

# Life-Force Energy: The Sacred Root of Place, Architecture, and Community

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## ABSTRACT

**V**irtually every historical culture using designs rooted in life-force energy has created architecture, everyday places, and communities with spiritual power far exceeding what is achieved today even in “spiritual” buildings. By generating an understanding of this energy, and the examples of its use from cultures in Cambodia, Japan, India, Thailand, China, Hawaii, Nigeria, Egypt, Peru, Mexico, and Native America, new possibilities are dramatically opening for places and lives today.

**Keywords:** *life-force energy, Feng-Shui, Vaastu, sacred*

## INTRODUCTION

Only in a culture where the sacred element is missing can the question arise as to its lack. If something is integral to lives and culture it is not perceived as something distinct and separate. This situation is apparent in the famous Balinese saying, “*We have no art - we do everything as well as we can.*”

The sacred and life-force energy are integral core elements that energize and create the wonder and beauty that is inherent in the homes, lives, and communities of spiritually integrated cultures.

Though unfamiliar to many in contemporary cultures, life-force energy (*qi, chi, prana, baraka*, etc.) is the basis of sciences, healing, martial arts, philosophy, architecture, and access to the sacred, of more than 65 cultures worldwide. (Figure 1)

The realization of what is considered as “foreign” but is something that is common in other cultures generates

an awareness of ‘blindness’ in contemporary society and is worth exploring. In this case, scientists have amazingly refused to acknowledge the logical implications of quantum connectedness. As noted in my *Physics of Qi Energy* DVD, if every element of the universe is quantum connected to all others, there is total informational interconnection, and therefore an “integral consciousness” existing in every grain of sand. This is core to everything, and the “computer mainframe” of knowing. Even leading neuroscientists such as Christof Koch are now acknowledging that sentience is everywhere - in rocks and water, not just in people.

In this 3-D realm, “computer peripherals” such as eyes, ears, touch, and smell have been developed that work so loudly they drown out the connection with integral consciousness. To shut those peripherals down, to gain access to deeper consciousness, meditation, sufi-dancing, hypnosis, pain, chanting, sleep-deprivation, and psychoactive drugs were developed.

**In more than 65 cultures, worldwide, life-force energy is core to all aspects of life.**



**LIFE-FORCE ENERGY IN WORLD CULTURES**



NAME	CULTURE / NATION / PERSON
<b>AFRICA</b>	
Ntoto	Ashanti <sup>12</sup>
Ntu	Bantu <sup>12</sup>
Mulungu	Central African
	Yao <sup>2</sup> , Ghana <sup>12</sup>
Mungo	Central Africa <sup>1</sup>
	Sudanese <sup>2</sup>
Elima	Congo <sup>1,2</sup>
Njima	Eko <sup>2</sup>
Ayik	Elgoni <sup>2</sup>
Wong	Gold Coast <sup>2</sup>
Megbe	Ituri Pygmies <sup>2</sup>
	Ituri Pygmies <sup>12</sup>
Njima, Rlun	Kalahari Bushman <sup>2</sup>
Ngai	Masai <sup>1</sup>
Ori	Yoruba <sup>1</sup>
<b>AMERICA (N)</b>	
Manitou	Algonquin <sup>1,2</sup>
Dige	Apache <sup>1</sup>
Hullo	Chickasaw <sup>1</sup>
Maxpe	Crow <sup>1</sup>
Tom	Dakota <sup>12</sup>
Sila	Inuit <sup>2</sup>
Orenda, Oki	Iroquois <sup>1,2</sup> , Huron <sup>12</sup>
Digin	Navaho <sup>1</sup>
Wakonda	Omaha, Sioux <sup>1,2</sup>
Po-Wo-Ha	Pueblo <sup>1</sup>
Wakan	Sioux <sup>1,2</sup>
<b>AMERICA (S)</b>	
Az	Candamb <sup>16</sup>
Huaca	Incan, Peruvian <sup>2</sup>
Itz, K'awil, Ch'ul, Ch'ulel	Maya <sup>7</sup>
Guna	Incan <sup>12</sup>
<b>ASIA</b>	
Chi', Qi	China <sup>1</sup>
Ki, Reiki	Japan <sup>1</sup>
Kundalini, Prana	Hindu <sup>4,1</sup>
Kundalini, Prana	Khmer <sup>2</sup>
Bati, Mana	Malaya <sup>2</sup>
Echinkar	Pali <sup>1</sup>
Langta	Tibetan <sup>14</sup>
Tinh	Vietnam <sup>1</sup>
<b>AUSTRALIA</b>	
Aranjambulu, Churinga, Kuramba	Aborigines <sup>2,2,6</sup>
Zogo	Torres Strait Tribes <sup>2</sup>
<b>EUROPE</b>	
Holy Spirit	Christians <sup>2</sup>
Wauwre, Nuyure	Druid <sup>6</sup>

Ethin Vital	Early Europe <sup>1</sup>
Ether	Early Europe <sup>6</sup>
Illiacus	1500's Europe <sup>11</sup>
Faculus Formatrix	Galen <sup>1</sup> , Johannes Kepler <sup>2</sup>
Wodan	German <sup>2</sup>
Dynamis	Greek <sup>1,3,5</sup>
Entelechia (Formative Cause)	Greek (from Aristotle) <sup>3,5</sup>
Pneuma (Numia, Mumia)	Greek (from Galen) <sup>1</sup>
Tlesma	Greek (from Hermes Trismegistus) <sup>2</sup>
Vis Medicatrix Naturae	Greek (from Hippocrates) <sup>2</sup>
Nous	Greek (from Plato) <sup>2</sup>
Vital Fluid	Medival Alchemists <sup>1</sup>
Namen	Roman <sup>1</sup>
Spirare	Roman <sup>1</sup>
<b>MID-EAST</b>	
Napishu	Akkadian <sup>9</sup>
Anima Mundi	Avicenna <sup>2</sup> (Arabic)
Ka, Hka, Ankh	Egyptian <sup>1</sup>
Ruach	Hebrews <sup>2</sup>

El, Maana	Israel <sup>1</sup>
Yesod	Jewish Kabbalah <sup>2</sup>
Baraka	Moscan <sup>1,3</sup> , Persian <sup>1</sup> , Sufi <sup>1</sup>
Shiinti	Sumerian <sup>9</sup>
<b>PACIFIC</b>	
Lahani	Celaria (N. Guinea) <sup>2</sup>
Tane	Hawaii <sup>12</sup>
Kerei	Indonesia <sup>1</sup>
Anat	Kusaie <sup>2</sup>
Andriamanitra	Malagasy (Philippines) <sup>2</sup>
Atua	Maori <sup>2</sup>
Aka	Mauli <sup>1</sup>
Keatinge, Kalit	Palau <sup>2</sup>
Huna	Polynesian <sup>1</sup>
Mama	Polynesian / Hawaiian <sup>1,2</sup>
Ani, Han	Ponapa <sup>2</sup>
Tondi	Sumatra <sup>1</sup> , Batak <sup>2</sup>
Yaris	Tobi <sup>2</sup>
Miri	Yaralde of the Lower Murray <sup>10</sup>

