the earth, otherwise bone density is quickly lost.

- The energy of the globe is contained in the land, it is distributed by the topography, and held in reserve in mountains and lakes. Earth energies change with the seasons and are influenced by the phases of the moon, solar flares, and ambient temperature.

- Traditional peoples have chosen to conceptualize this energy complex as a web of energy lines interspersed with areas of rising or sinking energy. Earth energy is distributed by these energy lines, which are similar to the meridians of Chinese acupuncture. These include ley lines and dragon veins, which are concentrations of energy that follow discreet paths. Sites too removed from these lines have less potential for healing.

- Earth energy lines sometimes cross, forming energy crossings which are locations of vast potential for healing. Many temples and healing structures in the ancient world were intentionally located on such powerful places. The power of these sites was often associated with the genius loci (see page 4) and exalted in folk tales and myths.

- Power spots are localized concentrations of energy which may or may not be related to energy lines. Although residential use is discouraged on such powerful sites, they are the most desirable location for a healing structure. Traditional healers prefer to work on such spots as the healing potential of these places is unsurpassed.

- There are certain normally-occurring conditions in which earth energies can become injurious to human health. These include areas of magnetic deposits or underground streams. Earth energies can also be rendered harmful by human activities such as blasting for foundations, mining, and war. Known as geopathic stress, these forms of trauma to the earth are becoming ubiquitous. Research has linked geopathic stress to many illnesses, including cancers, immune disorders, sudden infant death syndrome, myalgia encephalomyelitis, arthritis, and rheumatic disorders. Because these forms of energy can be seriously injurious to human health, curing and controlling geopathic stresses is of fundamental importance in site planning.

- Geopathic stress can be cured with earth healing if the trauma is not too great (see opposite). Stone or metal monuments, crystals, and special rituals are sometimes used to perform earth acupuncture (see page 11). However, it is always best to locate healing structures in areas free of such negative influences.

- Earth energies interact with the global magnetic grids to create areas of greater or lesser potential for healing. Unlike earth energies, which are manifestation of geological processes, magnetic grids are created by the magnetic polarity of the earth. These are conceptualized as a regular grid of polarized lines that circumscribe the planet (diagrams at left). Under certain circumstances the lines in these grids form negative crossings which can be harmful to humans and should be avoided.
Water is symbolic of the vitality in life and is key to the sacredness of a healing site. Water can be metaphorical of peace, tranquility and calm. Conversely, it is also associated with vitality, fertility, abundance, fluidity and movement. Water opens up the contemplative nature of the soul and helps to elicit memories and a sense of belonging. Because water is a feminine energy, it is also associated with the land and with the *genius loci*.

Water helps to distribute vital sheng chi throughout the landscape, both as surface rivers, creeks, and lakes, as well as in underground streams. This force can be tapped by enhancing naturally occurring water in site planning or by introducing it into the site or the structure in gardens, water features, and vistas.

Surface water has the ability to enhance both healing and prosperity, provided it is located on the proper direction in relation to the building and the site. Geomantic practices the world over (such as feng shui) refer to ideal locations for water in the landscape.

Surface water can be incorporated into a site in many ways: as a gushing stream in a fountain it is symbolic of the life force, of surmounting obstacles, and initiating new life. As a slow moving, meandering stream or creek, water is symbolic of the river of life and our personal life path, and is also allegorical of progress and attainment. As a waterfall, it is symbolic of a leap into the unknown, of courage, and triumph over fear. As a still pond, water is symbolic of contemplation, of the soul’s yearning for truth, renewal and healing.

Water that disappears into the earth, a cave, or crevice is allegoric of the cycles of life and death and can be a reassuring symbol of our ability to overcome even the most dire circumstances. Adding a bridge over moving water is a powerful symbol of our ability to overcome obstacles. It also helps to define our journey within the landscape and to create a sense of natural transition into more pristine environments.

Underground water (rivers, aquifers) have the potential to greatly augment the healing power of a site. These can be reliably located by dowsing. Dowsing is a time-honored skill which allows its user to perceive energies such as underground water despite the fact that they cannot be seen. Experienced dowsers can locate underground water on site or remotely using maps.

