

CATE BRAMBLE

- NEW AGE FENG SHUI

Presented at the
Traditional Feng Shui Conference
9 March 2002
Köln, Germany

I know of no safe depository of the ultimate power of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion.

—Thomas Jefferson

Suppose I told you that this workbook provides powerful, practical methods¹ for making miracles happen² and improving your life immediately.³ Using the subtle interplay of universal energies⁴ provided by an ancient, yet advanced science that modern experts still don't understand,⁵ these techniques can bring you new fortune and contentment,⁶ and draw more love into your life.⁷ They can help you flow with life's challenges.⁸ They can provide knowledge to protect you from illness of all kinds.⁹

Do you sense a formula at work here? It attracts people who see what they expect to see—a product for a spiritually-starved public looking to buy traditional wisdom like any other consumable item.¹⁰ But look closer. The formula consists of stated or implied (that is, false or misleading) promises with the illusion of fast solutions—which is what a reader looks for and finds comforting in times of stress or pain. It provides a therapeutic sense of entitlement, and the appeal of belonging to a grand, universal order based on a religious faith as intellectually rigorous as any Sunday school class.¹¹

A careful reader would be quite skeptical about such a formula and its claims because our culture commodifies everything.¹² But what if I provide testimonials from important-sounding people, people whose names you recognize, people you respect, people who use impressive-sounding titles? (Perhaps you consider buying a book based solely on its endorsements.)

Even better, what if the testimonials provided for this workbook are written by people with no apparent connection to me or any of the other contributors? Perhaps my colleagues and I might have a way to make things look like these

people are speaking on our behalf while merely appearing to be independent. If it was possible to get supposedly disinterested, knowledgeable people to praise this workbook, and if we could do all that while keeping you totally unaware of the strings being pulled to do this, you might believe the hype.

Of course this scenario isn't likely, because few of us have the kind of money to make it happen. But corporations—including book publishers—do.¹³

. . . we must suspend our blind faith in scientific proof . . .

—Maggie Leyes¹⁴

Reason is the greatest enemy that faith has; it never comes to the aid of spiritual things . . .

—Martin Luther¹⁵

New Age to most people expresses the yuppified cultural beliefs of hippies.¹⁶ Hippies envisioned the New Age to begin with a new Great Year in the precessional move of the sun from Pisces into Aquarius. (Depending on your source the shift occurs in 2160, but other calculations identify the 1960s, the 1980s, and 2600.¹⁷) One visionary says that at the time of the shift a prophet will establish a new world that erases all doubt about Pharaonic teachings, the words of the Gospels, and the promises of authentic sacred texts.¹⁸ A feng-shui practitioner explains the Age of Aquarius as a time when people will grasp that our thoughts can create matter, and that we can rely more on intuition and spiritual understanding than “material technology.” We'll become multi-sensory beings able to communicate with invisible energies. Humans will take responsibility for creating their own reality and depend less on traditional spiritual systems for an understanding of deity.¹⁹ Global change will result from people simply changing their minds.²⁰ Some have suggested using Lin Yun's bagua²¹ as a representation of this cyclical change that is moving us “back to our source and to a higher level of energetic being.”²²

Spiritual enlightenment is preached as the core of New Age practice. The stereotype has men stripping naked in the woods with their buddies and drumming, trying to connect with their inner woman—activities not unlike those of the Seven Worthies of the Bamboo Grove; or, as Gail Jing-Liang explained, “the fantasy of the white man disguised as a native.”²³ Women partake more passively by reading self-help books, buying crystals and other contrivances, keeping the home clean and clutter-free,²⁴ and worshipping a primeval earth goddess invented in the last century.²⁵ It’s a consumer lifestyle of a “life project,” with individuality displayed in the style and the collection of particular goods, experiences, appearances, and bodily dispositions.²⁶

On the Web, the *New Age Journal* and *New Age Info* formulate the definition according to the worldview of the Theosophical Society (founded in 1875 by a group of people that included Helena Petrovna Blavatsky).²⁷ This worldview includes the following statements:

1. The universe and its contents are an interdependent whole.
2. Every living being is rooted in an all-pervasive reality that is purposeful, ordered, and meaningful.
3. One recognizes the unique value of all living things and expresses it in reverence, compassion, sympathy, and respect for Other. To quote the Theosophical doctrine, “The ways in which these ideals become realities in individual life are both the privileged choice and the responsible act of every human being.”
4. One promotes understanding between different groups of people and individuals. New Age imposes no dogmas but points to unity beyond all differences. It is devoted to truth, love for living beings, and it is committed to life without personal judgment of others.

What’s really important about these declarations is how they express the passivity and disempowerment of people who can’t effectively organize to achieve change and so turn to the

putative power of good thoughts—which is a Christian emphasis on the saving power of faith. Faith in the power of a group mind is no different than faith in a life after death. Both enable someone to accept all matter of hardships and injustices in life. Both lead to the acceptance of socially and environmentally destructive practices. We accept such myths because we are taught to view knowledge uncritically and without skepticism, like religious dogma. Yet critical thinking and healthy skepticism are important aspects of effective environmentalism.²⁸

Many of the core beliefs of New Age are found in occult Nazism, which borrowed heavily from the gnostic racism of Theosophy. Guido von List read the Theosophical musings on planetary cycles and seasons and believed they heralded the dawn of a new age.²⁹ Jorg Lanz von Liebenfels envisioned the period from 1920 to 2640 (with Jupiter in Pisces) as the New Age of “priest-kings, genial patricians with an understanding of . . . mysticism and leaders of chivalrous and secret orders.”³⁰ From the writings of contemporary social Darwinists Lanz identified Aryans as the good-yang and various dark races of Mongols, “mediterraneanoids,” and blacks as evil-yin.³¹ (In Aryan occultism solar mythology is male, elitist, and yang; females are egalitarian and yin.³²)

Poverty consists not so much in small property as in large desires.

—Plato

New Age industry is an immensely successful enterprise and it’s based on the premise that your rational mind is your worst enemy.³³ The fascination of a mystical key to the workings of nature has always existed in traditional occult sciences. More-recent versions developed from the revaluation of the emotive and intuitive faculties mixed with a distrust of analytical reason, materialism, and empiricism.³⁴

Large commercial publishers churn out New Age product because it is guaranteed to sell. Meanwhile, books that are carefully researched and fact-checked are printed only by scholarly publishing houses (which accounted for less than

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one percent of the total books sold in the U.S. in 1988).³⁵

There's no mistaking the cynicism expressed by self-styled authorities of New Age. They use people's yearnings and spiritual needs to further their own fortunes³⁶ by selling predigested chunks of spiritual enlightenment and escapist fantasy.³⁷ If you push New Age far enough its brilliance turns to bullshit³⁸ because the marketing crafts pseudoscience³⁹ (which has always sold better than real science)⁴⁰ and cultural appropriation.⁴¹ New Age authorities rely on slick marketing that poses as altruism.⁴² Chris Cowan of the National Values Center warns that these paradigm-mongers are "heavy-duty liars who sell quick-fix, end-state absolute ideas wrapped in hype and hope."⁴³

New Age philosophy permeates the corporate/consumer values known as McWorld,⁴⁴ denounced by Greenpeace as "a junk culture, the deadly banality of capitalism."⁴⁵ The greenwashing favored by McWorld is manufactured optimism and actively promoted by New Age and New Age feng-shui,⁴⁶ which I call *McFengshui* and will continue to do so for the rest of this document.⁴⁷ McWorld and New Age are addictive attachments.⁴⁸ Both consist of illusions based on the omnipotence of humanity,⁴⁹ bolstered by the Christian tendency to spiritually strip-mine the landscape, aided and abetted by social Darwinism and cultural appropriation, and fed by the industrially cultivated desire for comfort and affluence.⁵⁰ A love for life has given way to a love for artifacts.⁵¹

Everyone agrees that New Age has tremendous vitality—people market the intangible in a cheerful, friendly, safe, clean, and patriotic package.⁵² Fatuous optimism (like New Age and Manifest Destiny⁵³) has always been part of American philosophy and forms the basis of positive thinking, which in turn spawned its own line of New Age products.⁵⁴

In the tradition of the genre, authors feel extremely good about themselves and don't hesitate to announce their superiority.⁵⁵ They can cheerfully declare that they are "really very nice people, who work daily with ancient mystery systems, and do it pretty well,"⁵⁶ and people don't

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question the meaning of *ancient mystery systems* or how much this declaration shines with moral vanity.⁵⁷ Some authors see themselves as crusaders of sorts, and use part of their books to present themselves in an intimate biography—which women recognize as a tactic to gain trust.⁵⁸ Authors sound like fundamentalist preachers with their declarations, testimonials, and intensity of personal beliefs, not evidence.⁵⁹ Additionally, everything in these books always works perfectly. You never hear what happens when something goes wrong.

I have internalized the compass.

—Lin Yun⁶⁰

Do not say that King Wen's hexagrams are ineffective; fear only that the fortune-teller's reading is untrue.

—Popular proverb during the Qing Dynasty

In 1921 Walter Lippmann described advertising as an escapist fantasy that erects a pseudo-environment between humans and the natural world.⁶¹ (This barrier is in addition to the one previously erected by humans as an optical delusion of consciousness.⁶²) It doesn't matter what is being sold, only how well it sells.⁶³

Richard Dawkins in *The Selfish Gene* (1976) developed the theory of *memes* to indicate anything that can develop a life of its own such as fashions, fads, urban legends, advertising campaigns, and everything learned by imitation from someone else. George Orwell characterized the chasing of trends as a primary mental illness,⁶⁴ and Dawkins considers some memes as possibly harmful, fraudulent, and selfish.⁶⁵ (He defines a *memplex* as a group of memes replicating like a virus—and you know what that implies.⁶⁶)

It's easy to manipulate people's thinking and behavior.⁶⁷ You can do it supplied with nothing more sophisticated than a smile and enthusiasm,⁶⁸ or by appealing to someone's sense of being special, chosen, or part of a spiritual elite.⁶⁹ It's especially easy to appeal to people who hunger for

outmoded social structure and political authority which they feel is undermined by egalitarian society. (Many New Agers who style themselves as *master*, *expert*, etc., suffer from this craving.)

Propaganda is designed to influence people who are not especially active or informed about a topic.⁷⁰ It seeks to make people confident about what they don't understand.⁷¹ The most successful propaganda avoids substance so it cannot be easily checked against facts.⁷² Someone puts words in someone else's mouth, replaces genuine speech with emotion-laden symbolism, and uses powerful archetypes (such as nationalism, sex, and family) as leverage in the name of a corporate interest.

Advertising is our cosmology. The universe is a collection of materials to be made into items for us to consume, and our role in the universe is to work and buy things.⁷³ Advertising increasingly resembles the stuff of dreams, and brand identification operates much like myth does in traditional societies.⁷⁴ Consider Louis Cheskin's famous analysis of the golden arches as "mother McDonald's breasts, a useful association if you're replacing homemade food," and therefore an archetype which should not be removed from McDonald's corporate branding.⁷⁵ Product makers grow increasingly clever at tapping into and fiddling with primitive emotions used for survival before packaging was invented.⁷⁶

Experts create "truth" by artfully applying word choices and carefully arranging appearances.⁷⁷ A timber executive described forests as "stacks of money standing on stumps."⁷⁸ (The same industry created *visual management corridors* to hide clearcutting from view along major U.S. highways.) A stand of majestic trees is also a *multipurpose resource*.⁷⁹ National forests and wildlife refuges are *national resources* or *raw material*.⁸⁰ One expert recently advised agribusiness to market bioengineered foods by using terms such as beauty, bounty, children, choices, diversity, earth, farmer, flowers, fruits, future generations, hard work, heritage, improved, organic, purity, quality, soil, tradition, and wholesome.⁸¹ This constitutes the high end of advertising. You'll find a more prosaic word salad in feng-shui books.⁸² Most contain terms like prosperity, power,⁸³

magic, bliss, shaman, vibrations, and energy⁸⁴—but for some reason *this* energy, unlike all others, can't be tested.⁸⁵

Writers of New Age books (especially the feng-shui genre) apparently strive to create jargon that is mind-numbing,⁸⁶ vague, and difficult to understand.⁸⁷ These people typically use obscure, exotic-sounding language as a marketing gimmick because they know their audience wants to hear the same old sales chatter in a slightly foreign jargon.⁸⁸ It's also true that voodoo science is best marketed to exploit the public's scientific ignorance.⁸⁹ If you make the explanation difficult it's harder for detractors to disprove—but if you start hiding the truth behind word salad, you'll eventually tell a lot of lies.