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18th - 20th CENTURY RESEARCHERS	
Anamorphosis	Ludwig von Bertalanffy <sup>2</sup>
Astral Light	H.P. Blavatsky <sup>2</sup>
Bioenergetics	George De la Warr <sup>2</sup>
Bioplasma	V.S. Grischenko <sup>2</sup>
Elan Vital	Henri Bergson <sup>2,5</sup>
Eleptic Energy	Thomas Calen Heronimus <sup>2</sup>
Etheric Force	Radisthists <sup>2</sup>
Etheric Formative Forces	Rudolf Steiner <sup>2</sup>
Gestaltung	Johann Wolfgang von Goethe <sup>2</sup>
Integrative Tendency	Arthur Koestler <sup>2</sup>
Kirlan Energy	Czech <sup>1</sup>
L-Fields (life fields)	Harold Saxon Burr <sup>1</sup>
Lebenskraft, Vital Force, Dynamis	Samuel Hahnemann (Homeopathy) <sup>5</sup>
Lilido	Sigmund Freud <sup>1</sup>
Life Force	Luigi Galvani <sup>1</sup>
M-Fields (omniogenetic fields)	Rupert Sheldrake <sup>1</sup>
Magnetic Fluid	Anton Mesmer <sup>1</sup>
Magnetoelectricity	William T.iller <sup>2</sup>
Negative Entropy	Erwin Schrodinger <sup>2</sup>
Noetic Energy	Charles Muses <sup>2</sup>
Od, Odyllic, Odic Force	Karl von Reichenbach <sup>2</sup>
Orgone Energy	Wilhelm Reich <sup>1</sup>
Primary Perception	Cleve Backster <sup>2</sup>
Psi Faculty	J.B. Rhine <sup>2</sup>
Psi Plasma	Andria Puharich <sup>2</sup>
Psionics	John W. Campbell <sup>2</sup>
Psychotronic Energy	Robert Pavlita <sup>2</sup>
Synchronicity	Carl Gustav Jung <sup>2</sup>
Spargery	Abraham Maslow <sup>2</sup>
Unitary Principle in Nature	L.L. Whyte <sup>2</sup>
Universal Energy Field	Barbara Brennan <sup>1</sup>
Universal Intelligence	Chiopretic <sup>1</sup>
Will to live	Western Medicine <sup>1</sup>

Figure 1: As Arctic cultures have many names for variations of "snow", or high-rainfall cultures have many names for variations of "rain", the names for life-force energy in world cultures are often more focused on distinctions or variations in use of that energy.

Nimbuses, or halos, which represent life-force energy, occur in the sacred art of all cultures. Life-force energy is the same from culture to culture. Cultural practices as varied as Japanese dance, Bushman trance-dancing, meditation, sufi-dancing, fire-walking, and tae-kwon-do depend on it. Native American sun dance rituals, South American ayahuasca shamanism, Maya community ritual, tribal practices from Africa and Siberia; and certain practices in Christianity, Islam, Buddhism, and Hinduism share surprisingly similar territory.

Though acknowledged by most other cultures, this assertion creates a profoundly different universe than that of the accepted current culture.

The architectural history of those cultures, plus current design projects, demonstrate the central role in which life-force energy plays in the nurturing power of place, architecture, and community. Its acknowledgement and use offers significant contributions to architects' capabilities.

**WHAT IS LIFE-FORCE ENERGY?**

The acknowledgement of life-force energy that is occurring today is deeply connected with a major shift emerging in understanding the physics of our universe. The Hubble telescope, and other equipment are transforming culture's concepts of astro-physics, showing that the universe is formed from *electromagnetic plasmas*, not inert matter. Those plasmas appear to originate in a "mirror realm" to the 3-D world, which is the realm of life-force energy, and where actions actually occur that is attributed to the 3-D world. Parallel with this new perspective, information is coming together about the physics of qi energy and its implications for culture and architecture.

Qi energy exists in this faster-than-light diffracted magnetic energy realm - not in the familiar world of matter and energy. The Qi realm is where integral consciousness operates. Standing diffraction waves occur when energy fluxes interact - cancelling sometimes, augmenting other times. Qi rides

emotion, linking the realms of spirit, mind, and body. Energetic dimensions are congruent with and are manifested into material dimensions. They mirror and underlie, but lie beyond the space-time world. All are linked in the web of energy and unitary consciousness. Therefore, anything ever existing is an eternal being” - home based forever in the realms of energy.

Life-force energy can energize otherwise ordinary things, both in the natural and man-made worlds. The energy is able to have special meaning for individuals, societies, and cultures. It also underlies the direct “oneness” experience of the “sacred” that brings all into existence. Tools and processes are finally being developed to explore, verify, and work with this energy.

Architecturally this is a very different world unfamiliar to many. The following is a personal account by the author:

*“I, myself, was dragged kicking and screaming into it from an academic intellectual world by experiences that could not be ignored. Our home, which we built totally by hand, burned down the day we finished building it. Later, we were talking with a friend recently moved to Oregon from the East Coast. His wife got a weird look on her face and said, “I had a dream your house was going to burn on that date, and wrote it down in my journal.” She didn’t know we were building a new house, and hadn’t had precognitive dreams before.*

*Several years earlier, at the Ellora Caves in India, a stone Shiva Nataraj statue jumped off the wall into 3-D in front of me. Years later, coming out of my office after completing two books, I looked up at a tree. The new growth, which usually points straight up, was pointing horizontally towards my office. Two other trees, on other sides of the office, were doing the same thing. I guess a lot of energy had been moving through that space! Another time, a woman architect from Australia, travelling on a Churchill fellowship, broke out in tears when I showed her the garden at a house I’d designed. “What’s wrong?” I asked. Turns out she’d had a near-death experience, and could see life-force energy. She sat there and described the beautiful underlying energy in the garden that was totally invisible to me.”*

Exploring the architectural history of other cultures shows the nature and amazing power of life-force energy-sourced design and experience of place. Understanding the tools employed in those cultures, and the roles that their built environments played are the first steps in developing life-force based designs. Today, those working with these tools are developing new techniques for working with life-force energy to imbue architecture and surroundings with the incredible healing and nurturing inherent power of this energy.

## EARTH ENERGY

All cultures work with the life-force energy of earth. The earth’s magnetic field varies with emissions from the sun, discontinuities in the crust, and other factors. A variety of tools have been used to sense and alter the earth’s energy in a place. A personal discovery of this geophysical basis led to the 1972, publication of *Feng-Shui: Energy and Place*, and a growing acknowledgement in the U.S. that *feng-shui* was not a superstition but an amazing layered wholeness of ecological, political, and energetic wisdom as a basis for location, design, and relating to habitat. (Figure 2)

Distinct concentrations of qi-energy in various places, often caused by discontinuities in the earth’s crust, create powerful places. Machu Picchu, for example, is located on a huge batholith of aligned and coherent crystalline granite, with a geologic fault-line on each side of it. Compression of the granite along those faults generates piezo-electric currents, which accumulate in the granite shards that underlie the site, giving the site unique power to connect with the spirit realms. *The Slide* at Machu Picchu (below right) is a curious “architectural” feature, until you see from a distance that it is single space between at (and) the top of one of the huge granitic “shards” from fault line relocation pressure that accumulate qi energy. Some would call it a psychic telephone booth. (Figure 3)