Water that rises towards the surface from below the site is particularly beneficial. If the water does not break the surface it is called a blind spring. Additional photos show the effects on the water crystals of such phrases as “I love you”, “I will kill you”, and a Tibetan Sutra.

The Japanese researcher Masaru Emoto has taken laboratory photographs of water crystals. He discovered that polluted water from Fujiwara Dam (top) crystallized differently after a prayer was offered (second from top). Additional photos show the effects on the water crystals of such phrases as “I love you”, “I will kill you”, and a Tibetan Sutra.
A healing garden is a link to the divine, to the creative force of the Cosmos. A healing garden needs to work with Nature and its forces; it should discourage rigidity, conceptual thinking, and preconceived notions of design. It must recognize the polarities and organic forms present in nature. Consequently, it needs to avoid straight lines, sheer volumes and planes, and excessive use of symmetry.

A healing garden is a microcosmos of the larger world: each feature in the garden has the power to represent a larger feature in the landscape: mountains, rivers, lakes. It is through this holistic modeling that a healing garden can stimulate the senses, improve vitality, and promote recuperation from physical, emotional, mental and spiritual illness.

A successful healing garden is a co-creative process in which humans and Nature are intimately connected through the bonds of reciprocity and stewardship. A healing garden is a symbol of the possibilities, obstacles, and hardships that need to be overcome in order to reach higher levels of consciousness and a sense of our own divinity and interconnectedness with all that is. This potential allows a successful garden to have a healing role even in those situations where physical healing is not possible. Consequently, its users should be a driving force in its design and should be involved in its maintenance.

Healing is achieved through careful alignment with the forces of earth, water, air and fire. It implies a recognition of orientation in space in a cosmological sense, and of the anthropocosmic relationship between man and the larger body of the planet (see page 4), its creatures, and the invisible forces behind material reality. It can also include formal religious allusions as well as iconographic additions. Its end product is a space where many activities are possible: stillness/movement, contemplation/interaction, wonder/discovery, mystery/creation, relaxation/work.

Gardens should encourage healing through the interaction of patients with healers, family and friends, the old with the young, staff and colleagues, and even the act of being in solitude. The garden also needs to provide subspaces and seating arrangements that allow gathering in larger groups. It needs natural, spatially enclosed settings for talk and conversation. In all cases, however, there is also the interaction of humans and nature: plants, wildlife, and the forces of wind, water, light, and color.

A healing garden should afford opportunities to make choices: private areas and public spaces, contemplation and people watching, various walking routes, different kinds of seating, interaction with humans and nature, participation in the garden’s maintenance.

A healing garden should allow its users to experience a sense of control: users must know it exists, how to gain access to it, they should be able to use it in ways they prefer. They should enjoy a sense of physical and psychological security. Design should encourage clarity of layout and movement. The garden should provide a sense of enclosure and a special entrance to convey a feeling of structure, permanence and groundedness. It should avoid dead end paths and complex formations.

Design needs to create opportunities for movement and exercise; this brings physical and emotional benefits and helps to combat depression. Create paths for walking, make the garden visible from corridors that can also be used for exercise, place rehabilitation units in view of the garden or nature, add a walking or jogging route for staff.

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Excellence in architecture is of primary importance in helping to foster health and healing. Harmonious, well-balanced environments help to reduce stress, capture the imagination, and liberate vitality and creativity, all of which enhance healing. Harmony in design can be achieved through a combination of harmonious proportions, clear layout, smooth energy flow, and nourishing sheng chi (vital force).

Clarity of layout and form have an impact on the healing potential of the structure. Design tools such as the pakua, (Chinese feng shui), the vastu shastra (Indian vedic geomancy), and western sacred geometry, are among the many tools that offer conceptual and methodological approaches. The goal is to create an anthropocosmos, a structure that is a living participant in the role of healing (see page 4).

The healing structure needs to be in harmony with its surroundings: the community, the street, the genius loci, and the other buildings in the area. Architectural form needs to recognize this imperative. Although innovation is welcome, form for the sake of aesthetics or dialectics should be discouraged.

Distribution of functions within the structure must be practical, but should also consider orientation and position within the building envelope. Using the pakua, flying stars, and vastu shastra to determine location can greatly improve healing performance.