Cultural ignorance breeds nativists,⁹⁰ vulgarians, and worse. Few Americans know the history of Chinese in America so it's easy to sell them anything as "Oriental." In McFengshui books Daoism looks like Buddhism which looks like Neoplatonism and no two books agree on any of them, except to ignore Confucianism and much of Chinese culture.⁹¹ Weird opinions become a sort of evangelical certainty—such as the "school" of Flying Stars.⁹² Feng-shui mutates into a global landscaping and zoning system, apparently a result of taking John Michell's *The View Over Atlantis* (1969) far too seriously. (The Inca, Maya, and other South American civilizations had nothing comparable to feng-shui; apparently, neither did Native Americans.⁹³ Plains Indians and indigenous Australians showed very little interest in divination.⁹⁴)

Cultural authenticity is used by McWorld to remain competitive in the marketplace, or to provide a commercial solution that feeds the nostalgic yearning for a time before the corrosive effects of commercial development (a marketing ploy used by many New Age entrepreneurs⁹⁵). Umberto Eco noted that the American imagination often demands the real thing and will get it by concocting an absolute fake, an idea that does a good job of explaining the development of McFengshui.⁹⁶ Today one can buy the appropriate feng-shui fashion formula to apply as cosmetics,

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jewelry, and personal style, or use it to decorate the home and office.⁹⁷

Although there's a strong anti-science bias in New Age philosophy, authors still want to have their methods and ideas justified by scientific work. Typically, however, they don't provide enough evidence to strengthen their arguments, or they use examples that draw just the opposite conclusions.⁹⁸ Any questioning of ideas and/or methods is resented and discouraged, which suggests that the genre is based on authoritarianism (which doesn't like intellectual standards of free—scientific or otherwise—inquiry). The New Age ambivalence to the workings of science also stands opposed to the basic themes of Chinese culture. Chinese thinking has followed the same path for centuries: respect experiences, discern the truth by studying the past, stand between science and theology, and combine ethics with aesthetics. Traditional feng-shui reflects and encourages an esthetic logic along with its cosmological calculations.¹⁰⁰

A few insightful people¹⁰¹ also question the intense hierarchical and patriarchal undercurrents in New Age philosophy. They wonder whether it isn't just another method of social control aimed at women, who are the prime consumers of this self-absorbed product.¹⁰² Sectarian groups are the last repository of enduring western myths of the occult elite, the certainties and security of long-dead social hierarchies.¹⁰³ In these groups women might be welcomed initially as fellow seekers on a path to enlightenment but they end up walking several paces behind their leaders.¹⁰⁴ (Lin Yun may be called “second brother” by his disciples, but he is also a *living Buddha*.¹⁰⁵)

New Age and its predecessors have always been top-heavy with spiritual leaders who expect and enjoy a docile audience even as they criticize traditional institutions (religious or otherwise) as obsolete, authoritarian, and absolutist.¹⁰⁶ Leaders usually claim a great deal of authoritative, personal knowledge and extraordinary personal power¹⁰⁷—it keeps the masses in thrall and helps deflect inquiries about how much money they make. They certainly don't want to look like they are doing this for the money, and often try to soft-

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pedal marketable commodities that call their altruism into question.¹⁰⁸ None of these authors would dream of challenging the ideology of capitalism.¹⁰⁹ The hypocrisy isn't lost on most people, who see the upbeat tempo of New Age providing nothing of substance besides buying and owning things.¹¹⁰ Lance Morrow of *Time* magazine (May 1996) characterized New Age as “meretricious junk, an idealism gone clueless and narcissistic.”

**I say you ought to get rich, and it is
your duty to get rich.**

—Rev. Russell Conwell, from his
sermon “Acres of Diamonds” (1870)

**Greed is good. Greed is right. Greed
works. Greed cuts through, clarifies,
and captures the essence of the
evolutionary spirit.**

—Gordon Gekko
from the movie *Wall Street* (1987)

Pocket Books released its first self-help titles in 1939, but the American idea that success and personal well-being are the results of careful intention and method is a very old one. The first self-help books in America were written by Puritans and based on a Whiggish ideology that assured Christian goodness leads to financial success.¹¹¹ Bishop William Lawrence of Massachusetts pronounced “Godliness is in league with riches.” Rev. Horace Bushnell declared that wealth is “a reward and honor which God delights to bestow upon an upright people.” Phyllis Schlafly asserts that America's two classes consist of those who hold “decent family values” (godliness and money) and those who do not.¹¹²

The history of conquest and settlement in North America created a myth of the primacy of the individual, free to act and move independently. (However, from a biological standpoint we are *not* independent and autonomous; we are embedded in the world.¹¹³) The positivist philoso-

phy of Manifest Destiny (like New Age *intentions*, which are a form of prayer) includes a generous portion of this kind of magical thinking.¹¹⁴ American movies sell “the bedrock American belief . . . that you can be anything you want to be, if only you want it bad enough and work hard enough to get it.”¹¹⁵ New Age expresses this Christian sense of limitless and unique personal choice as the cornerstone of individuality.¹¹⁶

In the 1800s New Thought claimed that action radiates from the mind.¹¹⁷ New Thought was a religious movement based on positive thinking and alternative medicine. It enabled white, middle-class women to achieve some control over their lives and form their own community without sacrificing gender norms.¹¹⁸ This neo-Romantic occult revival was a reaction against English and American business and industrial culture,¹¹⁹ yet it assured its audience that poverty and injustice were all in the mind. (People who believe ideas like this generally occupy a position in society that allows them such intellectual luxuries.¹²⁰) Business magazines took up the New Thought slogans. “No Worry” dolls became popular, as did swamis.¹²¹ Commercial spirituality harmonized with industrial tycoons.¹²²

From New Thought came Mind Cure, an idea encouraged by Mary Baker Eddy (the founder of Christian Science),¹²³ who believed that the unconscious mind was a source of power that can be activated by mental suggestions to achieve personal success.¹²⁴ With the advent of new technology the subconscious became “a giant computer with unlimited memory” that stored everything “including annoying dirt and clutter.”¹²⁵ Nice concept, but only a small portion of our reasoning is controlled by outer evidence and focused on the solution of objective problems. The rest of the time, when values or emotions are involved, we’re under the power of wishful or fantasy thinking.¹²⁶

McFengshui, Mind Cure, and New Thought are based on the belief that people can completely shape their destinies and find total happiness using mental suggestions or determination (now called *intention*). Affirmations, which are New Age prayers and/or chants of self-praise,¹²⁷ are also

used to represent a new reality as a message of intent.¹²⁸ Todd Gitlin called formulas like this *recombinant style*, something “which connects the old in new packages and hopes for a magical synthesis.”

Intention, like Mind Cure, is believed to tap the subconscious and produce better results than more rational means.¹²⁹ Like intentions, an affirmation sends “a message to your environment, to yourself, and to the universe.”¹³⁰

“Intentions are everything!” gushes a devotee. “Unless conscious intent . . . is attached . . . manifestation will not occur in acceptable time parameters or with the proper intensity.”¹³¹ “Intentions are thoughts that activate the solutions which remedy the problems,” claims another. “They are a very powerful use of the conscious mind and sacred in your process of change.”¹³²

“Intention,” declares a third, “establishes and seals Feng Shui cures . . . to manifest harmonious Chi [*sic*] . . .”¹³³ One paradigm opens people to “a limitless variety of potent life cures” and a cure is “whatever it takes to move the energy to change your life.”¹³⁴

Guido von List’s runic mottos, like “Embrace the universe in yourself and you can master the universe,” fit right in with this material.¹³⁵ Chris Cowan cautions against these pious frauds: “It’s the finders of simplicity which is not there who are the most dangerous liars of all because they believe their own deceits.”

The “possibility thinking” of Rev. Robert Schuller came from ideas championed by Rev. Norman Vincent Peale, who wrote *The Power of Positive Thinking* (1952). This is the hallowed ancestor of all modern self-help books, more than a few New Age and McFengshui books, and it contains all of the motifs that sustain the genre.

Positive and possibility thinking endorse traditional Puritan ideology: if you avoid negative thoughts and trust God, you’ll make lots of money, be happy and healthy.¹³⁶ A good attitude substitutes for good works.¹³⁷ The same philosophy worked in the 1980s when management consultants from the human potential movement sought to enhance productivity at major corporations by motivating people.¹³⁸ You repeat the same

mantra today in success seminars by Peter Lowe International when you are advised to be cheerful, train yourself to be courageous, feed yourself with optimism, and never quit.¹³⁹

**Seek learning, though it be as far
away as China.**

—a *hadith* of Muhammad

New Age and right-wing ideology embrace the same insidious perspective that reeks of class bias and racism. Institutionalize holism and, like right-wing conservatism, it is zealous, cultic, dogmatic,¹⁴⁰ repressive, and reactionary.¹⁴¹ Consider the transformation of the American health care system during Ronald Reagan's terms as U.S. president. The advent of entrepreneurial medicine fused reactionary morality and the New Age philosophy of personal responsibility.¹⁴² According to ethicist Daniel Wickler, entrepreneurial medicine involves a moral disease which consists of the idea that each person can be held responsible for their health status.

New Age thinking encourages people to examine their lives holistically and review factors contributing to their physical and spiritual health such as fitness, diet, spiritual practices, alcohol use, etc. It emphasizes the belief from Theosophy that how people's ideals are expressed in everyday life are the choice and responsibility of every human being. Right-wing conservatism consists of a patriarchal moralism that condemns the weak as a burden on society. The explanation—at least since World War II—is that these people are a burden because of “lifestyle issues”—they are poor and have no health insurance, take drugs, smoke, drink, indulge in recreational sex, etc. The so-called burden is the bill that society eventually pays in health care costs when their poverty and/or lifestyles catch up with them.¹⁴³

Before World War II this same mindset combined Theosophy and reactionary politics.¹⁴⁴ Jorg Lanz von Liebenfels criticized any compassion for what he saw as the weak and inferior who “fleece the world.”¹⁴⁵ He demanded that Germany deal ruthlessly with the poor, feminists, socialists,

and those advocating universal voting rights. Lanz believed the only way to solve the problem was to exterminate weak and inferior people by sterilization and castration, deportation, enslavement, incineration as sacrifices to God, and use as beasts of burden.¹⁴⁶

Positive thinking may have begun cheerfully enough, but warped into the Nietzschean¹⁴⁷ weirdness of Werner Erhard's est (which proposes that all of reality is a mental creation¹⁴⁸), and New Age beliefs codified in Shirley MacLaine's books—including the assertion that each of us creates our own reality (so objective reality simply does not exist).¹⁴⁹

Bestselling McFengshui books tell people that humans are not just bones and tissues ruled by calories, gravity, and other “conceptual dogma.”¹⁵⁰ New Age philosophy calls life on earth “restrictive.” This is Neoplatonism, not Chinese philosophy.¹⁵¹

A Chinese scientist during the Qing dynasty wrote, “Feelings are included in nature. They are not autonomous entities, on their own, separated from and counterposing nature.”¹⁵² Another scientist wrote for animals: “My body is your body; your flesh is my flesh. The greatest virtue is life itself; I nurture that with you.”¹⁵³

The true frontier for humans is life on earth. Our spiritual cravings cannot be satisfied by (outer and inner) space exploration, but they can be satisfied by exploring and transporting knowledge about life on earth into our art, science, and everyday life.¹⁵⁴ This is exactly what traditional cultures have done since our kind have been capable of such expression, because much of human striving for a coherent and fulfilling existence depends on our relationship to nature.¹⁵⁵ Science, like traditional cultures, knows where immortality lies: in the world we belong to, in the matter we are made of. Matter is not mortal or transitory, it is transformational. It moves through time and space, from form to form, but it is never lost.¹⁵⁶

“What is life?” said Crowfoot on his deathbed. “It is the flash of a firefly in the night. It is the breath of buffalo in the winter time. It is the

little shadow which runs across the grass and loses itself in the sunset.”¹⁵⁷

“What is the meaning of life?” asks David Suzuki. “Answer: life. Why are we here? Answer: To be here, to be-long, to be.”¹⁵⁸

I’ve seen things you people wouldn’t believe. Attack ships on fire off the shoulder of Orion. I watched C-beams glitter in the dark near the Tannhauser Gate. All those moments will be lost in time like tears in rain.

—Roy Batty’s dying words to Deckard in *Blade Runner* (1982)

Louise Hay chants the New Age mantra in *You Can Heal Your Life* (1984). (Hay also invented affirmations, the updated version of Puritan prayer-thought, found in nearly every McFengshui book.¹⁵⁹) She believes we choose whatever happens to us, even before we’re born.¹⁶⁰ In Hay’s philosophy, someone who’s diagnosed HIV-positive suffers from “sexual guilt,” “a denial of the self,” and a “belief in not being good enough.”¹⁶¹ It’s a common theme of extreme determinism popular in New Age circles. Ramtha, one of Shirley MacLaine’s spiritual guides, proclaimed AIDS as nature’s way of eliminating gays,¹⁶² a viewpoint shared by Pat Buchanan.¹⁶³

Supposedly, because we are amidst “polarity consciousness,” we see good and evil (evil, in case you weren’t certain, is the harsh and disgusting side of the world). But at the level of polarity consciousness this dichotomy consists of mere “lessons.” New Age philosophy teaches us that homeless people allow themselves to remain victims.¹⁶⁴ According to Marlo Morgan, the author of *Mutant Message Down Under* (1995), the Holocaust occurred because millions of Jews, gays, Gypsies, and Slavs chose to be part of some other soul’s enlightenment test.¹⁶⁵

These are very old ideas—from *western philosophy*.¹⁶⁶ If everything is a matter of choice it’s the same thing as saying everything is fated—a toxic concept at best, and one that carefully avoids social reality.¹⁶⁷ If there are no accidents and no coincidences you remain eternally gullible and

exhibit a childlike craving for authority—a yearning for order that also affects people who believe in conspiracies.

Whatever happens does so for a reason, whether you’re a New Ager or a conspiracy buff. The boundaries blur between extremist political movements like the American militias and New Age thinking,¹⁶⁸ both of which combine mistrust of government with belief in the supernatural.¹⁶⁹ The “secret world government,” supposedly run by the richest people on the planet, has allegedly controlled national governments for years.¹⁷⁰ According to one McFengshui author, the U.S. controls or has free access to 80 percent of the “power nodes” of the “planetary energetic body.”¹⁷¹

You may not have known that McFengshui keeps all these reactionary skeletons in its closet, but they explain a great deal about its theories and practices.

Ever since God said we had all been created to subject to man’s will, it has been legitimate to objectify women, animals, and nature, attributing to them characteristics and behaviours which say a great deal about the patriarch’s state of mind and nothing about us.