Columnar basalt single stone crystals, up to twenty feet long, were used by Antonio Gaudi as columns in the Gaudi Crypt in the Colonia Guell, Spain, to focus energy. A single 4000-pound crystal of columnar basalt was used as a font in the narthex of a church to create an energized gateway to the sacred space in the church and garden. All sizes of crystals are able to focus and amplify energy; earliest radios were “crystal radios”. Large deposits of salt crystals can connect a person with the sacred realms. Many monasteries, such as the Monastery of St. Antony

**The magnetic field in the earth's crust varies.**

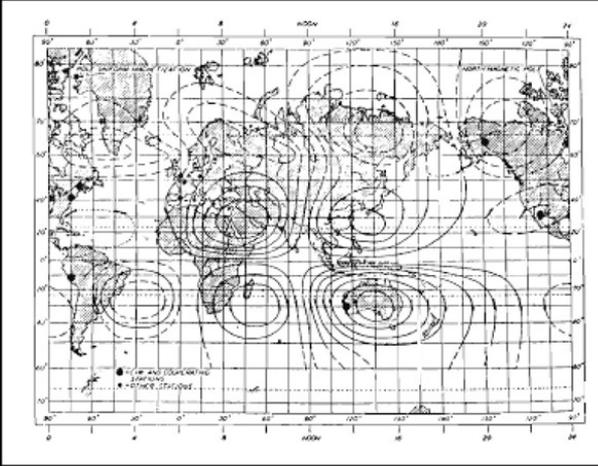


Figure 2: Variations in the magnetic field in the earth's crust, and Chinese geomancers locating and tracking local energy concentrations. From "Feng-Shui: Energy and Place", Tom Bender, (1972).

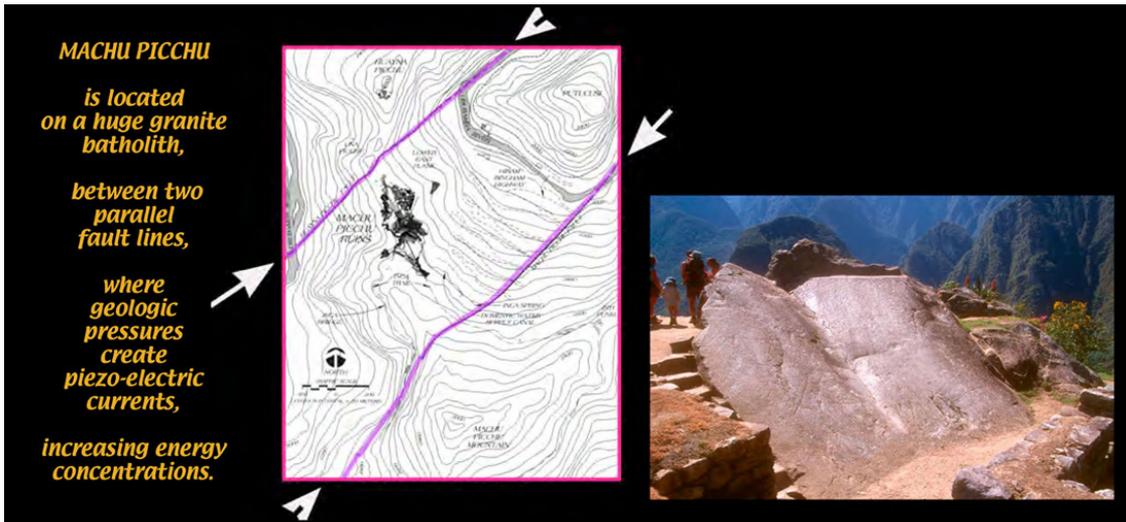


Figure 3: Fault lines in the granite batholith and the top of "The Slide at Machu Picchu, from "Life-Force Energy: The Sacred Root of Place, Architecture, and Community," ARCHITECTURE, CULTURE, AND SPIRITUALITY SYMPOSIUM (ACS7), Ghost Ranch, NM (June 2015).

at the Red Sea, St. George in Wadi Kelt, and Mar Saba, were located to take advantage of this gift. As noted in my Building with the Breath of Life, Egyptian architecture used granite thresholds for column bases and doorways through walls enclosing sacred precincts; to join and link the energy concentration.

Other well-known sites such as Serpent Mound in Ohio and the *cenotes* in the Mexican Yucatan have other-worldly causes of their energy anomalies. Both were sites of meteoric impact. The Chicxulub crater, centered on the edge of Yucatan, fractured the underlying limestone, creating underground

drainage from the ring of several thousand *cenotes* to the sea. Incoming and outgoing tides cause the *cenotes* to “breathe”, adding to their emotional impact and ritual power. Serpent Mound has the expected gravitational anomalies. Exposure of different rock layers in the impacted area resulted in a totally different soil and vegetation than that of surrounding areas. By understanding the cause of these phenomena does not decrease the emotional impact of the experience, nor the ability to activate energy-related events.

## THE POWER OF NATURAL PLACES

The power of qi energy can be felt where the primal forces of nature come together in intense and memorable relationships; waterfalls, high mountains, edges of the oceans, sunlight on a dragonfly’s wings. In such natural places of power, hearts are moved, spirits are made full, dreams become more powerful and lives are reaffirmed. This same power can be brought into the places of everyday lives. Even “science” is now speaking of the value of living amongst trees and close to nature rather than in concrete cities. One hour at peace in a redwood forest, or walking along an avenue of cryptomeria in Nikko, Japan, can change lives. (Figure 4)

The writings of individuals in other cultures who intimately experienced powerful natural and cultural places can give insight into the source of such power and the knowledge of working with that energy:

Suzanne Wenger speaks of the power of life-force energy in undamaged natural places in Nigeria and elsewhere:

*“Natural sacred places, in all religious contexts, have always existed for the accumulation of metaphysical life-force energy. Unmolested nature generates energy intensities of various orders. Such energy nodes are in command of, and are commanded by, inner realities of all kinds. These include human, floral, animal, mineral, and ethereal realities; primordial ordinances, symbolic orders, and truthforms.*

*This residing energy in a Sacred Grove empowers ritual, whose role is to open up spiritual two-way-traffic from and towards the source of life.*

*Yoruba religious awareness is directed towards all kinds of meta-psychic and meta-intellectual proto-types and the gods, Orisa, which individuate from the boundaries between the physical and the metaphysical dimensions of life.*

*In such religious context, addresses to godheads are not prayers but means to energize one’s mystic participation within the inner organism of sacredness. They manipulate primary exchanges between a devotee and their god. Sailing on these symbol-vessels, we are god, and god is each and all of us.*



Figure 4:  
Cathedral Grove in the California Redwoods, and the avenue of cryptomeria in Nikko, Japan.