Arrangement of rooms and functions should not be too irregular. Avoid awkward geometries, angled entries and walls, and fractured profiles. Avoid sharp angles and pointed elevations. These generate sha chi and can be damaging to community relations and health.

It is important that the geometry and footprint of the building recognize the relative hierarchies and interrelationships that operate within the institution. Institutional safety and vulnerability can be addressed through design. In general, it is best if higher ranking personnel are located farthest from the entry. Conversely, functional and programmatic allocations can be determined by applying the pakua, flying stars and other tools.

Building form should be clear and readily understandable. Levels within a building should be well defined. Ceilings with uneven heights are undesirable unless they help to define space more clearly. Avoid split levels, rooms or atriums with excess height, and rooms that are too cramped or crowded.

The main entrance to the structure is of fundamental importance in determining overall prospects for success. The experience of arrival should therefore include a sense of determination, clarity and welcome. Avoid entrances that are behind the front face of the building. Reception and waiting facilities should be readily observable and easily accessible.

All rooms should receive adequate light: artificial light should not be needed on a sunny day. However, overly large windows leak nourishing energy and afford poor protection from destructive energy. Avoid buildings with floor-to-ceiling glass windows.

The building’s structure should be clear and rational; buildings that feel precarious or that use structural imbalances for aesthetic effect risk compromising the healing response.

Avoid plots with irregular shapes. Odd shapes can be corrected with lights, fountains, landscaping, flag poles, or buildings.

Avoid buildings that have critical functions above or near garages, viaducts, or bridges.
Good interior design helps to reduce stress levels and increases satisfaction and recuperation. To achieve this, interior layout must encourage smooth flow of sheng chi (vital energy). This is achieved by containing the chi within the space while allowing it to move where needed. Smooth flow of sheng chi within a structure determines the quality of its experience and is necessary for good health.

Sheng chi needs to be captured and brought into the building in order to nourish the functions, individuals and goals contained within it. This energy is captured primarily by doors. The main entry into a structure is therefore known as the mouth of chi.

In order to capture sheng chi efficiently, the area located outside the mouth of chi needs to be open and should be exposed to as much verdant greenery as possible. It should not be encumbered by obstacles, higher ground, or other objects, forms or structures which carry stagnant sha chi or damaging sha chi (poor plants, cemeteries, churches, heavy industry, military installations, police buildings, electrical and transmission towers, and even trees). Drives, roads, or sharp objects should not aim at the front entry.

Once within the building, sheng chi must gather in lobbies and vestibules. Entances and lobbies determine the overall potential of a structure and should be bright, open and cheerful. They should be experienced as areas of calm amidst the flow of energy. Front doors that line up with rear doors or with large windows are undesirable as they allow energy to rush through the space before it has a chance to gather in the lobby.

Lobbies and foyers need to be cheerful and welcoming and should be generously proportioned. Calming artwork and greenery are essential. Lobbies should always include symbolic or metaphorical recognitions of the healing process: waterfalls, fountains, sculpture, fireplaces, or gardens. Waiting areas should feel welcoming and familiar: include sleepers, private toilets and phones, internet connections, massage, aromatherapy, etc.

Energy moves along corridors and elevators. Congestion, turns and twists in corridors and hallways slow down energy and create stagnant sau chi. It is important to avoid such situations. Clutter, excess noise, and lack of natural daylight have similar effects.

Sheng chi moves in curved and sinuous paths. Conversely, straight lines carry sha chi. Design must therefore avoid long unbroken corridors and uninterrupted planes (see strategies at left). In situation where this is not possible, corridors can be opened up by placing art or mirrors along the sides to make them feel more expansive. Staggered art or plants can also help. Corridors should be lighted as brightly as possible.

As with main lobbies, elevator foyers and stair landings need to be generously proportioned, and should feel open and cheerful. Open stairs and escalators should be expansive and inviting. Wide, curved, graceful stairways opening onto wide landings are best. Avoid spiral stairs, and stairs that point directly towards the entrance door.

The position of doors along traffic routes is also important. Avoid doors that open onto walls directly in front of them. Avoid more than two consecutive doors in line along a corridor. Avoid facing doors that are not in alignment. Large doors should open onto large rooms, small ones onto smaller rooms. The opposite is detrimental.