—Andrée Collard¹⁷²

Categories affect the way we perceive the world.¹⁷³ Nature does not tell us which attributes are defining, which are probable, and which are completely wrong. In human minds one attribute can be as valid as another. A category is confirmed by small or imaginary bits of evidence, selected by whatever we see or hear, to fit and strengthen our preconceived groupings.¹⁷⁴ Many people long to be told that modern science validates the teachings of a favorite New Age author or an ancient scripture—and promoters of pseudoscience have been quick to exploit this financial opportunity.¹⁷⁵

Language provides being and meaning but a definition identifies, specifies, and limits a thing; it describes what it is and what it is not.¹⁷⁶ Ancient Chinese maps show China as the center of the world, with the barbarians (raw and cooked) at its edges. American maps place North America in the middle and cut Asia in half.¹⁷⁷ The “scientific” method of categorization developed by Carolus Linnæus depicted Chinese as governed by opinions, severe, haughty, and covetous while Europeans were governed by customs, gentle, acute, and inventive.¹⁷⁸ Stephen Jay Gould in *The Mismeasure of Man* (1996) showed how similarly prejudicial categorizing used science for its own ends.

Genocidal exploration of the New World began around the time that Ferdinand and Isabella expelled the Jews from Spain. Religious assumptions surround both events.¹⁷⁹ Norman Cohn documented in *Europe's Inner Demons* (1975) that the “accusatory traditions” of Euro-American thought involve gradual demonizing. Opponents are first defamed according to religious criteria so they can be legitimately exterminated. From the 1400s the Christian mindset evolved from perceiving the Other condemned in the afterlife to the Other condemned in this life, to the Other defined as less worthy, to the Other defined as less than human.¹⁸⁰

Christians inherited their hierarchical mindset from Roman law. All beings that Romans thought at some time to lack free will (animals, the mentally ill, women, children, and slaves) are classified as *things* in the Great Chain of Being.¹⁸¹

Championed by Plotinus in the third century BCE, it states that the solidarity of the universe is built on the concept of earthly order, for in the Chain of Being hierarchy is everything. It represents degrees of perfection from highest and fullest to lowest and least possible perfection. The top of the chain is perfection which is independent, self-sufficient, absolute. Dependence is an imperfection; dependent beings, such as humans, rely on more perfect causes than themselves. The Great Chain of Being can be scaled down to the size of a nation (with ruler at the top and slaves at the bottom) or a household (with the man on top and the woman on the bottom). For centuries

people have used the Great Chain of Being to oppress anyone who campaigns for human equality and animal rights.¹⁸²

Romans inherited this hierarchy from the work of Greek philosophers. Aristotle said men were naturally superior to women and slaves lived for the sake of their masters, just as oxen and horses labored for humans and food animals were furnished by God to be eaten.¹⁸³ (What a contrast to Wang Bi's observation: “The Earth does not create straw for the cattle and yet cattle eat it. It does not create dogs for men to eat. Yet men eat them.”¹⁸⁴) White, male humans at the top of the chain achieve the legal status of *persons*, while other humans at lower levels (women, slaves, people of color, immigrants, etc.) and all animals are given the legal status of *things*. Because of their place in the hierarchy the most basic interests of things—life, feelings, freedoms—can be ignored and are routinely abused.

The Chain of Being attracts conservative thinkers because it agrees with the Bible and justifies racism (such as the idea that whites are at the top of the chain and anyone of color is at the bottom) and gender bias. It also appeals to human egos because we're the culmination of life. In 2001, the Vatican declared that humans enjoy a “unique and superior dignity” and God has placed nonhuman beings at the service of people.¹⁸⁵ Wildlife survives solely by human sufferance—provided meager reservations like the few remaining traditional societies.¹⁸⁶

McFengshui enthusiastically embraces the Great Chain of Being. “Gender determines destiny,” claims William Spear in *Feng Shui Made Easy*.¹⁸⁷ The Pyramid School of feng-shui invented by Nancilee Wydra¹⁸⁸ provides the same graduated cosmos inherited by Christianity from Neoplatonism.¹⁸⁹ Her pyramid uses lifestyle, culture, and social conditions as valuations.¹⁹⁰ Wydra's chain begins with water at the bottom; above that is earth, then vegetation, the animal kingdom, and humans. At the top sits the unknown,¹⁹¹ considered by Wydra as the repository of incomplete knowledge.¹⁹²

A school teacher in Portland, Oregon, named Bill Bigelow has undertaken a campaign to change the Columbus myth. He sometimes starts a new class by approaching a girl sitting in the front row and taking her purse. She says, "You took my purse!" Bigelow responds, "No, I discovered it."¹⁹³

Modern Chinese history began with "free trade" enforced by the guns of the British Navy so China would admit British opium traffic.¹⁹⁴ The British forced opium consumption, but Chinese who became addicted "proved" to the British that Chinese were inherently degenerate and thus an inferior civilization that could be conquered.¹⁹⁵

Imperialistic social Darwinism was at work wherever Christians landed in their voyages of discovery. Columbus wrote in his journal that the Arawak "would make fine servants. With fifty men we could subjugate them all and make them do whatever we want."¹⁹⁶ President McKinley said it was the duty of the U.S. to "Christianize and civilize" the Filipinos.¹⁹⁷ Teddy Roosevelt regarded "a war against savages" as the "most ultimately righteous."¹⁹⁸ The most common belief—that some humans are destined to survive while others are destined to "exterminate and replace . . . the savage races," as Charles Darwin wrote in *The Descent of Man*¹⁹⁹—is a tacit assumption of Euro-American superiority.²⁰⁰

Chinese have lived in America since (at least) the late eighteenth century and have always been seen as Other, a challenge to white racist phobias and to the Christian injunction to save souls.²⁰¹ In the nineteenth century they were the epitome of exotica (with cultural errors courtesy of Christian missionaries) and whites were determined to keep Asian stereotypes in place as long as possible.²⁰²

The railroads were constructed by Chinese (and Irish) immigrants who were literally worked to death,²⁰³ while the Workingmen's Party in California whipped up anti-Chinese sentiment to consolidate its own ranks.²⁰⁴ In 1854 the Supreme Court of California prevented Chinese witnesses

from testifying against whites in court because they comprised an ethnic group "whom nature has marked as inferior and who are incapable of progress or intellectual development beyond a certain point."²⁰⁵ The Chinese Exclusion Act of 1882 denied Chinese immigrants the right to apply for U.S. citizenship, and Chinese already in the U.S. were forced to obtain what amounted to internal passports.²⁰⁶

Chinatown in San Francisco was a ghetto, no different from the Jewish ghetto in twentieth-century Warsaw. The San Francisco Department of Health blamed Chinese immigrants for every single epidemic. In 1900, department officials claimed Chinese were hostile, while Chinese elders warned against trusting government officials. Against this background played out repeated lynchings and other violence against Chinese.²⁰⁷ Several towns in the western U.S. expelled all Chinese.²⁰⁸

Most feng-shui books embrace some flavor of social Darwinism, and others also support timeworn Euro-American prejudices against cultures viewed as inferior.²⁰⁹ A book promoted as the basis for much of the feng-shui fad makes outlandish speculations about "racial memory" (a euphemism for a blood-purity obsession) in an effort to explain Chinese cultural traditions.²¹⁰ A feng-shui book printed in 2001 labels all Chinese as *yin* and *feminine*,²¹¹ an idea dating from early America when Chinese had to earn their living as laundry owners because it was women's work and therefore would not threaten white males.²¹² (Advertisements from the same period depict Chinese as distorted caricatures in servile roles and associated with laundry products, but never show them actually purchasing the products.²¹³) One popular author claims that a home includes some vibrations of the "ancestral background" of the occupants.²¹⁴

Chinese and their culture are still characterized as Other: McFengshui authors ignore all historical Chinese presence in America, and never mention the historical application of feng-shui by Chinese-Americans.²¹⁵ They have rendered Chinese and their civilization invisible as they have appropriated them as a source of authenticity.²¹⁶

McFengshui books constitute works of disrespect and cultural appropriation—imperialism applied to traditional knowledge.²¹⁷

Fangshi talk of good luck and bad luck, calamities and blessings, and frighten the people into having no standards of behavior.

**—Book for Calendrical Calculations
(Qing Dynasty)**

New Age authors explain how traditional feng-shui practices transformed China for human use while preserving its beauty,²¹⁸ yet as a form of clique maintenance they diminish the culture and techniques that created what they praise.

We are told that we must “interpret ancient Chinese feng-shui guidelines in a way that is acceptable today,” which means “to strip away [Chinese] cultural preferences.”²¹⁹ It’s time to abandon a traditional Chinese science that hasn’t seen fit to embrace Euro-American culture,²²⁰ although such changes are not required of any other Chinese science.²²¹ Authors deride books on feng-shui produced in the twentieth century as written by “Sinophiles from an eastern perspective” because “few feng-shui ideas have been filtered through Western ideology.”²²² Some caution that certain feng-shui principles—like planting trees at the northwest section of property—may not be relevant in contemporary Euro-American culture.²²³

Supposedly feng-shui knowledge existing today needs to be adjusted and updated to include information provided by ongoing study²²⁴—however, every one of the “ongoing studies” adds another New Age myth. One author laments that “so much of what has come to us from ancient cultures has become dogmatic and, as such, limiting.”²²⁵ Another announces that changes in the traditional system were needed because a fellow writer discovered people were deserting their western sense of design and aesthetics instead of creating something “intuitively pleasing” to Euro-American sensibilities.²²⁶

All these arguments demonstrate the colonialism inherent in McFengshui. Preindustrial societies used a wide variety of technologies that were part of the cultural and ethical perceptions of the community.²²⁷ Because all those cultures had less effect on the planet and lasted far longer than ours, it might be a good idea to embrace, not denounce, their practices.

New Agers also declare that traditional feng-shui is entangled in superstitions related to cultural beliefs²²⁸ and needs to be socially relevant²²⁹—that is, more Euro-American.²³⁰ This is colonialism as exhibitionism—McFengshui adherents constantly reminding everyone out loud that they alone are the masters.²³¹

Christian missionaries derided traditional feng-shui as superstition.²³² So did the Republic of China, based upon post-imperial “scientism,” which held that traditional Chinese science had failed as the emperor had failed, and all must be abandoned in the rush to modernize. Everything traditional—including alchemy, astrology, and feng-shui—was denounced by intellectuals as superstition and confused beliefs (*mixin*), and acceptable only if it was branded as such. (Traditional Chinese medicine was also attacked, but its defenders were far more organized and vocal. They succeeded in establishing an Institute for National Medicine while the other disciplines were dismissed as worthless.²³³)

David Chow, who edited the newspaper *Public Sentiment Weekly* at the beginning of the twentieth century, wrote that some Chinese customs had been abandoned by the revolution “because new China desires to shake off whatever in the past had prevented its growth. If the people of Chinatown pull a dragon through the streets and shoot off firecrackers it is not because they believe in dragons or are trying to frighten away devils.”²³⁴ (Since 1959 feng-shui has been one of the “feudal and superstitious” practices banned in the People’s Republic.²³⁵)

Reading Joseph Needham, Nathan Sivin, and the later generations of scholars convinces you that this “conventional wisdom” on traditional Chinese sciences (like feng-shui) is suspect. Scholars think the convention wisdom is “based

on careless speculation about banal generalities” and too many “self-satisfied discourses about western science and the self-serving appeals to Greek deductive logic upon which they were conveniently based.”²³⁶ As researchers continue to expose the Jesuit agenda in China, the agenda of the New Culture Movement, and the romanticized history of Euro-American science, we can all better appreciate what was lost and disrespected in traditional Chinese science and what is still being disrespected today.

The comments of McFengshui enthusiasts regarding the supposed “superstitions” of traditional feng-shui run counter to their championing of supernatural meanings for prosaic subjects like property maintenance.²³⁷ McFengshui provides “transcendental” cures and concepts. It applies religious, spiritual, and magical practices, prayers, and chants to break bad spells and to chase away ghosts so westerners can interpret feng-shui through contemporary thought and practice.²³⁸ This seems to confirm Wendy Kaminer’s observation that “*Superstition* is simply a derogatory term about the supernatural that you don’t share.”²³⁹

McFengshui ideology embraces the concept of the “noble savage,” a traditional person who is viewed as intellectually incompetent, unable to understand the world as well as their civilized counterparts who believe they can use the planet’s resources to greater advantage. Savages in Euro-American culture are typically considered noble despite their ignorance, backwardness, and poverty;²⁴⁰ native heroism derives from and is the consequence of defeat.²⁴¹

By appropriating the concept of feng-shui while eviscerating its history, culture, and techniques, McFengshui cynically markets the concept of savagery as ecological wisdom, the secret of survival and well-being. From a scientific perspective, however, traditional feng-shui provides what are called “ritually regulated ecosystems,” a way of life that enabled Chinese civilization to exist and prosper for more than six thousand years. Only with the advent of modern scientific efforts has it been possible to appreciate the depth and richness of ancient cultures and their traditional

science. Traditional feng-shui provides wisdom that’s lasted far longer and been far more successful than modern methods.

McFengshui authors and teachers quip that if you hire a traditional feng-shui practitioner it is already time to start packing.²⁴² Yet scholars know this as a Qing proverb: *Jia you yingyang zhai fangzi nuoqilai*, which basically means that if a family employs *any* geomancer it might as well move. The implied meaning is that the specialist would add so many cures he’d completely make over the building—to his own financial benefit.²⁴³ The stigma of commercial gain may be authentic, as commerce and industry were once considered less honorable occupations than agriculture. However, traditional practitioners undertook famine relief, maintained schools, supervised public works projects, and worked as local weather forecasters. These unselfish acts helped people overlook the stereotype of *feng-shui xiansheng* being devious and selfish.²⁴⁴

**If you’re not careful the media will
have you hating the people who are
being oppressed, and loving the
people who are doing the oppressing.**
—Malcolm X

McFengshui conceals a memeplex²⁴⁵ of pseudo-Asian glitz coupled with the philosophy of the fast-food industry—a philosophy that seeks to obliterate regional differences and to spread identical commodities like a computer virus.²⁴⁶ With this memeplex we lose our ancient heritage of respect for life in all its variety.²⁴⁷

The memeplex of McWorld restricts ingredients, minds, and initiative.²⁴⁸ Workers in the fast-food marketplace need to learn only one task, which eliminates the need for skills and critical thinking. Douglas Coupland defined a *McJob* as “low-pay, low-prestige, low-dignity, low-benefit, no-future job in the service sector. Frequently considered a satisfying career choice by people who have never held one.”²⁴⁹ Fast-food equipment is meant to work only one way, so it can be operated “even by a moron,” in the words of one foodservice executive.²⁵⁰

The same principles apply to the McFengshui bagua. One popular author claims this bagua aligns everyone's home the same way because "many people don't know their right hand from their left, much less east from west."²⁵¹ Apparently using the McBagua involves what Philip Jenkins calls "the constitutional right to fall victim to one's own stupidity," but it also eliminates the biosphere and shrinks life to a few urban rooms—a true bleaching of the environment.²⁵²

Respect for diversity means that different natural conditions and the different life experiences of diverse locales lead to different cultural experiences and unique and varying ways of life on our planet.²⁵³ The humanized nature of traditional China is largely ignored by McFengshui, as is anything else in the civilization that can't be superficially harvested for profit.²⁵⁴

If liberty means anything at all, it means the right to tell people what they do not want to hear.