*This phenomenon is made feasible by integral ecstasy and self-controlled trance. These unite both into oneness - "Od'Orisa" (he has become Orisa). And this is - thanks to the profound vitality of Yoruba Wisdom - true not only of humans, but also of all created life-forms; because all exists in all."*

edited from Susanne Wenger ~

THE SACRED GROVES OF OSHOGBO  
(1990)

Rina Swentzell and Joseph Rael speak of living everyday with life-force energy in Native American Pueblos:

*"Physical understating of sacred places is typical of Pueblo thinking because it is believed that it is better to understate than to overstate - to be one with everything rather than to be separate or conspicuous. There is, then, little need to create or cause distinctions - among people, or objects, or even places . . . ."*

*The people and their world are sacred and indivisible. The shrines, boundary markers and centers, then, serve as constant reminders of the religious, symbolic nature of life. Because this realm of existence and other realms exist simultaneously, there is a continuous flow between levels of existence. Because the nansipu (center) is the symbolic point from which the people*

*emerged, the shrines (as Tsikummu) are points where the possibility for contact with different levels of existence happen. Thus the cosmos becomes a continuous flowing whole, with visible connections between the seen and the unseen, the tangible and the intangible.*

*Being religiously ego-centric, Pueblo people do live at the center of the universe. Their world is sacramental. It is a world thoroughly impregnated with the energy, purpose and sense of the creative natural forces. It is all one. Sacredness, then, is recognizable in everyday life. The purpose of life for Pueblo people is to be intimately united with nature, intimately connected with everything in the natural world. Everything is included in that connectedness. Houses, for instance are "fed" cornmeal after construction so that they may have a good life. The physical community (O-wing-geh), or place where people live, is periodically healed by the Bear or medicine society."*

Rina Swentzell ~

"An Understated Sacredness" (1993)

*"As children we were taught that we existed as pressure point activators for the sacred sites within the village. Every twenty feet or so were consecrated points on the ground which carried special blessings. These shrines were buried in the ground and were only visible to the inner eye.*

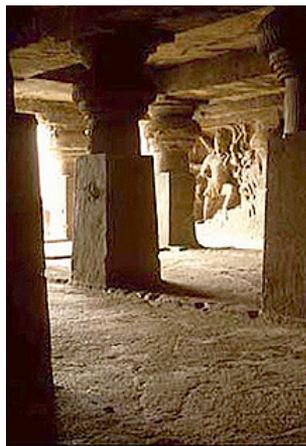
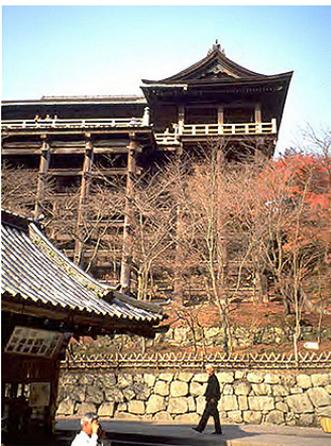


Figure 5:  
Kiyomizu Shrine, Kyoto, Japan; Cave 15 at Ellora, India; a Hawaiian Birthing Stone.

*As we walked through the village, we pushed them into aliveness with our bodies' pressure on them . . . . The holy shrines were placed there because the vibrational essence of those holy sites would enhance the psyche of community and of each individual within the community.*

*. . . The energy was always shifting, was always different. The resonating vibrations in the sacred sites were always changing so that the people in the village were always alive with energy. These sacred spaces, generating life sustaining powers, maintained our integrity as a group, orienting each individual toward the community's highest ideals."*

Joseph Rael ~  
BEING AND VIBRATION (1993)

Cultural places of power are tied to qi energy in natural places. The Kiyomizu Shrine in Japan, the Ellora Caves in India, or Birthing Stones in Hawaii are naturally energy-distinctive places. Temple records in Japan indicate that temples were located on powerful earth-energy nodes using dowsing. The huge sub-structure of the Kiyomizu Temple was required to locate the altar on such a node. Hawaiian heiau, Jain temples in India, Osun Shrine elements in Nigeria are all on earth-energy spots which have been further augmented by design and use. Such energy can also be brought into a place by a variety of means, accumulate in a place through its use or design, or be altered through shamanic action. In some parts of India, temples were created of mud-bricks, kiln-fired in place and never repaired, so their

energy would remain in alignment. See my Building with the Breath of Life for more details. (Figure 6)

## LIFE-FORCE ENERGY IS GENERATED; WHEN AND HOW IT IS CREATED

A life-force "energy-ball" is created in the qi-energy realm whenever an intention is acted upon which then manifests physically back into the 3-D world. That accumulation of eternal "energy-balls", which grow stronger with all of the energy put into them over time, forms what is known as the Akashic Record. All of that accumulated energy is accessible to link with and further energize existing and new creations. The Egyptian Temple of Horus at Edfu listed all the previous Horus temples on the inside of its enclosure walls - not to brag about the genealogy, but to link to the energy accumulated by those temples over thousands of years to increase the energetic power of the current temple. (See Figure 7 below. Figure 11 also shows design elements in just one Egyptian temple used to connect more powerfully to that energy.)

## BREATHING LIFE INTO THINGS

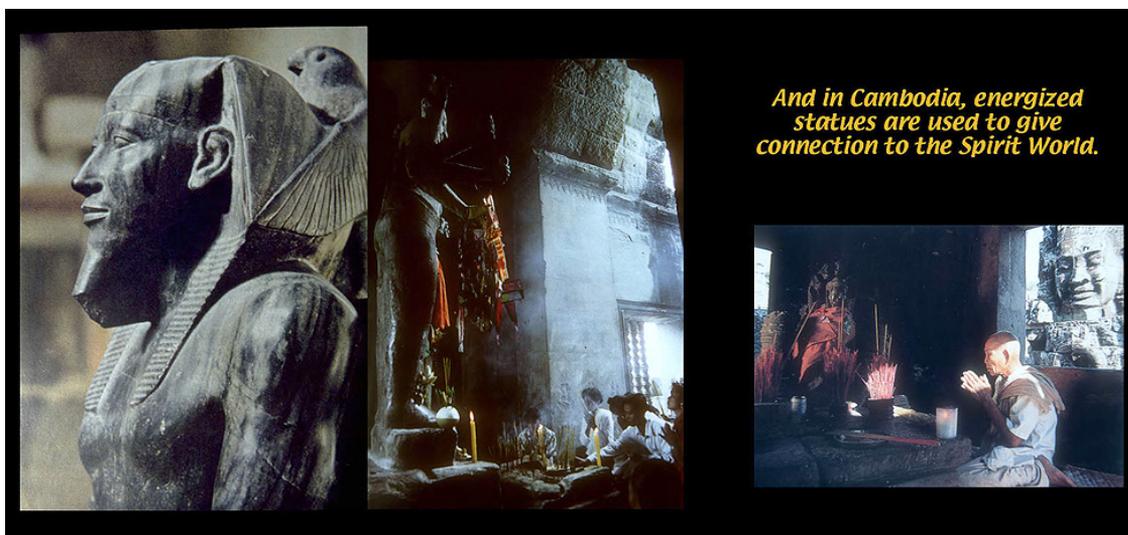
Energized statues, sacred places, and other objects are common in many cultures, created by amazingly similar processes. The statue on the left, below, isn't a statue of Egyptian Pharaoh Khafre with a bird head-dress. It is a statue of HORUS . . . protecting, and channeling wisdom *through* the pharaoh to



Figure 6:  
Portal of the Virgin, Iledi Ontotoo - Osun Shrine, Nigeria.



*Figure 7:*  
Because of our unitary consciousness and the origin of our material world in the eternal energy realm, all things “created” exist eternally in that realm.



*Figure 8:*  
Energized statues in Egypt and Cambodia.