Avoid layouts with sharp corners, angled walls or entries, and irregular geometries.

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building practices & rituals

- The role of geomancy does not end with the design of the structure. In fact, many of its more useful techniques deal with corrections to the problems uncovered in the site analysis, such as geopathic stress, burial grounds, or historical trauma. In addition, emphasis is placed on protecting healthy sites from the construction process itself, which can cause disruptive effects upon the very energies we depend on for health and recuperation.

- To further this aim, building rituals are used to enhance the potential of the site and structure, protect from misfortune, and increase its healing capacity. They are also used to counteract a poor history of performance in previous uses of the land or the structure (see below). They can also help to galvanize the community around the planning process.

- Ground-breaking Ceremonies are building rituals that honor the genius loci, the ancestral forces that reside in the land, the ancestral forces associated with the client institution, and those that are particular to the healing modalities represented in the facility. Ground-breaking ceremonies are typically festive affairs and have a certain public relations appeal.

- Earth Healing is a building ritual used to cure the site of trauma inflicted by historical misuse (wars, crime, neglect, burial grounds, etc.) and by geopathic stresses, either from underground mineral deposits, black streams, or compromised ley lines. There are many variations in these rituals. Techniques include the use of cairns (rough stone piles) and earth acupuncture with metal rods and stone monuments (the pagodas of China and the Obelisks of Egypt are examples of this craft). In more recent times additional techniques have been perfected using mirrors or precision laser-cut crystals (see photos at left).

- Space Clearings are rituals used in preparation for occupancy, as a way to renew the vitality of existing spaces, or as a way to cleanse the spaces from unwanted energies after events such as death or accidents. These are often very elaborate and can involve the use of complex altars and multiple offerings (photos at left). It is important to be conscious of the need to periodically perform Space Clearings as a regular part of maintenance.

- Another important concern is the health of the environment itself. Whenever possible green materials and sustainable building processes should be used within the site. Modern technologies such as geothermal energy and wind-powered electricity can be used to reduce dependency on damaging fossil fuels. It is also of great concern that medical facilities are among the most toxic of environments with particularly high concentrations of mercury and chlorinated compounds. Medical incineration is one of the top generators of dioxin. All efforts need to be done to combat these trends.

- Medical equipment is responsible for heavy exposures to radiation and electro-magnetic fields, which have been implicated in some studies with serious conditions such as childhood leukemia. Proper shielding and avoidance of excessive electrical equipment are of paramount importance.

- Wherever possible, technology (building & equipment) needs to be balanced with natural materials, daylight, and organic forms, even in high-tech areas such as ORs or ERs.

- In addition, it is important to consider damage caused by the construction process itself. It is not uncommon, for example, to cause geopathic stress where none existed by blasting for foundations. Treating lightly on the land will pay off in increased healing potential within the site.

- Site preparation often requires rituals such as Earth Acupuncture to cure a damaged site. Typical approaches may include the installation of rough stone cairns (left) or precision-cut crystals within poured concrete.
glossary of useful terms

gemancy
The generic attribution of all earth-based disciplines which deal with human settlement on the land. It derives its roots from gem meaning "earth" and mantissa meaning "understanding" or "dissention". Gemancy has been used widely around the world at least as the Paleolithic era. The Roman augur, who was responsible for the demarcation of city limits and orientation in the landscape, was a geomancer and city planner. He was also in charge of the oracles. Gemancy has left brilliant examples of its craft at Stonehenge, Chartres, the great pyramids, Teotihuacan, Machu Picchu, and in Medieval city planning. In various forms it is still used today in modern practice, particularly in Britain, Switzerland, France, China, India, and Africa. Chinese feng shui and India's Vastu are but two of many local variations. Gemancy includes both time and space dimensions, which it considers to be part of a single continuum. Heavily based on cosmological and metaphysical principles, geomancy was a fundamental part of the building trades until historically recent times. Modern geomancy has found new relevance because it is an earth-based discipline which has a wide variety of tools to understand, manage and correct issues in the environment as well as in ordinary life.