—George Orwell

The massive forests of America had to be clear-cut because they stood in the way of deeper Euro-American notions of order and light.²⁵⁵ Colonists labored to instill white notions of order on the wilderness²⁵⁶ and its indigenous inhabitants, and convert them to acceptable Euro-American forms: tamed, scaled down, and under the direction of the white hero-magician.²⁵⁷

After colonizers ran out of wilderness and natives, they developed the American sense of order into something called *social hygiene*. This euphemism originally referred to social ills such as drinking, gambling, and fornication, but also harmonized with housekeeping and personal habits.²⁵⁸ The Ladies' Health Protective Association of New York City claimed that "keeping things clean . . . has ever been one of the instinctive and recognized functions of women."²⁵⁹

William Alcott extolled the links between a clean body and strength of character.²⁶⁰ ("Cleanliness is next to goddessliness," insists a McFengshui author.²⁶¹) Abby W. May of Boston

said the best soldiers in the Civil War were clean and tidy and so were their tents. She believed that the North would win the war if it endured "a thorough cleansing."²⁶² The Women's Christian Temperance Union promoted the idea that city beautification was another aspect of "home protection" (a euphemism for social hygiene).

In medieval Europe *dirt* was human and animal feces, and a farmer *soiled* his land by fertilizing it. (*Night soil* is still used as a fertilizer in China.) *Ground* denotes foundation. *Land* denotes a place or context, including one's "place" in the social hierarchy (according to the Great Chain of Being). As nations become more industrialized people see earth as *dirt*—a filthy material that "soils" them.²⁶³

In nineteenth-century America dirt and filth bred chaos and barbarism; cleanliness ensured order and advancement.²⁶⁴ An 1899 Pears' soap ad said it could brighten 'the dark corners of the earth as civilization advances, while among the cultured of all nations it holds the highest place.' In 1910 a Pears ad showed a white nursemaid scrubbing a black child who, when clean, turned out to be white. (These weren't the only ads to make the assumption of whiteness with cleanliness and purity and blackness with dirt and pollution.²⁶⁵) Eleanor Kinnicutt, who led the New York Street Cleaning Aid Society, refused membership to women who did not have clean cellars.²⁶⁶

The poor were considered to be lazy, idle, and immoral,²⁶⁷ cholera (caused by the bacterium *Vibrio cholerae*) was characterized as "a scourge of the sinful."²⁶⁸ Sanitarians continued to insist that filth caused all diseases even as they cleaned streets, tenements, and locked cholera sufferers in hospitals and pesthouses until they died.²⁶⁹ *Clean* and *classy* were synonymous.²⁷⁰

Americans still perceive *dirt* as a moral, patriotic, and material issue,²⁷¹ but in the memplex of McFengshui²⁷² it becomes something called *clutter*—which consists of overwrought symbolism and an expansive range of qualitative assessments.²⁷³ Sadly, like the rest of American advertising clutter is primarily about attacking someone's sense of well-being rather

than a social commentary on the compromised quality of modern life.²⁷⁴

Proponents of McFengshui apparently have trouble recognizing the profound effect that physical surroundings have on people.²⁷⁵ Instead they embrace the misguided idea that the first sight that comes in view when entering a structure is significant.²⁷⁶ These “first impressions” allegedly set how humans experience a location,²⁷⁷ including bad vibrations and positive thinking.²⁷⁸ Outside restaurants and foodservice businesses any trash, dirt or grime represents careless handling and tainted food.²⁷⁹ Broken equipment, weeds, and dog feces all smell like failure.²⁸⁰ Clutter can disrupt the normal hierarchy of a living room.²⁸¹ Garage clutter influences your subconscious²⁸²—but a basement is the subconscious.²⁸³ (What would these people invent for subterranean buildings in northern China?²⁸⁴)

We learn that medical problems, such as arterial blockage, are caused by clutter.²⁸⁵ Clutter also creates or exacerbates ADHD.²⁸⁶ Clutter is unconscious fear of never having enough.²⁸⁷ It indicates trapped fear²⁸⁸ and roadblocks.²⁸⁹ Clutter is draining and unfriendly.²⁹⁰ A deteriorating living space indicates a “disregard for self.”²⁹¹ Broken or dusty window glass suggests lack of clarity in vision and thought. Clutter can create mental illness—and mental health exists in inverse proportion to the amount of snow on a roof and the amount of stuff in a house.²⁹²

Clutter is steeped in fatalism. Peeling paint, worn screens, and broken windows warn of trouble.²⁹³ Hallway clutter inhibits the future.²⁹⁴ Clutter ties people to the past, and dictates their lives.²⁹⁵ Congestion of trash indicates obstacles in one’s path.²⁹⁶ Platform beds (like the Chinese *kang*) inhibit conception.²⁹⁷ The route to work can result in career obstacles if there are junkyards and lower-class housing on the way.²⁹⁸ A broken street, shabby carpeting, or flooring signifies broken promises and broken lives—a problem for government or management to solve.²⁹⁹

In many of these instances the discussion is a subjective one about *eyesores*, things that some of us believe to be out of balance.³⁰⁰ None of this apparatus of *hauteur*³⁰¹ has been tested or mea-

sured. It has, however, been declared, reworked, and repeated in one book after another as some sort of gospel.

We can gauge our ecological ignorance by whether we fall for such notions.³⁰² McFengshui books ignore the fact that the Euro-American mind views the world according to a rigidly conditioned viewpoint composed according to how we have been taught to see the world, which has not changed for more than 600 years.³⁰³

By custom and tradition we look for views that fall into the “right” arrangement and thus look a lot alike. We also look at things according to the class of language we choose to describe it and by the social class attitudes from which that language derives.³⁰⁴ Our mindset affects our opinions of how other people live—or how we *think* they should live.

In a study conducted by Maslow and Mintz at Brandeis University in the 1950s, mental functioning of humans was compared in a variety of indoor settings. The “average room” appeared much like the clutter-free ideal of McFengshui: a clean, neat, worked-in office space, but standard enough to elicit no comments.

However, people’s reactions to the average room closely resembled their reactions to the “ugly room,” which contained a bare lightbulb, gray walls, torn shades, boxes, trash cans, mops and brooms, dust, and an old box spring. People exhibited “gross behavioral changes” along with headaches, discontent, sleepiness, hostility, irritability, and fatigue. By contrast, the “beautiful room” enjoyed by everyone contained beige walls, indirect lighting from large windows, a colorful rug, paintings, sculpture, a bookcase, a mahogany desk, and a comfortable chair.³⁰⁵

Sometimes McFengshui clutter invokes the Chinese term *qi*, especially when authors apply the term to control their readers.³⁰⁶ It is claimed that people are led around by their *qi*.³⁰⁷ *Qi* depends on perception.³⁰⁸

Insufficient or weak *qi* comes from the spooky, broken, or dirty; from smudged windows,³⁰⁹ furniture inaccurately placed on a rug, a messy closet, accumulated garbage, a blank wall, a cracked ceiling, dilapidated buildings, trouble-

some neighbors, barking dogs,³¹⁰ and an uneven floor.

Qi can be exhausted.³¹¹ Outdoor junk stagnates *qi*.³¹² A “spirit wall” arrangement in a Euro-American house inhibits *qi* and can cause failure within three years; a mirror (the Chinese metaphor for history³¹³) is needed on the wall to get *qi* to flow.³¹⁴ Slanted areas portend displeasing and unexpected events or disasters; *qi* can be trapped in the acute angles.³¹⁵

Too many people, pets, furniture, or books create excess yang (which in one author’s hands becomes excess *qi*).³¹⁶ A large family living in cramped quarters will find their *qi* and prospects cramped.³¹⁷ Locations with weak *qi* are where you find sick, depressed people and diminished capacity.³¹⁸

Physical space in China does not meet these New Age expectations. Even today, piles of trash sit on streets and there’s constant littering, despite any number of anti-littering programs. However in homes, even when three generations live in as many rooms, things are kept orderly—but not from fear of the devastating effects of clutter. People follow Confucian rules of respect.³¹⁹

Clutter doesn’t kill, but it does stifle. In 1911 the Association of Practical Housekeeping Centers published a textbook on the best way for recent immigrants to keep house in a tenement: light-colored walls (with no wallpaper), uncluttered surfaces, uncarpeted floors, and only a few pictures on the walls.

The Association believed this kind of simplicity led to the cleanliness they desired to see in immigrant homes. Unfortunately, the people being lectured by these upper-crust matrons measured the beauty of their new homes according to the styles popular in their homelands.³²⁰ McFengshui authors resort to the same arguments used by white, affluent Americans in the nineteenth and twentieth centuries to justify scapegoating.³²¹ Trash, clutter, filth—whatever you want to call it—can be an extremely powerful weapon to enforce social hierarchy.³²²

Symbolism sticks to everything in New Age feng-shui but it’s never grounded in reality. Authors announce that the simplest architectural

details can influence us. For example, rectangular doorframes suggest a guillotine³²³—a patent absurdity, because a guillotine blade is curved and looks like the Chinese *ang* or bracket that anchors to crossbeams.³²⁴ An L-shaped building supposedly causes accidents and deaths,³²⁵ but there are numerous Chinese houses and tombs employing L- and other letter-shapes.³²⁶

Crawl spaces harbor “unkind spirits.”³²⁷ Anything around an entrance symbolizes the occupants.³²⁸ Broken or dusty window glass represents the voices of children;³²⁹ fractured eyesight and minds, and broken sleep patterns.³³⁰

A bathroom symbolizes finances and the human digestive tract.³³¹ Poorly maintained plumbing suggests poor personal maintenance; people with leaky plumbing are also likely to be wasteful in other ways.³³² One wonders what symbology an author would devise for the millions of homes around the world without access to hot running water—or *potable* water.³³³ A Gallup poll taken in 1997 showed only two percent of homes in China had hot running water. Most homes in the U.S. have experienced the luxury of indoor plumbing for less than a century.³³⁴

Tract housing is considered rational, highly predictable, reassuringly uniform. A McMansion, the fast-food version of the dream of home ownership, is located in the center of a small plot surrounded by more of the same.³³⁵ One McFengshui author says this McWorld was supposed to create predictable lives that parallel the uniformity of the design, and “energy” does not penetrate such neighborhoods.”³³⁶

However, as Ian Stewart reminds us, “Determinism and predictability are not synonymous.”³³⁷ Nature is anomalistic, chaotic, messy, complex—possibly even unbelievable³³⁸—but a cryptic form of order nonetheless.³³⁹ (We might not be able to predict the values of the variables in a chaotic system at a particular time, but we can predict the qualitative features of the system’s behavior.³⁴⁰)

The theme behind several of Steven Spielberg’s movies that take place in suburbia is to lure viewers into McWorld and then hit them with

an “unnatural” event—the presence of a visitor from another planet (*E. T.: The Extra-Terrestrial*) or *sha qi* (*Poltergeist*)³⁴¹ which creates an encounter with Other that in the end brings the participants to a richer understanding of the world.

According to scientists, the sole way to “control” chaos is to accept that initial conditions are what create the big effects.³⁴² This means that if you don’t want ghosts to contact you through your television set, pay attention to the initial conditions—the layout, orientation, and creation of the suburb. By the time you call the cheerful “expert” who suggests that you use a smudge stick in your Relationship Corner, or stick something heavy at the most southerly point in the house, it’s too late.

“Are there many professionals in the neighborhood or are there homeless people?” asks one author. “Poverty and social activity all have their own chi [*sic*].”³⁴³ Money takes precedence in McFengshui, although community is the amenity most cherished by Americans looking for a place to live.³⁴⁴

McFengshui isn’t interested in the tawdry and stressful environment outside of the private, uncluttered (and happy *qi*-filled) domain,³⁴⁵ just as it isn’t interested in the millions of Americans who have to work two jobs just to sleep indoors.³⁴⁶ Instead, McFengshui devotees look at other people’s living situations through the lens of their own cultural and esthetic biases. Commentators identify what they personally consider to be defects in family and personal life—not cultural and esthetic differences, poverty, racism, discrimination, or their own snobbery.³⁴⁷

I think most of us agree that our obligation here is not to complain that someone’s home isn’t kept how we’d keep ours, or to despair that a neighborhood isn’t natural or pretty enough for our tastes. Our obligation is to render the possibility of a more natural and stress-free environment more readily available for everyone.

McFengshui also doesn’t address the issue that societal unity is threatened by the uniformity and exclusivity of neighborhoods. Segregation, a continuous presence in American history, is now based on minute gradations of income. Homoge-

neous housing pools constitute the new segregation.³⁴⁸ Real estate elitism intensifies misunderstandings and lack of concern for all that is different.