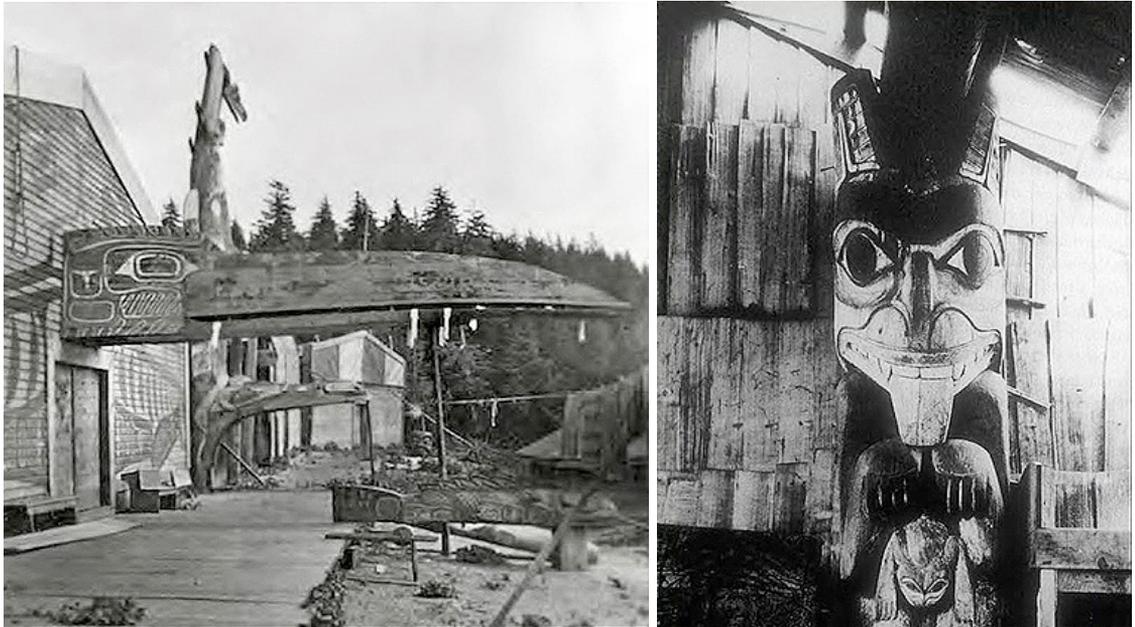


Figure 9:  
Clan members are encased, protected, and given identity as part of the clan through the energy linkage created in the "totems" in their clan houses.

his people. Different, or similar, rituals are used to connect a particular place or object to special energies or energy balls that are wanted to be linked to that place. The exercises provided in *Building with the Breath of Life* demonstrate processes used to establish such linkage. (Figure 8)

In the American Pacific Northwest, clan houses were similarly energized. Ritual entry to some occurred through the beak of Raven. Inside, posts holding the roof beams were energized to connect to the clan's protective and guiding totem spirits. Carving those posts was accompanied by song and prayer to bring energy into the carving. The same traditional processes are still used today. This can be seen in videos of Bill Reid carving *Raven and The First Men* (1980), at the UBC Museum of Anthropology. (Figure 9)

## TANTRIC SCULPTURE IN THE ELLORA CAVES IN INDIA

The cave temple sculptors used geometry, intention, coherence, energizing, and a variety of other tools to create the amazingly powerful sculptures in Cave 15 and the north gallery of the Kailasanath Temple. Alice Boner's *PRINCIPLES OF COMPOSITION IN*

*HINDU SCULPTURES* provides details on how the power of just using geometry generates the power of the sculptures. (Figure 10)

## USE OF LINKED ENERGY IN EGYPTIAN ARCHITECTURE

Egyptian sacred architecture works with this storehouse of energy in many ways. For example, at the Temple of Hathor at Dendera (below) the innermost chapel of Hathor is surrounded by chapels dedicated to other Egyptian Netters - *in relation to Hathor*. Thus their energy was added to her energy. Similarly, the yearly ritual processional cycle from temple to temple along the Nile linked them all together energetically, and brought the energy of *all* deities into each temple in support of its particular focus.

The massive temenos wall of the Dendera Temple enclosed a sacred space almost 1000' square. The wall was thirty to fifty feet thick, up to eighty feet high, and contained upwards to five million cubic feet of material. The walls were mud bricks, made by hand out of deposits from the yearly floods of the Nile. The power of intention such walls convey is immense. (Figure 11-12)

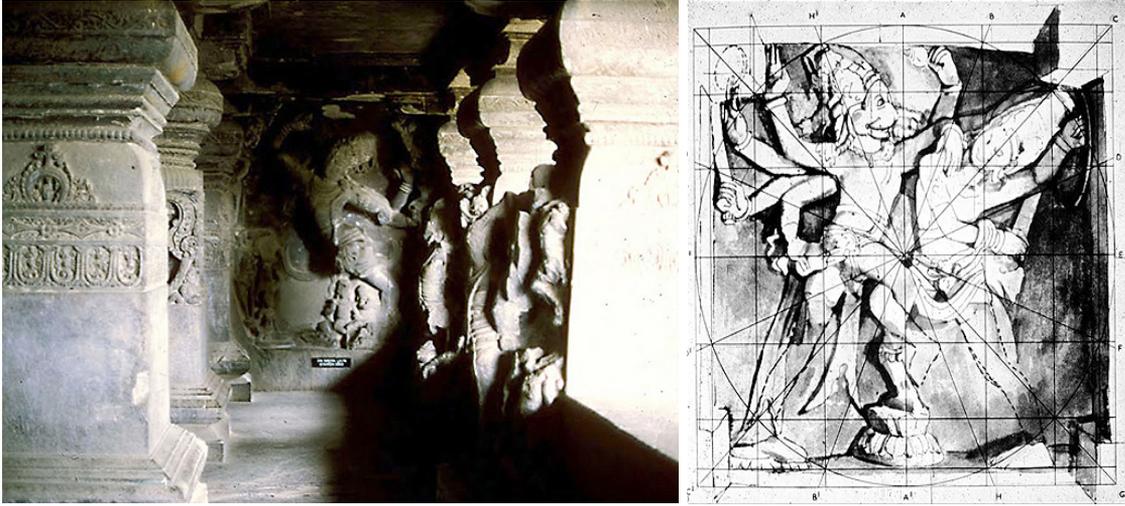


Figure 10:  
 These sculptures at Ellora are not constructed, but are integral with the surrounding stone. Only the stone in the “open” space is removed. Repetition and angles of geometry in a sculpture panel give emphasis to particular energies.