feng shui
A Chinese geomancy discipline which is concerned with the placement, orientation and distribution of architectural spaces in the landscape. It is used, in various forms, by millions of peoples in China, Taiwan, Indonesia, and Japan. Feng shu means literally wind and water and refers to the subtle energies (wind) and the more obvious physical energies (water) present in a place. Feng shui is said to help in the generation of good health, longevity and success. Often referred to as "acupuncture of space" it is used to grown to include Western geomancy, geobiology, and modern architecture. The notion that the larger reality is holographically related to the human body and to the body of the planet. The body of rituals and processes which are meant to connect the practice of architecture and planning to the power of earth acupuncture uses crystals cut with lasers into precise and complex geometries (see page 20).

chi
The spirit and power of the land. It refers to the energies which are specific to the site and which need to be honored in the process of planning and building. The chi is also associated to the communities, history, traditions, and other structures that occupy that land.

holographic universe
The notion that every manifestation of reality is a reflection of the larger totality of existence and that the whole is contained in the part and vice versa. Based on metaphysical principles, holographic thinking is also connected to modern principles in physics and cosmology, most notably field theory, chaos theory and Rupert Sheldrake's morphic resonance.

anthropocosmos
The notion that the larger reality is holographically related to the human body and to the body of the planet. Anthropocosmos is used extensively by the Greeks, in the Orient it is related to the chakras of the body's energy field.

earth healing,
A form of geopathic stress which involves compromised underground water tables. This is not related to water tables, although some interaction is possible.

global magnetic grid
A grid of regularly-recurring lines of magnetic energy which distributes the earth's polarity around the globe. They have been found under such notable sites as Chartres, Chartres Cathedral, Santiago de Compostela, and at all the major Ashkenazi healing temples in Greece. This grid is positive or auspicious.

global magnetic grid
A grid of regularly-recurring lines of magnetic energy which distributes the earth's polarity around the globe. They have been found under such notable sites as Chartres, Chartres Cathedral, Santiago de Compostela, and at all the major Ashkenazi healing temples in Greece. This grid is positive or auspicious.

energy lines
Patterns or overlapping of the global magnetic grid (see below). Recent research points to correlations between geopathic stress and illnesses such as cancer, immune disorders and psycho-spiritual illnesses. Modern constructions methods that damage the earth and the absence of building rituals have compounded this problem.

dark stream
A form of geopathic stress which involves compromised underground water tables. This is not related to water tables, although some interaction is possible.

geopathic stress
Trauma induced upon the earth by a variety of motives, and which is considered potentially damaging to human health, humanity and agriculture. Geopathic stress can be caused by compromised underground water mineral deposits, or deviations or desecration to the land. It is also used when construction is contemplated on ancient burial grounds, or when there have been war or crime. Techniques have been incorporated into this practice from Native American ceremonies, European mysticism, Balinese and Japanese house rituals, and Chinese feng shui.

architecture
One of many earth healing techniques that consists of inserting crystals, stone, or metal artifacts into affected energy lines in order to cure them. The multi-tiered pagodas of China are conscious examples of this craft. It is also discovered that many of the megaliths of Europe, the Egyptian obelisks, Mayan stelae, and Buddhist stupas served similar purposes. Contemporary earth acupuncture uses crystals cut with lasers into precise and complex geometries (see page 20).

electromagnetic fields (emf)
This term refers to the fields created by the electrical grids and equipment which deliver services to homes, office, factories, hospitals, etc. Recent and controverses studies point to correlations between emf and certain types of cancers (e.g. childhood leukemias, brain tumors) as well as infertility.

building rituals
The body of rituals and processes which are meant to connect the practice of architecture and planning to the power of the land, the cosmos, and to the ancestral influences of location and history. They may include the honoring of the genius loci as well as the anthropocosmos (see above). Performed by specialists, they include ground breaking ceremonies, space clearing, blessings and earth healing, among others.

dowsing
A traditional geomancer's technique for locating minerals, underground water: or energy lines. Dowsing is a respected profession in many cultures and is used by surveyors and builders worldwide. Dowsing is performed with special tools that allow the practitioner to amplify vibrations emanating from the materials or energies being sought, even though these may be buried deep in the earth. Skilled dowsers can find minerals by dowsing on site or remotely by dowsing maps.