Turfing reinforces separation for those areas and experiences outside boundaries, and eliminates our surroundings from our lives and withholds its information. It is “the martial declaration of the intent to repel all delinquent perception and all illicit communication.” Turfing shrinks our perception, our mental image of the environment, and induces a reduced capacity to deal with it.³⁴⁹ In one of these “rich ghettos” it’s easy to become insensitive to the rest of the world’s hardships, though it is the poor in deteriorating cities who subsidize this form of segregation.³⁵⁰

**A little learning is a dangerous thing
but we must take that risk because a
little is as much as our biggest heads
can hold.**

—George Bernard Shaw

Science regularly takes a beating in McFengshui. Its ambivalence makes it disparage science even as it appeals to “scientific” confirmation of its convictions.³⁵¹ Most of the stuff that’s written appeals to people who feel left behind by scientific advances.³⁵² Nearly all McFengshui seems to be what Nobel winner Irving Langmuire called *pathological science*, “the science of things that aren’t so.”³⁵³

Pathological science provides the following warning signs:

- Evidence is at the very limit of human capabilities of detection (a high signal-to-noise ratio)
- There’s an inability to increase the magnitude of effect

McFengshui is fascinated by magnetism in ways that have changed little since Mesmer’s time—only the word salad has been updated. In McFengshui, electromagnetic currents in running water can disrupt the human energy field.³⁵⁴ (So people don’t drown, they are *electrocuted*?)

Supposedly intuition is attracted to the opposite magnetic poles of iron molecules in our red blood cells.³⁵⁵ While it's true that metal ions—such as cobalt in B₁₂ and iron in heme—can interact with magnetic fields, no one has detected intuition (or its dipole field). In addition, blood is actually *diamagnetic* (it's weakly repelled by a magnetic field).³⁵⁶

Studies on *qigong* masters using SQUID³⁵⁷ consistently show no nanotesla-order magnetic fields at places reputedly under their control (forehead, palms, top of the head). One study at NEC Corporation that focused on human hands also failed to find any anomalous fields.³⁵⁸

Emily Rosa at age nine performed a precise test on touch therapists that concluded there wasn't a human energy field. The fourth grader presented her results at a school science fair and later published a paper on her project in the *Journal of the American Medical Association*.³⁵⁹

The “scientific” reason given by advocates of McFengshui for abandoning the use of a Luopan is that electricity interferes with the Earth's magnetic flow and renders the compass ineffective.³⁶⁰

However, this alleged problem hasn't kept anyone from inventing extremely sensitive magnetic devices to discover everything from oil to hideouts of the Taliban.³⁶¹ Electricity hasn't prevented bacteria such as *magnetospirillum magnetotacticum* from working like compass needles,³⁶² although Earth's main field strength has been steadily declining since the first measurements were made in the seventeenth century.³⁶³

Magnetic fields produced by electric power have a strength about 99 percent weaker than Earth's natural magnetic field. The only difference is that electricity is alternating current.

Knowledge of nature does not come to the mentally lazy who prefer concocting fantasy to the skull sweat required for actual study.³⁶⁴ Some practitioners of McFengshui claim that energy patterns from animal paths follow electrical energy emitted by a ridge of crystal in the surface of the earth, and the ridge is imprinted with the electromagnetic fields of animals.³⁶⁵ Many devotees believe our planet is crisscrossed by energy

lines that influence all geography and topography.³⁶⁶ While this reminds some of Gunther Kirchhoff's rantings about energy lines crossing continents,³⁶⁷ it's more likely inspired by John Michell.³⁶⁸

In truth, any minerals that emit energy are radioactive.³⁶⁹ But the authors may be referring to areas of the planet where magnetic bacteria created the layers of magnetic material in the soil.³⁷⁰ Or they are discussing lodestone, which is crystalline and forms octahedral or cubic magnets³⁷¹—except that, according to their belief system, it is no longer effective. All such fevered certainties are deliberately vague and misleading so they cannot easily be verified.

Another McFengshui author claims that high tension wires cause background radiation.³⁷² However, actual background radiation is a radio-wave radiation field that is the same in all directions and the same at all points. It bathes the entire universe. The temperature of background radiation is −270.3°C and it dates from when the universe was roughly 300,000 years old.

It's alleged that the smallest particle of matter is octagonal.³⁷³ Strangely, the author thought so little of her readers that she failed to say anything more than this—leading one to believe it's just another McFengshui myth.

Some people believe living things emit direct current and that humans create energy patterns which include electromagnetic fields. Supposedly the electric field of a human consists of 62 to 68 Hz of direct current. Each cell generates a 1.17-volt charge at the frequency of the organ or system where it is found (its *signature frequency*).

In this version of things, cells have their own magnetic fields generated by the cell's electricity and the earth's magnetic field.³⁷⁴ The hypothalamus, they claim, responds to the natural electric and magnetic fields of our planet as well as to the electric and magnetic fields within the body³⁷⁵—but these claims are made only about fields that their outdated sources provide.³⁷⁶

Why isn't the hypothalamus troubled by the same electricity that supposedly interferes with Earth's magnetic flow and disables Luopans?

“All humans are magnetic,” says an executive of a company that sells magnets. “Every cell has a positive and a negative side to it.” This is shocking news to cell biologists.³⁷⁷

Dr. Robert Fludd said similar things—in the early 1600s. He also said that people should align themselves in a “boreal position” with their head to geographic north and their feet to geographic south.³⁷⁸

Magnetocardiograms and other forms of sensing are readily available; so is signal analysis. Researchers apply transcranial magnetic stimulation in a tiny area of the cortex to temporarily impair the human ability to detect motion.³⁷⁹ So why should any of us have to resort to listening to ideas from people who haven’t stayed abreast of discoveries in science and technology?³⁸⁰

It’s true that magnetic fields pass through tissue.³⁸¹ Our bodies do carry a mix of positive and negative charges from protons in atomic nuclei. However, humans don’t electrically attract or repel other people or objects, which means we don’t emit electrical forces. That’s because there are equal amounts of negative and positive charges that in effect cancel out each other.³⁸²

If all your nerve cells discharged at one time and one scalp-implanted electrode recorded the discharge, no one yet knows what would happen. Scientific guesses range from 50 millionths of a volt to 10 watts of power. What is known is that human electrical power is very limited and activity is displayed in brainwaves. Human brainwaves cycle at 1.5 to 4 Hz (delta waves), 5 to 8 Hz (theta waves), 9 to 14 Hz (alpha waves), or 15 to 40 Hz (beta waves).³⁸³

Many McFengshui topics provide additional opportunities for pathological science. An entryway that provides a long-distance view on one side and a short-distance view on another supposedly unbalances optic nerves, language, movement, work, and marriages.

A long-distance view on the left side allegedly disrupts the “movement” side of the brain while the short-distance view on the “speech” side purportedly causes quarrels and inevitable violence. If the situation is reversed, the “speech” side of the brain supposedly overdevelops and

creates arguments, headaches, and possible nervous breakdowns within five years.³⁸⁴ Using a mirror to adjust optic nerves may soften eye muscles and diffuse tension that might precipitate an argument.³⁸⁵

Unfortunately for this concept, the human binocular field (vision overlap) is about 120 degrees, and each section of the optic field has its own neural pathway. The right half of each eye sends messages to the right hemisphere of the cortex, the left half of each eye transmits to the left hemisphere.³⁸⁶ Both eyes are linked to both hemispheres.³⁸⁷

Additionally, voluntary vocalizations (language) are produced in the neocortex and reside in one hemisphere (usually the left, but not always). Meaning consists of the tone and quality of speech, and it is usually processed by the right hemisphere.³⁸⁸

Color, it is claimed, is inherent in nature.³⁸⁹ For one author, vivid and hot colors create activity, “as the matador knows so well.”³⁹⁰ Yet electromagnetic frequencies we interpret as “color” result from the atomic structure of materials.

Sunlight reflects off objects to stimulate electrons bound to the protein chains in human retinas. For example, plant proteins interact with metals and the human retina to appear as the color we identify as “green.”³⁹¹ In fact, you don’t need eyes to see color—you just need someone to stimulate your lingual and fusiform gyri.³⁹²

And, unfortunately, seeing red doesn’t make the bull charge, it’s the movements of the matador’s cape, aided and abetted by the maddeningly painful spikes embedded in the bull’s shoulders. Bovine brains do not interpret what they see as color.

Supposedly yellow is the color of the cells in our eyes that allow us to see clearly.³⁹³ Would those cells be retinal, corneal, optic nerve, or fraudulent? And why is it that McFengshui people can go on at length about clutter but cannot talk about subjects like this for more than a sentence?

Many of the more outrageous claims of the McFengshui masses have to do with traditional feng-shui. Compass School, according to one author, ignores scientific, social, and physical facts

for something called “sacred geometry” which assumes that all parts of reality can be visualized as connected with lines matching geometric patterns in all molecules.³⁹⁴ This absurd idea seems to have emanated from the yearly conventions of the McFengshui crowd where every opinion—no matter how stupid and ignorant—gets equal time.³⁹⁵

With ideas like this we’ve not moved far from the European Middle Ages when someone who used an abacus was thought to be a magician.³⁹⁶ “Sacred geometry” is considered another spin-off from the works of Hermes Trismegistus, which were written sometime between 50 BCE and 150 CE.³⁹⁷ It uses the Pythagorean/Platonic solids, which correspond to the four building-blocks of the Greek universe: tetrahedron (earth), cube (air), octahedron (fire), icosahedron (water), and dodecahedron (universe).³⁹⁸ It includes Christian iconography, especially the fish bladder (*vesica piscis*), and applies the Greek metaphor for universal order.³⁹⁹

According to Plutarch, Plato never wanted geometry to be tainted by such “base and manual labor” as building because mechanical use destroys geometry’s “ideal purity.”⁴⁰⁰ Legend has it that Euclid (fl. 300 BCE) was asked what could be gained by studying geometry, and in response he ordered his slave to fling a coin at the questioner. The use of numbers in geometry for *logistica* (practical applications) was primarily the work of Greek slaves.⁴⁰¹ Geometry didn’t start out having anything to do with buildings, but it was eventually adapted to become the order of building (structural characteristics of building materials) and a relation of human body and human perception of space and nature in terms of our bodies.⁴⁰²

Nigel Pennick asserts that the term *sacred geometry* refers only to the building of Christian religious structures.⁴⁰³ In ancient Greece it was used solely for religious structures.

From the time of the Renaissance this “harmonic diagramming” was conveyed with mysticism because it was built on Pythagorean doctrine and Platonic ideals. Harmonic proportioning encouraged the design of central-plan

churches according to assumed qualities reflected in the geometry of square and circle.

For many architects, proportional systems that copied idealized human proportions—like Leonardo da Vinci’s drawing of the idealized man superimposed on Platonic geometry—were mystical, even sacred. The system of harmonic proportions is essentially analogical and symbolic, and that’s all it was ever meant to be.⁴⁰⁴ On the practical side, so-called sacred geometry at least ensured that people took seriously the art of designing buildings.⁴⁰⁵

Another reason why “sacred geometry” couldn’t be part of traditional feng-shui is *Chinese geometry*. One look tells you it’s nothing like Greek geometry;⁴⁰⁶ it bears no resemblance to the Pythagorean obsession with figurate numbers or the Greek fascination with the abstract and metaphysical.⁴⁰⁷

The *Zhoubi suanjing* (written between 800 BCE and 400 BCE) contains geometry that uses a set-square and triangles for *astronomy*. A 3x3 grid (like the Luoshu) was used by Chinese mathematicians to express numerical quotations with the four unknowns represented by *ren*, man, as *z* (the hypotenuse); *di*, earth, as *x* (the base); *tian*, heaven, as *y* (altitude); and *wu*, things, as *u*.⁴⁰⁸

The geometry of Euclid looks nothing like the geometry of Poincaré, which is topology. In classical mathematics, which is the basis for (sacred) geometry, simple formulas correspond to simple shapes, complex formulas to complex shapes. In the mathematics of complexity theory this doesn’t occur. Simple equations may create enormously complex “strange attractors.” Simple rules of iteration—something as simple as the flowing of numbers in a Luoshu grid (here functioning as a phase space)—can generate unimaginably complex structures.

Considering the date and history of harmonic proportioning, it may have been flavored by hermetic lore but originated in Vedic geometry. Sassanian architecture followed Platonic geometry and used harmonic diagrams.⁴⁰⁹ Islamic architecture uses the same geometric shapes attributed to so-called sacred geometry. The Vedic *Sulbasutras* perform the same functions for Hindu temples

that are attributed to the mystical lore behind the building of churches.⁴¹⁰

The “sacred geometry” angle doesn’t work in the microscopic world, either. Molecules don’t take the form of Platonic solids, but crystals (composed of molecules) and viruses do.⁴¹¹

We live in one world. Wilderness doesn’t exist—it’s a dream of the eighteenth century that we desperately try to keep alive in public television shows like “Nature” and “Wild Kingdom.” What we want to do is to unify wilderness and civilization. Animal culture is part of our culture. We want to go beyond the human, to extend the limits of art. There’s a nonhuman element in all great art. Previously people thought about it as something divine, going beyond the human. But we can also look to other species for this. Art can be seen as a sort of common denominator between humans, animals, and God.

—Komar and Melamid⁴¹²

Our world is not infinite. Everything alive that we know about—six-billion-plus humans, an estimated thirty-million-plus species of other beings, the earth, water, and air—is wedged inside a single long, low room that stretches approximately 25,000 miles front to back or side to side and nearly 11 miles from floor to ceiling. Yet it contains our entire experience.⁴¹³

The living beings that share the world with us depend on us just as much as we depend on them. Plants and animals communicate slowly, subtly, and ambiguously (at least to our way of thinking). We have to learn how to understand them and join in dialog with them, not let our zeal for consumption and ownership erode the relationship—or cause them to disappear entirely.⁴¹⁴

Gregory Bateson said that the language of nature is relationship. It is well documented that humans need countryside in their everyday

surroundings if they are to thrive during illness and after operations, and to learn new things. There’s also a demonstrable link between private property values and public health, plus equally intense links between these two factors and the ease of mobility within a region, the region’s economic security, and the resilience and well-being of its natural environment.⁴¹⁵

With this in mind, pay close attention to the orchestration of appearances in McFengshui, for the genre indulges in greenwashing at all levels.⁴¹⁶ Despite the constant chatter about living in harmony with the planet,⁴¹⁷ McFengshui has a limited environmental vision and can’t bring itself to recognize the natural world as inherently valuable.