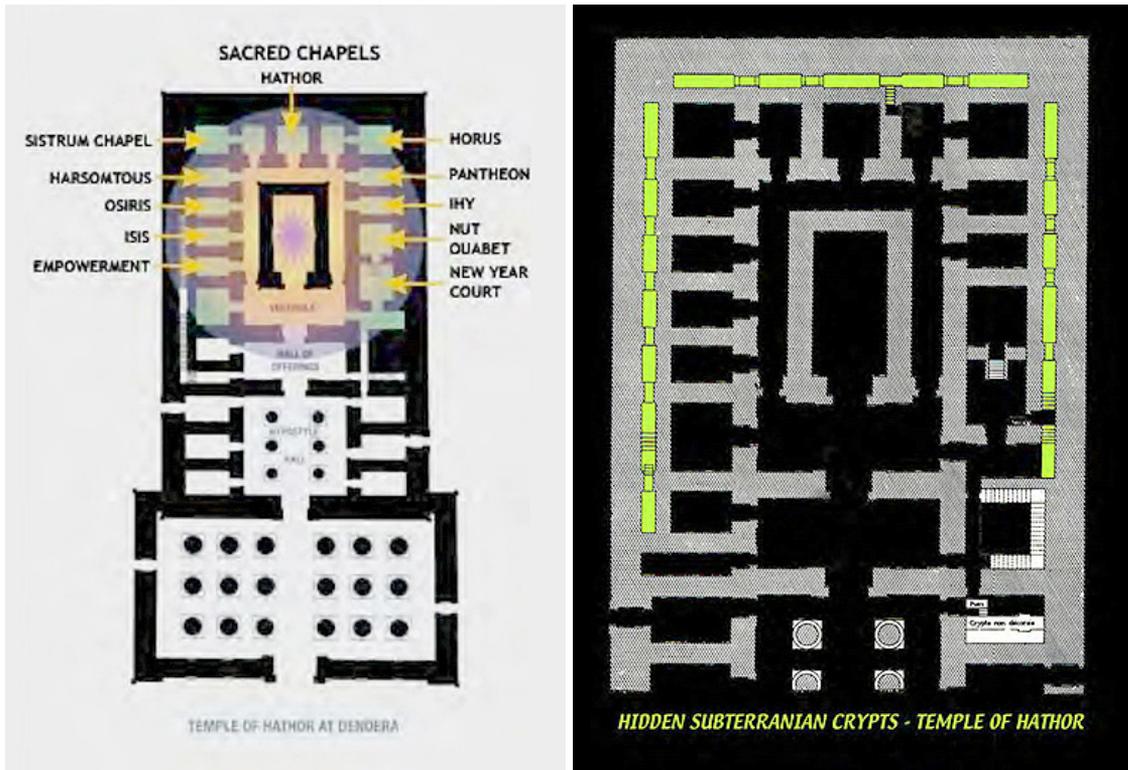


Figure 11:  
 Inside the thick walls of the temple itself are multiple levels of hidden crypts. Some contained sacred objects. Others, accessed by pivoting stone facing-rock, were used for initiation of those connected with the temple.

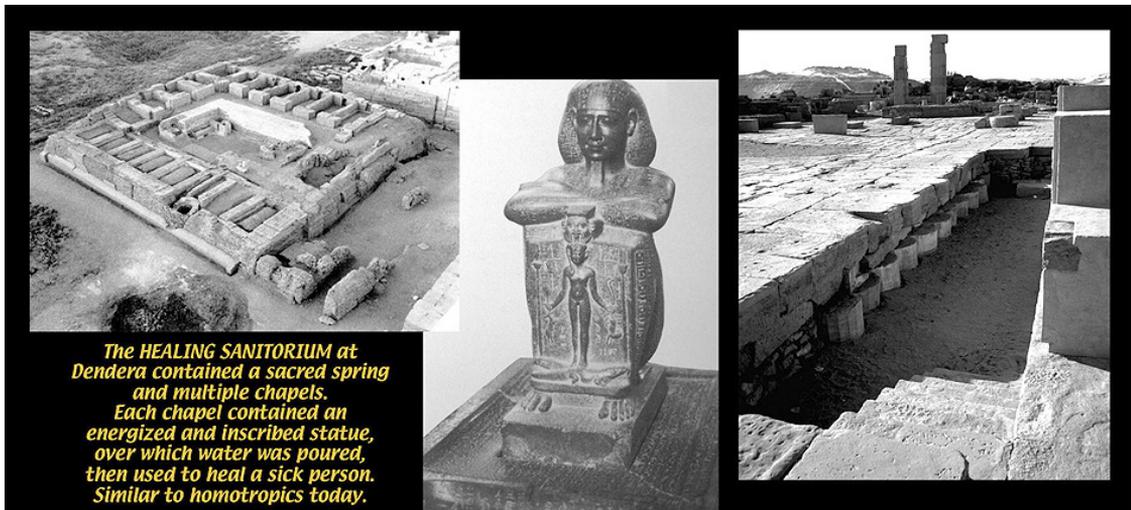


Figure 12: Stones from older temples, on top of footings of mud bricks from the nurturing Nile River that supported Egypt, were incorporated into temple construction to bring their energy into the new project (above, right).

## VISITS OF THE KAMI EARTH SPIRITS TO THE IZUMO SHRINE, JAPAN

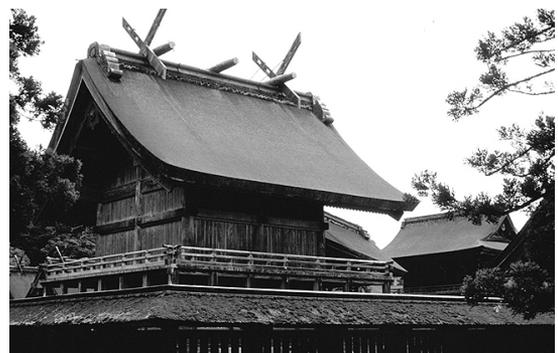
Another interesting example involves a dowsing study completed in 1998, confirming existence of the *Kami*, earth-energy “spirits” in Japan, their annual “retreat” at the Izumo Shinto Shrine, and the ability of dowsing to track such events from around the world.

Located near a small bay on the west side of Honshu Island across from Hiroshima is the Izumo Shrine, the most ancient Shinto shrine in Japan. This shrine has been venerated for well over a thousand years. Every year in late fall the *kami*, or earth spirits, of Japan leave their normal homes throughout the country and gather for a week at the shrine. During this period, the Shrine is also visited by thousands of pilgrims who have come to celebrate the arrival of the *kami*. This visit of the spirits even has a special name in the Japanese language – the period of the visit is known as *kami-arizuke* (period with the gods) at Izumo, and *kannazuki* (period without gods) in all other parts of Japan.

At the time of their 1998 visit, an experiment was performed in remote dowsing to see if the visit caused any change in the qi-energy of the Shrine’s site. Dowzers Sig Lonegrin in Europe; Joey Korn and James Sullivan in North America; and Hitomi

Horiuchi in eastern Japan dowsed a map of the shrine precincts on dates before, during, and after the visit of the *kami*.

All found a major change in the energy of the site during the visit, and a return to the earlier energy state after the departure of the spirits. They were not informed about the spirits’ welcoming events. One dowser registered confusion because his reading first showed an energy node at one shrine building, and rechecking later, found it at a different building. A call from Hitomi to the Shrine produced a schedule of events during the week, which indicated that a welcoming ceremony had been held at the first building at the time of the first reading; and later the spirits moved to the second building for another ceremony!