While green trade demands to know how a product was caught, cut, mined, manufactured, farmed, and transported,⁴¹⁸ McFengshui like McWorld doesn’t want you to think that far. Nature is merely a backdrop and embellishment.⁴¹⁹

McFengshui decries the “planetary and environmental crisis” and suggests feng-shui could facilitate “global healing.” The way to do this is not to reject the consumer lifestyle. Instead we should “accept and embrace” nature to receive “the gifts she bestows on all her children . . . a long, prosperous, and peaceful life.”⁴²⁰

This statement sounds typically vague and well-intentioned, unless you’re an endangered species.⁴²¹ There’s little evidence the planet can sustain the consumer lifestyle for all six-billion-plus humans.⁴²²

Aldo Leopold reflected that “our grandfathers were less well-housed, well-fed, well-clothed than we are. The strivings by which they bettered their lot are also those that deprived us of [carrier] pigeons.”⁴²³ His idea of morality was any thing that preserved the integrity, stability, and beauty of the biosphere; immorality was any thing that didn’t.⁴²⁴

McFengshui adherents believe you can’t live too close to nature because you’ll be exposed to excess *qi* and negative ions that disturb the electromagnetic field of the body.⁴²⁵ Besides, dense and chaotic nature is too yang.⁴²⁶ We should instead

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try to understand how “land can be fostered as representative of nature,”⁴²⁷ a typical Cartesian anxiety expressing humans as separate from nature.⁴²⁸

To paraphrase Aldo Leopold, we abuse nature because we regard it as a commodity that belongs to us. If we were to see nature as our community, we might begin to treat it with love and respect.

Read any McFengshui books or articles and you will find little if any mention of connectedness to the planet: the sense of kinship with all life, the sense of partnership with working landscapes (like farmland), and the sense of community and companionship traditionally fostered by villages and urban neighborhoods.⁴²⁸

No authors discuss public value, that sense of partnership in a landscape that can be undermined by change (such as building a house that provides occupants with a spectacular view at the expense of the views formerly enjoyed by neighbors—a move that destroys value of landscape and converts that value into cash for private gain).⁴²⁹

Authors seem not to understand that designed landscape is a global luxury. In China the yards of farmhouses are used to grow vegetables.⁴³⁰ No one mentions or praises the ancient system of Balinese water temples as a good form of feng-shui and sustainable development at the same time.⁴³¹ Amish society is the closest American attempt at sustainability, but it’s never mentioned in a McFengshui book.

Why do these facts escape attention in McFengshui? Because it’s built on Euro-American occult philosophy. Guido von List envisioned everything as an emanation of a spiritual force.⁴³² For Theosophists and Ariosophists humans were supposed to live in accordance with nature, which really meant close identification with one’s folk and race.⁴³³

This imaginary past—like the imaginary past given to feng-shui in New Age thinking—involves racist, magical and hierophantic elitism, pseudoscience, a hierarchical sense of meaning in society and history, and the supernatural (which is usually called the *transcendental*). The imaginary

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past appeals to people who are disturbed by any number of contemporary developments; it may help them deal with unnerving social change and/or provide a fantasy world where they can smugly deal with the present by embracing the idea of assumed superior wisdom.⁴³⁴

**Movement toward a lasting society
cannot occur without a
transformation of individual
priorities and values.**

**—Lester Brown:
*The State of the World 1990***

For some feng-shui practitioners the planet is alive and exhibits planetary and local intelligence, which is usually called *panpsychism*.⁴³⁵ The idea began with Neoplatonic and Stoic thought. Neoplatonism explained the world as a living creature with a soul. Stoicism saw the world as a great organism; sympathetic forces within it were constantly working on one another, with the celestial bodies being the most powerful influence.⁴³⁶

Hermetic magic was used to manipulate the power of the “world soul” to draw upon the influences of the stars, to affect humans and the planet.⁴³⁷ The purpose of such magic was to obtain control of natural forces.⁴³⁸ It’s a short step from magic to Descartes’ dream of humans making themselves “masters and possessors of nature.”

Bill McKibben applies the slavery analogy to this thinking: “We feel it our privilege (and we feel it a necessity) to dominate nature to our advantage, as whites once dominated blacks. When one method of domination seems to be ending . . . we cast about for another . . . much as Americans replaced slavery with Jim Crow segregation.”⁴³⁹ William Leiss says

the vision of human domination of nature becomes a fundamental ideology in a social system which consciously undertakes a radical break with the past . . . and which sets for itself as a primary task the development of productive forces for the satisfaction of material wants. The first social system in the history of civilization in

which these tendencies are found is Western capitalism.⁴⁴⁰

Feminist scholars draw a connection between the scientific revolution and the witchcraze that destroyed the old organic worldview. It's no coincidence, they say, that the last witch burnings occurred during the Age of Enlightenment.⁴⁴¹

Today we are told there's a magical power grid of so-called power nodes and ley lines that reflect the acupuncture points of the Great Mother who created the polarities.⁴⁴² We discover a global geomancy power grid created by the ascended masters of Lemuria and Atlantis for "a synthetic Christ-consciousness grid of the Earth" whose three points are the Great Pyramid, Lake Titicaca and the Island of the Sun, and the Himalayas.⁴⁴³ And among the esoteric enterprises for tapping into the magical power grid is McFengshui, which prods fate into taking the direction you want by controlling your surroundings.⁴⁴⁴

I'm only a child and I don't have all the solutions, but I want you to realize neither do you. You don't know how to fix the holes in the ozone layer. You don't know how to bring the salmon back up a dead stream. You don't know how to bring back an animal now extinct. And you can't bring back a forest where there is now a desert. If you don't know how to fix it, please stop breaking it . . .

**—Severn Cullis-Suzuki,
age 12, speaking at the
Earth Summit
Rio de Janeiro, June 1992⁴⁴⁵**

I think it is that we simply do not understand our place in the universe and have not the courage to admit it.

—Barry Lopez⁴⁴⁶

Chinese have long been aware of the ecological costs of their way of life, so traditionally they made painstaking efforts to use their environment efficiently. They kept housing in village clusters, which maximized the land for farming. They grew useful plants on hillsides and terraced upland areas, which checked soil erosion as it opened up land for cultivation. Fish and ducks were raised in irrigation ponds.⁴⁴⁷ Today most rural and many urban households still raise ducks and pigs, which are typically housed next to one another.⁴⁴⁸

From McFengshui we learn that the kind of wild creatures in an urban setting indicate its kind of energy.⁴⁴⁹ That's because animals emit "specific energy related to our own perceptions"⁴⁵⁰ and like the elements they leave impressions behind.⁴⁵¹

It's more likely that animals are agents of nature translated into the symbols of culture.⁴⁵² McFengshui enthusiasts never mention scientific research showing human identity and fulfillment depend largely on the profound human craving for values associated with nature and wildlife.⁴⁵³ Instead, we get nonsense like healthy and tame pets invite good *qi* but sick and mean pets create *sha qi*.⁴⁵⁴ Crows and stray dogs suggest an unhealthy community. Skunks are less valuable than hummingbirds,⁴⁵⁵ though sentiments like these can provoke excessive, irrational, and extremely cruel behavior toward certain elements of the natural world.⁴⁵⁶

These valuations also reflect canonical sources of Buddhism and Christianity which are rife with speciesism. It's a wonder they are embraced by McFengshui without a moment of hesitation to ponder their implications.⁴⁵⁷

They certainly don't bear any resemblance to Chinese thought. Humans identified with the animal world, including anthropomorphic representations.⁴⁵⁸ And what a far cry from Barbara McClintock's admonition that all organisms have an enduring uniqueness that must be respected, or Luther Standing Bear's "willing kindness for all living, growing things."⁴⁵⁹

"In recent decades," notes Madhav Gadgil, "Christian missionaries have shot sacred lemurs in Madagascar to demonstrate the frailty of indigenous religious beliefs, and cut down sacred trees

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and groves in tribal tracts of northeastern India.”⁴⁶⁰ How are the valuations of animals in McFengshui any less arrogant? For in this belief system wolves symbolize greed, cruelty, mistrust, and fear.⁴⁶¹ Tigers are pure yang.⁴⁶² Deer paths can contribute to fear in women and avoidance of confrontation.⁴⁶³ Mice make women “mousy.”⁴⁶⁴ Pets and wildlife are fire element.⁴⁶⁵

Cats and dogs help people deal with their need to feel liked, respected, admired, valued, and wanted by others.⁴⁶⁶ But McFengshui says that pets should always be kept at the rear of a home.⁴⁶⁷ If you have several pets they dominate what should be a human space.⁴⁶⁸ A dog can be a smelly nuisance and a bird can be a source of offensive odors.⁴⁶⁹ You should match your pet’s color to your birth element.⁴⁷⁰

Cats have always been considered evil;⁴⁷¹ they are yin demons from hell.⁴⁷² It’s because of their detached nature.⁴⁷³ Cats are attracted to exciting currents in the earth.⁴⁷⁴ They require extra mindfulness about housekeeping.⁴⁷⁵ These assumptions sound like *theriophobia*, which Barry Lopez says is “the fear of the beast as an irrational, violent, insatiable creature”⁴⁷⁶—in other words, a projection of Self onto Other.

In the Dao birds are more important than fish.⁴⁷⁷ Birds in cages are sad and abnormal.⁴⁷⁸ Keep your bird in your car as a protection against evil.⁴⁷⁹

Compared to humans, fish are lower life forms.⁴⁸⁰ Live fish are aquatic scapegoats⁴⁸¹ and function as security guards.⁴⁸² Black fish absorb *sha qi* because the color black absorbs light.⁴⁸³ When fish swim upstream it’s considered a rebellion against the social order and a sign of impending civil unrest.⁴⁸⁴

The sacred trees of ancient China consisted of two types. In a village a tree with a shrine at its base was worshipped. Other sacred trees were planted on and around the altar of the soil and oriented to the cardinal directions.

For the nation’s central altar of the soil people planted a pine at the center. At the eastern altar the tree was a cypress. At the southern altar was planted a catalpa. At the northern altar the tree was an acacia.⁴⁸⁵

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McFengshui claims that trees affect the health and emotional states of people.⁴⁸⁶ Old trees can become the dwellings of spirits, ghosts, or tree dragons.⁴⁸⁷ Stumps evoke a sense of death and blockage.

Dead, dying, and blocking trees at entrances augur ill for older family members or workers as a health or financial crisis. Trees that die suddenly (from, say, Sudden Oak Death, which is possibly the *Phytophthora* pathogen) suggest a change for the worse in luck. Trees that touch houses or block windows drain good *qi*. Trees signify the bones of residents.⁴⁸⁸

The American people can be counted on to do the right thing, after they have exhausted all the alternatives.

—Winston Churchill

Years ago we were warned that if we didn’t deal with the quacks that they’d drive everyone in feng-shui out of business. We’re not there yet, but the fad has peaked in the U.S. American decorating philosophies put *wabi-sabi* as what’s fresh and feng-shui as stale.⁴⁸⁹

In fact, feng-shui now provides Chinese-flavored jokes, like the “Colonel Feng Shui” working for Chinese intelligence.⁴⁹⁰ And there’s the con artist–feng-shui master of *Fixer Chao* (2001)—Han Ong based the main character on a McFengshui practitioner.

Feng-shui is dead. Long live feng-shui.