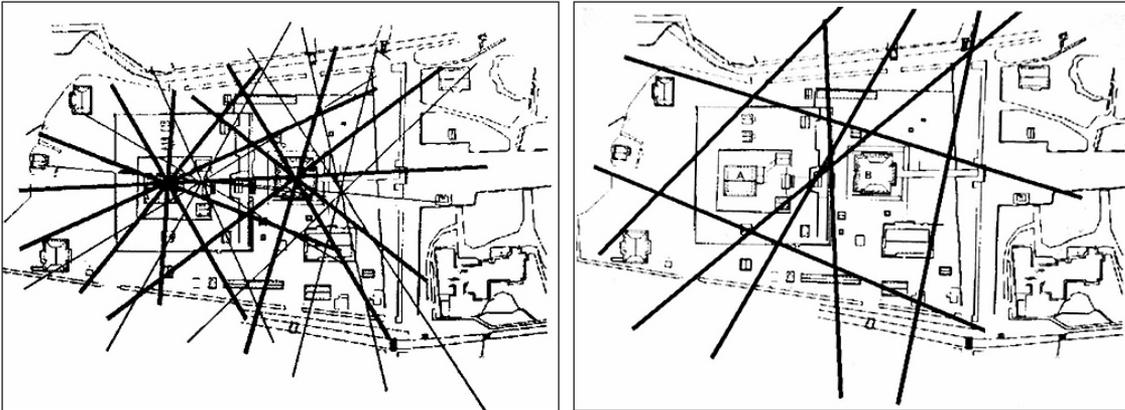


Figure 14:  
 Left: Diagram by dowser Joey Korn, showing multiple crossings of energy lines on main shrine buildings while kami were in residence. Light lines are “echos” of opposite energy resulting from the abrupt shift in energy. Right: Energy lines on site before and after kami visit.

In spite of the Westernization of Japan, the Japanese still acknowledge the existence of the *kami* and continue their annual visits to the Shrine to honor them, as they have for probably more than a thousand years. The presence of the spirits is still perceptible to visitors, and people gather from around the world to celebrate their presence. (Figure 14)

## QI AND THE SPIRIT WORLD OF KHMER WATER TEMPLES

Monuments in the Khmer capital of Angkor in Cambodia demonstrate qi-based design that achieves dimensions of power and function far beyond today’s conventional design concepts. The Khmers created a unique and integrated structure of sculpture, temples, royal cities and palaces, reservoirs, irrigation systems, and local shrines that both provided irrigation water for their fields and created a powerful and ubiquitous image congruent with their beliefs. This system also infused the water with qi energy, permeating their entire physical world with creative power from other, more primal, energetic dimensions of existence. Irrigation, transportation, and life-force energy moved out from the Bayon throughout the Khmer world through canals governed by shrines at every gate.

Agricultural productivity in the Mekong region is impacted by the seasonal nature of the rains. During spring melt in the Himalayas, the flow of the Mekong River is so great that it reverses the flow of the Tonle Sap, backing water up into the Great Lake in the

central basin of Cambodia. During the wet season, the lake changes from a shallow, muddy chain of pools to a body of water eighty to one hundred miles long, fifteen to thirty miles wide, and as much as forty to fifty feet deep. As the waters recede, they leave millions of fish stranded in the many muddy pools and bayous.

The Khmers worked out sophisticated systems of reservoirs and irrigation canals to distribute the stored water during the dry season, and to function as communication and transportation routes as well. A primary role of the government was to ensure the prosperity of the country through developing and maintaining this system. Again, for more detail, see my *Building with the Breath of Life*. (Figure 15-16)

A similar system was still in operation in Bali in the 1970s when introduction of Green Revolution agriculture was attempted. Priestesses at the temple on Lake Bratan (the volcanic caldera that held the island’s water) determined when each part of the island received water. John Lansing’s computer studies demonstrated that the water temples were essential and highly successful elements in balancing the wants and needs of different water users and determining water use practices throughout the island for the year. When the Green Revolution attempted continuous cropping, they quickly found that the traditional practices of letting the paddy fields dry up was even more essential for pest control than for maximizing productivity throughout the region.

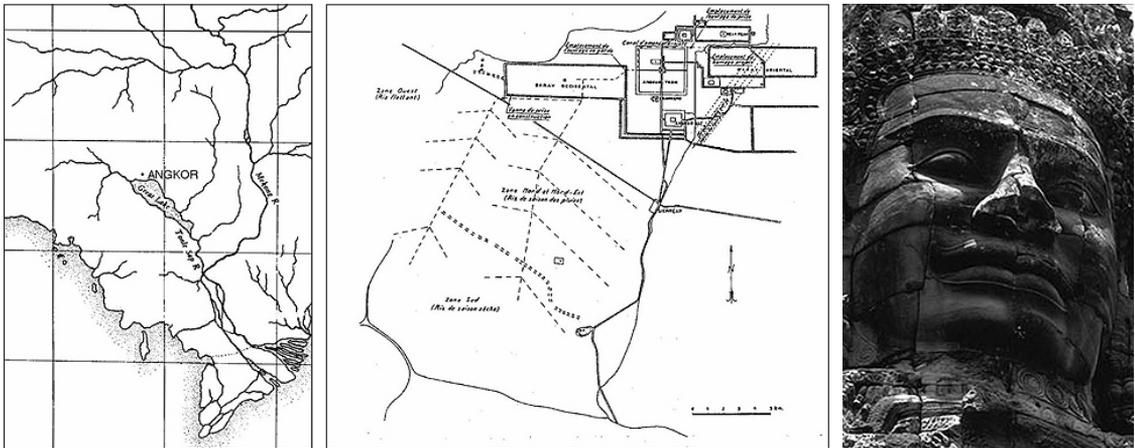


Figure 15: Angkor, the Tonle Sap and Mekong Rivers. Angkor and the nearby agricultural water system between it and the lake. One of the faces of the Bayon at Angkor - eyes half closed in meditation, connecting inner and outer worlds, the manifest and unmanifest realms.



Figure 16: East Bayan at Angkor. The Seven-Headed Naga (seven chakras). This Naga was a central theme for movement of energy throughout the country and connection with the Sacred Realms. A tug-of-war between the gods and the demons pulling on the serpent, churned up the Sea of Milk in the energy realms, drawing forth the amrita which ensured the welfare of the country.

The water temple's decision of which farm areas got water at what time was not a human/political decision. It involved asking the spirit world and the ancestors to meld the needs and situations throughout the island with knowledge not available in our realm, to sort out the intricately complex patterns of soils, rainfall, pest cycles, unexpected climate variations, etc. for the good of all. As Lansing showed, it worked – far better than our computer systems.

## MAYAN ARCHITECTURE AND QI ENERGY

For the Maya, the most important interactions are not between people and objects, but among the innate souls of persons and material objects. *Chulel*, *itz*, or *k'awil* - all refer in different ways to qi. They called their kings *ch'ul ahaw*, or "lords of the life-force." Ritual centers were rebuilt whenever a ruler died or

astrology changed. Linda Schele and David Freidel's publications give previously inaccessible detail on these dimensions of Mayan architecture.

With dance, drumming, song, sleep deprivation, and psychoactive substances, both Mayan individuals and large groups went into altered states that allowed personal transformation and communication with the Otherworld.

The Mayans' practices are a reminder that man-made things are filled with surrounding life-energy; similar to all else in our universe containing indwelling spirits. Arising from love and passion, filled with dreams, clear intentions and life force, spirits enfold with an overflowing of the richness and vitality that fills all of Creation. (Figure 17)

## TOOLS FOR WORKING WITH LIFE-FORCE ENERGY IN DESIGN

The following tools used historically by "architects" in various cultures to work with life-force energy in design are amazingly varied and powerful.

- The "deep" use of geometry in the faceted vaulting of Islamic mosques, in Hindu temples, or tantric sculpture in the Ellora Cave Temples in India.
- Location of "birthing stones" in Hawaii to give power to women giving birth.
- Finding powerful existing earth-energy locations for sacred sites by dowsing, as with Japanese temples.