Footnotes

- 1 “... a powerful, practical method for enhancing one’s career, health, and personal growth.” Wu, Baolin, and Jessica Eckstein. *Lighting the Eye of the Dragon: Inner Secrets of Taoist Feng Shui* (New York: St Martin’s, 2000) back cover.
- 2 The authors “don’t promise you a miracle, they let you know how you can participate in one,” plus offering “remarkable results” and “keys for creating the future you desire.” DeAmicis, Ralph, and Lahni DeAmicis. *Feng Shui and the Tango in Twelve Easy Lessons: Why Feng Shui Works and How To Make It Work for You* (Bryn Athyn: Cuore Libre, 2001) back cover.
- 3 Learn ... tips for improving your career, relationships, health, and prosperity—right away!” Wong, Angi Ma. *Feng Shui Dos and Taboos* (Pownal: Storey, 2000) back cover.
Instant gratification is offered—who needs long-term study and discipline? God forbid that people should be told their work is mediocre. Kaminer, Wendy. *Sleeping with Extra-Terrestrials: The Rise of Irrationalism and Perils of Piety* (New York: Vintage, 1999) 160.
- 4 Levitt, Susan. *Taoist Feng Shui: The Ancient Roots of the Chinese Art of Placement* (Rochester: Destiny, 2000) back cover.
- 5 Ong, H.T. *Amazing Scientific Basis of Feng Shui* (Kuala Lumpur: Eastern Dragon, 1997) iii.
- 6 “... you’ll learn how to make ... changes ... to bring you new fortune and contentment.” Henwood, Belinda, and Howard Choy. *Feng Shui: How to Create Harmony and Balance in Your Living and Working Environment* (Sydney: Storey, 1999) back cover.
- 7 “Did you know that you can improve your love life by moving your bed? Or enhance your wealth by re-arranging your office?” Spear, William. *Feng Shui Made Easy* (New York: HarperSanFrancisco, 1995) back cover.
- 8 Martin, Mai’a. *Feng Shui for the Southern Hemisphere* (Auckland: Reed, 1999) 18.
- 9 Simonds, Wendy. *Women and Self-Help Culture: Reading Between the Lines* (New Brunswick: Rutgers UP, 1992) 138, 114.
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- 10 Park, Robert. *Voodoo Science: The Road from Foolishness to Fraud* (New York: Oxford, 2000) 151.
Today’s petty bourgeoisie are apparently developing a lifestyle around the struggle for self-improvement and self-expression. Lury, Celia. *Consumer Culture* (New Brunswick: Rutgers UP, 1996) 101.
- 11 Kaminer 163.
- 12 Ron Rosenbaum was the journalist who noticed the connection between get-rich-quick literature and occult language. See *The Secret Parts of Fortune: Three Decades of Intense Investigations and Edgy Enthusiasms* (New York: Random House, 2000).
“White people think everything is for sale.” Deborah Root. “White Indians.” In Ziff, Bruce, and Pratina V. Rao (Eds). *Borrowed Power: Essays on Cultural Appropriation* (New Brunswick: Rutgers UP, 1997) 232.
“If the truth of an idea is defined by its advertising campaign, who ... can seriously believe in one set of ideas or another?” Athanasiou, Tom. *Divided Planet: The Ecology of Rich and Poor* (Athens: U of Georgia P, 1998) 227.
No matter how innocent it looks, begin by assuming the author is “a notorious cheat.” Gardiner, Martin. *The New Age: Notes of a Fringe-Watcher* (Buffalo: Prometheus, 1988) 25.
- 13 Rampton, Sheldon, and John Stauber. *Trust Us, We’re Experts! How Industry Manipulates Science and Gambles with Your Future* (New York: Tarcher/Putnam, 2001) 7-8.
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- 14 Maggie Leyes. "Energy Systems and Feng Shui." In Lin, Jami, Maggie Leyes, and Rita Lewison-Singer (Eds). *Contemporary Earth Design: A Feng Shui Anthology* (Miami: Earth Design, 1997) 275–284.
To be truly scientific a proposition has to be tested in such a way as to potentially demonstrate its falsity. A pseudoscience or a belief system is unable to weather challenges or prove itself untestable by scientific methods. Skepticism is an essential ingredient in modern scientific thinking. Ho Peng Yoke. *Li, Qi, and Shu: An Introduction to Science and Civilization in China* (New York: Dover, 2000) 22.
 - 15 *Table Talk* (1569).
Evelyn Fox Keller notes that "if science has come to mean objectivity, reason, dispassion, and power, femininity has come to mean everything that science is not: subjectivity, feeling, passion, and impotence." Quoted in Wertheim, Margaret. *Pythagoras' Trousers: God, Physics, and the Gender Wars* (New York: Times, 1995) 247.
 - 16 Simonds 73.
 - 17 NASA says the Age of Aquarius begins in 2600. <http://image.gsfc.nasa.gov/poetry/ask/a11201.html>
 - 18 Schwaller de Lubicz, R.A. (André and Goldian VandenBroeck, Trans). *Sacred Science: The King of Pharaonic Theocracy* (Rochester: Inner Traditions, 1988) 11.
 - 19 Cynthia Murray. "Feng Shui in the Age of Aquarius." In Lin *et al* 388-389.
 - 20 R.D. Laing retorted: "If I could turn you on, if I could drive you out of your wretched mind, if I could tell you I would let you know." Quoted in Coleman, Daniel. *Ecopolitics: Building a Green Society* (New Brunswick: Rutgers UP, 1994) 198.
 - 21 Ho Lynn. "The Bagua." In Lin *et al* 35.
This symbol, which was created by Lin Yun (according to Ho Lynn), is the totem of McFengshui, administered by a cult of specialists to diffuse feelings of helplessness and incompetence.
 - 22 Ho Lynn. In Lin *et al* 42.
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An individual in traditional Chinese culture "focuses his eyes on the ground instead of heaven; he is the originator of knowledge and not the seeker of enlightenment who makes the eternal pilgrimage from the periphery toward the center. The Chinese organizes his basic all in order to organize the world around it. His immediate world, measurable, controllable, is forever encroaching on the Unknown." Wu, Nelson I. *Chinese and Indian Architecture: The City of Man, the Mountain of God, and the Realm of the Immortals* (London: Studio Vista, 1968) 35.
 - 23 Lury 244.
 - 24 This doesn't disturb gender relations in the home—housework is still primarily done by women for men. But housework has been "aestheticized in the sense that the standards by which housework is judged have come to include not only 'scientific' or 'technical' standards of hygiene and efficiency but also those of style, harmony, and 'atmosphere.' This aestheticization has been closely tied in with prevailing notions of masculinity and femininity." Lury 126-127.
 - 25 Women in America are assigned the responsibility for cleanliness—theirs and the rest of the family. Hoy, Suellen. *Chasing Dirt: The American Pursuit of Cleanliness* (New York: Oxford, 1996) 171.
"A 1960s-style counter-culture has been transformed into a 1990s-style post-modern cultural conformity." Lury 107.
Women are expected by Euro-American culture to remain "grounded."

“From an early age, girls are encouraged to be concerned about their bodies, their appearance, and domestic order; in other words, to be deeply concerned with the *material*. While young men are by no means free from these concerns, they do not dominate boys’ lives to the degree they do for many girls. The quest for ‘cosmic harmonies’ is a quest for something utterly *disembodied*, something utterly *immaterial*; as such, it is the antithesis of what girls are generally taught to find important.” Wertheim 236-237. (Emphasis in original.)

For information on the modern fascination with a Great Goddess “world religion” see Motz, Lotte. *The Faces of the Goddess* (New York: Oxford, 1997); Gatta, John. *American Madonna* (New York: Oxford, 1997; Murray, Margaret Alice. *The God of the Witches* (New York: Oxford, 1970); and Kraemer, Ross Shepard. *Her Share of the Blessings: Women’s Religions Among the Pagans, Jews, and Christians in the Greco-Roman World* (New York: Oxford, 1994).

26 Lury 100.

27 <http://www.newageinfo.com/whatis.htm>

28 Coleman 37.

29 Goodrick-Clarke, Nicholas. *The Occult Roots of Nazism: Secret Aryan Cults and Their Influence on Nazi Ideology—The Ariosophists of Austria and Germany, 1890–1935* (New York: New York UP, 1992) 84.

30 Goodrick-Clarke 104.

31 Goodrick-Clarke 92.

32 Goodrick-Clarke 190.

33 Kaminer 12.

Chinese culture would try to see how rationality and “primitive superstition” would fit together. Smith, Richard J. *Fortune-Tellers and Philosophers: Divination in Traditional Chinese Society* (Boulder: Westview, 1991) 169.

34 Goodrick-Clarke 58.

Probably in reaction to the advances of science—the Copernican revolution, Newtonian physics, and Darwin’s theory of evolution. All three changed the way we perceive nature and ourselves. In the first we’re no longer the center of the universe. In the second the cosmos works like a well-oiled machine. In the third we’re not the

crowning glory of creation. The first and third are particularly humbling and were received with resistance, anguish, and disbelief because they make us more one with nature than we’d come to believe we were. The second one was reassuring, though it made us acutely aware of how vast and impersonal the universe really is. Crowe, Norman. *Nature and the Idea of a Man-Made World: An Investigation into the Evolutionary Roots of Form and Order in the Built Environment* (Cambridge: MIT, 1997) 21-22.

Our brains are “belief engines” that process information from our senses and generate new beliefs about the world which are selected by the brain to be consistent with already-held beliefs, but they are generated without any regard for their veracity. Park 35.

Jami Lin thinks that “ancient man could feel when a space was magnetically hot.” “Utilize All Your Resources.” In Lin *et al* 25. She has confused radioactivity with geomagnetism.

35 Berman, Morris. *The Twilight of American Culture* (New York: Norton, 2000) 56.

36 Walker, Barbara G. *The Book of Sacred Stones: Fact and Fallacy in the Crystal World* (New York: HarperSanFrancisco, 1989) 11.

37 Kaminer 112.

Is it un-American or anticapitalist to place limits on New Age and other interests’ appropriations of traditional cultures? Yet the following have been enacted to prevent just that very thing:

UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property

The World Intellectual Property Organization Model Act (which includes folk tales, artistic forms of rituals, material expressions, and architectural forms)

The Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples

38 Berman. *Twilight*, 129.

39 Park 192.

40 Pseudoscience replaces scientific uncertainty with views based on political or

religious convictions. Park 170-171, 177.

- 41 *Culture theft* is theft of voice, and stories are power. In Native culture one cannot tell another's story without permission. However, with New Age products, authentic voices are marginalized. Lenore Keeshig-Tobias. "Stop Stealing Native Stories." In Ziff and Rao. 71-73.

With New Age there's no responsibility and no accountability, which normally accompany freedom of imagination and freedom of expression.

Styles, genres, and entire traditions cannot be protected by present American and Canadian copyright, trademark, and patent laws. However, if a tradition is fixed—that is, if it has been recorded in some way (such as the textual history of feng-shui)—and a sufficient match between the document and its putative copy can be found, that tradition is covered by existing laws if an author or creator can be determined. Ziff and Rao. "Introduction to Cultural Appropriation." In Ziff and Rao 19.

- 42 Blackmore, Susan. *The Meme Machine* (New York: Oxford, 1999) 184.
- 43 The responsibility for the quality of the product resides in those who sell it; the manufacturer determines the design of a package and its materials. Consumer acceptance is secondary—and a passive activity. (Coleman 39) Someone identified as a "self-promoting plagiarist who masquerades as a scientist" who expounds "odd, untrue, and unscientific claims" can and will concoct anything for a credulous and paying audience.
- 44 Berman. *Twilight*, 160, 167.

What constitutes a consumer attitude?

- Life is a series of problems which can be defined and dealt with.
- Dealing with such problems is a duty that cannot be neglected without incurring guilt or shame.
- The assurance that every problem (known and unknown) has a solution, whether an object, process, or recipe created by specialists or people with superior knowledge; the obligation is to find it.

- The assumption that the solution is available and may be exchanged for money. Shopping is a way of obtaining solutions.
- Learning shopping skills and gaining purchasing power.

Lury 50.

See also Demerath III, N.J., and Peter Dobkin Hall, Terry Schmitt, and Rysh Williams (Eds) *Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations* (New York: Oxford, 1998).

- 45 Schlosser, Eric. *Fast Food Nation: The Dark Side of the All-American Meal* (New York: Houghton Mifflin, 2001) 245.
- 46 Athanasiou 230.
- Greenwashing* is the skillful use of the media to put a good face on policies that may be quite the opposite of what they claim to be. Roszak, Theodore. *The Voice of the Earth* (New York: Touchstone, 1993) 31.
- 47 *McDonaldization* is "the process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as of the rest of the world." Ritzer, George. *The McDonaldization of Society*. Revised edition (Thousand Oaks: Pine Forge, 1996) 1.
- The features of McDonaldization which seem to apply to McFengshui are as follows:
- Efficiency and the optimum methods of getting from one point to another.
 - Calculability and an emphasis on the quantitative aspects of products sold and service offered.
 - Predictability and the assurance that products and services will be the same over time and in all locales.
 - Limited or few options for people within the scope of an activity or a product; employees are controlled by being trained to do a limited number of things. Ritzer 9-13
- 48 Berman. *Wandering God*, 36.

From the viewpoint of a psychoanalyst the pursuit of luxury is a form of displaced anal-eroticism oriented toward the retention of a cherished object that was originally a child's feces. Lust for riches is this infantile

goal transferred to the world's official symbol of wealth. Asceticism is just as neurotic—a guilt-formed masochism. Roszak 258.

Garrett was referring to another subject entirely, but the analogy fits: It's as if people in the U.S. "had become a nation of gullible fools who bought every gizmo a door-to-door huckster offered, without ever asking, 'But do I need this thing?' " Garrett, Laurie. *Betrayal of Trust: The Collapse of Global Public Health* (New York: Hyperion, 2000) 427. (Emphasis in original.)

- 49 Turner, Frederick. *Beyond Geography: The Western Spirit Against the Wilderness* (New Brunswick: Rutgers UP, 1992) 25.
- 50 Athanasiou 39.
- 51 Madhav Gadgil. "Of Life and Artifacts." In Kellert, Stephen R., and Edward O. Wilson (Eds). *The Biophilia Hypothesis* (Washington, D.C.: Island, 1993): 376.
- 52 Schlosser 40-41.
- 53 Like New Age, Manifest Destiny is a movement. It refers to the whole of American history. Earlier synonyms for the term included idealism, expansionism, explorers, frontier. One nineteenth-century demagogue said Americans are 'prone to encroachment, impatient of the ordinary laws of progress . . . We talk of accomplishing our destiny.' (William E. Channing to Henry Clay, 1837) In 1845 the *Democratic Review* noted 'the natural flow of events, the spontaneous working of principles, and the adaptation of the tendencies and wants of the human race to the elemental circumstances in the midst of which they are placed.' The idea encourages a notion of divine providence, for the adherents' god guides and sustains human destiny.

John Winthrop, standing on a ship in Boston Harbor in 1630, talked of the new land as mystical Jerusalem in terms of 'a city on a hill, the eyes of all people . . . upon us,' America the crusader state. Carroll, James. *Constantine's Sword: The Church and the Jews* (New York: Houghton Mifflin, 2001) 254-255.

The Puritan ideal of the 'city on the hill' was secularized into Manifest Destiny.

Manifest Destiny involves a sense of mission, a surge of energy and enthusiasm, including the right to remove obstacles—especially native lifeforms—that get in the way. Manifest Destiny includes the belief that settlements and subjugation of indigenous lifeforms is preordained, along with freedom and independence in seemingly limitless conditions.