- Empowering of images and structures by "Opening of the Eyes" process in Egyptian, Buddhist, Native American locations.
- The use of non-rectangular detailing in the architecture of the Rudolf Steiner tradition.
- The role of ritual in design, construction, use, and decommissioning of energized places.
- Moving life-force energy throughout the Khmer lands in Cambodia through water temples and irrigation canals.
- Design and empowering of Chinese cities and tombs.
- Use of *feng-shui*, *vaastu*, and other related processes in designing homes, temples, communities in different cultures.
- Rebuilding of sacred sites as astrology and rulers changed, as with Mayan temples.
- Incorporation of materials from previous temples in construction of new temples in Egypt.
- Design of temples, as in Egypt, to incorporate and link to the energy of other deities and previous temples.
- Creating energized "Gardens of the Spirit".
- Design and energizing tombs, temples and statues to connect the living with deceased pharaohs, rulers, or spiritual leaders.
- Use of energized walls or boundaries to protect and empower spiritual precincts.

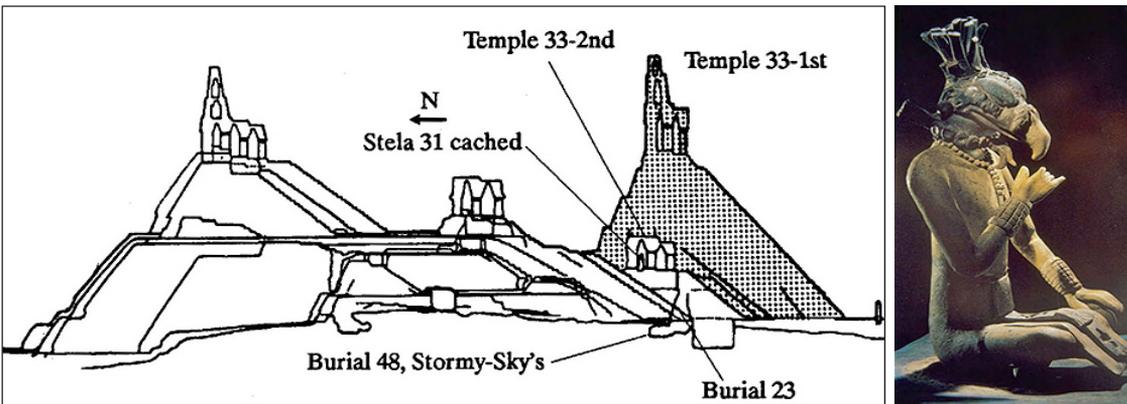


Figure 17:  
Layered reconstructions over time of the Tikal ritual spaces.

Most simply, any action taken, coming deeply from our heart, creates sacred places.

In *BUILDING WITH THE BREATH OF LIFE*, this author shared exercises from different cultures and spiritual traditions that can help develop skills in perceiving and working with life-force energy. More detailed and numerous examples were given of how those skills can be applied to the design of buildings and communities.

## MODERN APPLICATION

Examples of infusing spiritual energy in architecture has many examples. The architectural heritage of Rudolf Steiner, using non-rectangular geometry, is one interesting example. Work by members of the Northwest EcoBuilding Guild in the U.S., the spiritual community at Damanhur, Italy, and the work of Louis Kahn and Antonio Gaudi are other examples. In each of these, the individuals doing the design or construction have, in the process, have deeply experienced the sacred realms. What they have become in the process is expressed in each person's unique style, while infusing a similar quality of recognizable energy into the places. Both my *Building with the Breath of Life* book and my online ACS7 presentation give more details on both examples and processes currently used.

The following is a detail from the author's experience:

*"In my own work in our temperate rainforest area, the wholistic nature of working with qi energy has encouraged more intimate connecting with nature, use of local unmachined wood, honoring local phenomena such as nurse-logs, celebrating onsite means of recharging in-ground aquifers with rainwater, deep energy efficiency, and honoring local skills of working with wood." (sic)*

## CITIES/COMMUNITY

What makes a city sacred? Modern cities are profane and have a feeling of "emptiness" compared to what is felt in a community which honors the sacred. The transformation that unitary consciousness/life-force energy is beginning to bring to architecture is also beginning to transform communities. The hinge-point factor of going mainstream and bringing soul back into our culture is being recognized. This does not require a single massive redo of cities, but can and is occurring through incremental actions by individuals, organizations, and jurisdictions. Graffiti, for example, has become powerful street art, bringing the presence of humanity into sterile urban areas.



Figure 18: Open, open, to the rest of Creation, architecture subsidiary to the ocean it abuts. Looking into the beauty of nature, not a mirror reflecting our hung-over morning appearance.



Figure 19: A community bank, reflecting the native woods and local skills in wood-working. Rainwater from a roof - into a pond, then recharging the aquifer in the ground.

Over the last forty years, people in Portland, Oregon, have been planting trees along the streets, setting up recharging aquifers, replacing grass lawns with native plants and edibles, letting moss grow on roofs, removing fences between neighbors, replacing autos with bicycles, and super-insulating buildings. Each action brings a different energy to its surroundings and cumulative energy to the community. Each person's actions bring everyday experiences to a deeper and more intimate connection with other life, and lessen demands on others. Society is beginning to acknowledge that unlimited growth in numbers

and possessions is a form of cancer and harmful to the health. (Figure 20)

A deeper, growing awareness of the extent and power of qi energy in the architecture of many cultures is allowing a more relaxed and comfortable consciousness with the significance of qi/unitary. It's true - "We can't lie". Every person, every grain of sand, knows every thought, dream, and falsehood. At first it can feel very naked, but truly wonderful as trying to sort out the falsehoods of others and our culture is diminished.



Figure 20: A rooftop garden, moss in a community Zen Garden, native vegetation on roofs and yards, moss roofs.

*“A sense of community grows where behavior is based on trust and where nobody has to hide anything. There are certain human powers that cannot be unleashed without such a supportive atmosphere – powers such as the one that enables us to connect with ancestors and to unlock potentials in ourselves and others far beyond what is commonly known. When an individual feels connected to an entire community, this connection can extend far beyond the living world. A healthy connection with one another can spill over into a connection with the ancestors and with nature. In a tribal community, healing of the village happens in ritual.”*

Malidoma Somé,

THE HEALING WISDOM OF AFRICA  
(1998)

Yes, a community is transformed. Yes, as the African proverb from Igbo, Yoruba, and other tribal traditions say, “It takes a village to grow a child” Yes, education processes such as Dagara initiation that teaches moving easily from one energy realm to another offer profound transformation and enrichment to lives and the world. It is amazing what can happen in silence! Recent developments in neuroscience are finally confirming that unitary consciousness exists, which will further foster this shift.

## CONCLUSION

Architecture and culture have been missing a vital dimension that energizes place, lives and culture. The practice of architecture is being deeply transformed and empowered as culture, life experiences, and professional work embrace life-force energy. Even in a culture that traditionally had practices based on life-force energy, seeing those practices as part of a global and effective practice strengthens confidence in traditions. It helps in learning new ways of working. The more widely and deeply life-force energy is used, the more the sacred energy of *all* places increases. Even traditional practices carried forward in careful detail lose their power, as they are just “learned” second-hand. Every practice really gains its power when it is reinvented, recreated, and reenergized by each person working with it.

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