It encourages stealing from native cultures, another form of colonialism. It is arrogant because of its strong sense of certainty, superiority, and compulsion by forces supposedly beyond human control. It's a form of determinism whether you see Anglo-Saxons destined to rule the world—like nineteenth-century apologists out to 'administer government among savages and senile peoples' (the so-called White Man's Burden)—or you see social Darwinism or capitalist business—anything but reasonable thinking. Lubragge, Michael T. *Manifest Destiny* (Netherlands: Dept. of Humanities, 1997) <http://odur.let.rug.nl/~usa/E/manifest>

- 54 Kaminer 118.
Optimism has much in common with Manichaeism dualism. Lovejoy, Arthur O. *The Great Chain of Being* (Cambridge: Harvard UP, 1964) 208.
- 55 Kaminer 125.
"White people have been invited to use commodities to reinforce a sense of whiteness as superiority." Lury 169.
- 56 DeAmicis and DeAmicis 195.
- 57 Kaminer 129.
- 58 Simonds 120, 125.
At the same time we know that these people are responding to "opportunistic possibilities of self-aggrandizement." They are "skilled manipulators of social relationships, production, and debts." What they seek is a love substitute. Berman. *Wandering God*, 75.
- 59 "The only difference between delusion and expertise is intensity of belief." Kaminer 119, 121.
The principal reason for keeping things in the realm of "mystery," "occult," and "never before revealed" is that the material is questionable. Park 27.

- 60 Quoted in Rossbach, Sarah. *Feng Shui: The Chinese Art of Placement* (New York: Dutton, 1983) 51.
- 61 “Like romance reading, the act of self-help reading protests the conditions that create the ideology most often voiced in self-help books.” People can “measure themselves against a backdrop of comforting stereotypes.” Simonds 218.
- 62 Quoted in Suzuki, David, with Amanda McConnell. *The Sacred Balance: Rediscovering Our Place in Nature* (Amherst: Prometheus, 1998) 26.
- 63 Schlosser 146.
- 64 Athanasiou 79.
- 65 Blackmore 4–7.
- 66 Blackmore 19.
- 67 Rampton and Stauber 17.
- 68 Schlosser 34.
- 69 Kaminer 147.
- 70 Propagandists know that active, informed people already have strong opinions about a subject and cannot easily be motivated to change their minds. However, people who have no opinions are easily manipulated and susceptible to any plausible argument. Rampton and Stauber 311.
Every month, about 90 percent of American children between the ages of 3 and 9 visit a McDonald’s. Schlosser 47.
- 71 Hine, Thomas. *The Total Package: The Secret History and Hidden Meanings of Boxes, Bottles, Cans, and Other Persuasive Containers* (New York: Little, Brown, 1997) 235.
- 72 Rampton and Stauber 20–21.
Rachel Carson’s *Silent Spring* was reviled by business writers as a communist plot to destroy U.S. agriculture. Athanasiou 21.
- 73 Suzuki 20.
- 74 Athanasiou 43.
The manipulation of time and space is increasingly used in marketing to simulate “elsewheres” and “elsewhens” to promote products. A particular consumption lifestyle—in this case, New Age—“is represented in terms of the imaginary pleasures of certain settings and occasions—that is, in terms of a fantasy lifestyle—rather than in terms of satisfaction.” Lury 34, 65.
- 75 Freudian analysis was a great asset for marketing products like McDonald’s. Hine 214.
- 76 Hine 235.
- 77 Rampton and Stauber 57.
- 78 “America’s Ancient Forests: Cathedrals or Cornfields?” ABC–TV, 1990.
- 79 McKibben, Bill. *The End of Nature* (New York: Random House, 1989) 208.
- 80 Suzuki 201.
- 81 Rampton and Stauber 54.
- 82 Walker (29) defines *word salad* as the “verbal-baroque style” affected by many New Age writers “in which featherweight spelling and grammar vainly struggle to support heavyweight words preposterously crowded together.”
- 83 Thompson, Angel. *Feng Shui* (New York: St. Martin’s, 1996) xiii.
- 84 DeAmicis and DeAmicis 9. All terms appear on the opening page of the first chapter.
Talk about *energy systems*, *vibrations*, and meaningless references to quantum mechanics are everywhere in New Age literature. Kaminer 165–166.
All matter has a wavelike character and the formula shows matter waves are proportional to Planck’s constant (which is divided by the material body’s momentum). The Planck constant (“the ultimate graininess of nature,” says Robert Park) is so tiny that the wavelength is infinitesimal compared to everyday scales. Greene, Brian. *The Elegant Universe: Superstrings, Hidden Dimensions, and the Quest for the Ultimate Theory* (New York: W.W. Norton, 1999) 105.
Moreover, quantum mechanics does not describe a world that responds to human consciousness. Park 207.
Walker (19) contends that the New Age use of *vibrations* is “a confused reference to the natural oscillations of atomic or molecular particles.”
In Aryan mysticism according to Friedrich Bernhard Marby, man is a sensitive transmitter and receiver of cosmic waves

and rays which animate our universe and depend on planetary influences, earth magnetism, and the physical form of the landscape. Goodrick-Clarke 161.

Vibration in physics has a precise meaning such as in superstring theory, where it explains the oscillation of a string in terms of amplitude, peaks, and troughs. Green 424.

Similarly, the oscillations, fluctuations, or vibrations, if you will—but really “noise”—that mark instability of a system at a bifurcation point can induce a choice of path, but the path is still dependent on the system’s previous history. Capra, Fritjof. *The Web of Life: A New Scientific Understanding of Living Systems* (New York: Anchor, 1996) 191.

Shamanic practice is largely about personal and political power, and it’s more exotic essence, a romanticized inversion of western rationalism, than a scholarly category that can withstand a lengthy review. Berman. *Wandering God*, 19, 30.

85 Blackmore 186.

For Jami Lin in Lin *et al* 26), “energy is the attraction of molecular structure; it is the glue that holds the cycles of nature together.” Yet an object has the energy $E = mc^2$ even when it’s stationary. Mass is equivalent to energy. Energy is forever converting to mass and back again. Park 100.

Lin flounders on the four basic forces (gravity, strong nuclear force, weak nuclear force, and electromagnetic force). Most physicists combine weak and electromagnetic and talk of the *electroweak* force.

The weak and electromagnetic forces are naturally united, although they manifest to us as distinct forces. Sheldon Glashow, Abdus Salam, and Steven Weinberg won the Nobel Prize for demonstrating that at high enough energy and temperature (such as occurred shortly after the big bang) electromagnetic and weak force fields dissolve indistinguishably into one another to become electroweak. As the temperature drops the forces crystallize out in a process called *symmetry breaking*. Greene 122-123.

The only reason we’re here is because of symmetry breaking. Thuan, Trinh Xuan. *Chaos and Harmony: Perspectives on Scientific Revolutions of the Twentieth Century* (New York: Oxford, 2001) 254.

The initial meaning of *energy* in the self-help genre was *personal exertion*, and can be found as such in the original Pocket Books series. (Simonds 5.) Sarah Rossbach alludes to this by saying *qi* is “human spirit.” Rossbach, Sarah, and Lin Yun. *Living Color: Master Lin Yun’s Guide to Feng Shui and the Art of Color* (New York: Kodansha International, 1994) 14.

Energy is generally defined by science as the capacity to do work. Energy cannot be created from nothing, it must be obtained from somewhere else. The first law of thermodynamics states, “The total amount of energy in the universe remains constant. More energy cannot be created; existing energy cannot be destroyed. It can only be converted from one form to another.” Suzuki 106.

The second law of thermodynamics (in Ludwig Boltzmann’s version) says that any closed system (like the universe) tends toward a maximum state of probability, which is a state of maximum disorder (*negentropy*). This explanation works for phenomena at or near equilibrium, but what about a dissipative structure (like a living organism or a star) which is far from equilibrium? Then Prigogine’s theory applies. A dissipative structure, far from equilibrium, may further distance from equilibrium by repeated bifurcations. What happens at the bifurcation is based on the previous history of the system. Capra 189, 191.

Moreover, stars create the disorder (*negentropy*) that’s required to compensate for the order needed to maintain the order of the universe. Thuan 287-288.

86 Gardiner, Martin. *Did Adam and Eve Have Navels? Discourses on Reflexology, Numerology, Urine Therapy, and Other Dubious Subjects* (New York: W.W. Norton, 2001) 223, 230.

Wendy Kaminer (151) is amazed at the general level of incoherency in New Age writing. DeAmicis and DeAmicis (71) provide the following word salad: “The actions of the astrological energy systems

are evident in all forms of the Bagua. The primary archetype continues to function at all levels . . . it's a projection of the complex engine of the planets that drives life forward and creates the concept of time as we know it."

Dan Winter says that "if you do get magnetic-electric lines into the right geometry, you do appear to get a self-organizing, centripetal, inward-rushing centering force." ("Dowsing and Feng Shui," from <http://www.fengshuiseminars.com>)

"The charlatan is usually a mediocre performer who has hit on some crude methods of deception all his own." Gardiner. *New Age*, 26.

If the authors seem to have lost touch with reality in their books there's no way their next publication will return to it. Believing the lie, and selling it to a credulous public, is far more lucrative and easy Park 212.

Consider the exchange between the Dumbartung Aboriginal Corporation and Marlo Morgan, author of *Mutant Message Down Under*, where Morgan initially promises to write an apology that says her book is a hoax, but within 48 hours sends a message telling the elders and representatives to talk through a lawyer for her agents at HarperCollins. See "Message Stick 2: A Report on Mutant Message Down Under," <http://dumbartung.org.au/report2.html>.

87 Gardiner. *Adam and Eve*, 130.

88 Simonds 216.

89 Voodoo science is pitched to the media and bypasses the usual process of review and debate. Park 26.

Nancilee Wydra says that intention alone can be enough to produce change. She declares that in science this is called the *Heidelberg Principle*, a "phenomenon" that asserts "the mere fact of being observed changes . . . results." Wydra, Nancilee. *Look Before You Love: Feng Shui Techniques for Revealing Anyone's True Nature* (Chicago: Contemporary, 1998) xv.

The confusion about quantum mechanics is based on a misunderstanding of the *Heisenberg Principle*, named after Werner Karl Heisenberg (1901–1976). Some people,

including Wydra, think it means the world is unpredictable when actually the opposite is true. The uncertainty (Heisenberg) principle is a recipe for making measurements with a precision that would be unimaginable with classical physics. Park 205.

The Heisenberg Principle states, "One cannot determine accurately the position of an atom without perturbing it with our measuring instrumentation, making its velocity random and unpredictable. The more accurately the position of an atom is known, the more uncertain its velocity." Thuan 194.

Besides the malapropism, Wydra confused the uncertainty principle with the *participatory anthropic principle*, which is used by people like Deepak Chopra to suggest humans can create molecules by thinking. This concept suggests psychic healing and casting spells rely on chaos theory and quantum mechanics as the summoned spirits. Park 208.

No wonder her school accepts theories "that have either scientific proof or are supported by a belief system." Wydra, Nancilee. *Designing Your Happiness: A Contemporary Look at Feng Shui* (Torrance: Heian International, 1995) 17.

90 *Nativists* are American-born whites who favor their rights in American society over and above those of immigrants, African-Americans, and Native Americans. They are generally anti-Semitic and racist, blaming others for all social ills. Garrett 635 n34.

91 Hansen, Chad. *A Daoist Theory of Chinese Thought* (New York: Oxford, 1992). Shaughnessy, Edward L. (Gen Ed). *China: Empire and Civilization* (New York: Oxford, 2000) 92–97.

92 Rossbach, Sarah, and Lin Yun. *Feng Shui Design: From History and Landscape to Modern Gardens and Interiors* (New York: Viking, 1998).

93 The *ceque* consisted of 328 shrines arranged on 42 lines radiating from the Golden Enclosure—all maintained by kin groups. The only possible similarity with feng-shui is in considering the landscape sacred. Bauer, Brian S. *The Sacred Landscape of the*

Inca: The Cusco Ceque System (Austin: U of Texas, 1998).

Most of the straight lines on the pampa at Nasca are tied to water sources. And the Hopewell construction at Newark, Ohio, consisting of a joined octagon and a circle, has its main complex aligned to the place on the horizon where the moon would rise at its northernmost standstill. Aveni, Anthony. *Between the Lines: The Mystery of the Giant Ground Drawings of Ancient Nasca, Peru* (Austin: U of Texas, 2000) 7, 222-223.

- 94 Richard J. Smith. "Divination in Ch'ing Dynasty China." In Smith, Richard J., and D.W.Y. Kwok (Eds). *Cosmology, Ontology and Human Efficacy: Essays in Chinese Thought* (Honolulu: U of Hawai'i, 1993) 162.
- 95 McFengshui blends with the New Age fantasy of the premodern, before commodification and the market, to produce "authentic" products. Certain products are selected for authentication by blurring the hierarchical cultural divide, but in a way that sustains racialized representations of others for a white audience. Products are accepted as authentic simply by their inclusion and stylization in a catalog. Lury 182.
- 97 Eco, Umberto. *Travels in Hyperreality* (New York: Harcourt, Brace, and Jovanovich, 1986).
- 96 Halter, Marilyn. *Shopping for Identity: The Marketing of Ethnicity* (New York: Schocken, 2000) 183.

Color Investment Cosmetics advertises a Feng Shui Cosmetic Collection of ancient colors blended with New Age cosmetics. Sets include Love/Marriage, Knowledge/Family, etc., and there are hints for "placement" (application).
<http://www.colorinvestment.com/cosmetics/fengshui/fengshui.html>

Fashion Feng Shui provides an "authentic, holistic" way to enhance personal image. It operates on the premise that humans are not part of nature but "mirrored in Nature" and your personal attributes correlate to *wuxing* (Five Element Theory). Each "color classification" used in *wuxing* "possesses its own brand of energy" and projects an "aura" as part of your manifested color scheme.

<http://www.fashionfengshui.com/organiccolor schemes/>

They also publish a monthly newsletter at <http://www.allfengshui.com>. One month, Eleni Kairi-Bartels wrote on "Ying [*sic*] and Yang."

- 97 Michael Shermer in "Baloney Detection" (*Scientific American*, <http://www.sciam.com> 1 November 2001 and 3 December 2001) reminds people that they should challenge assertions and declarations with the following questions:
 - How reliable is the source of the claim?
 - Does the source often make similar claims?
 - Have the claims been verified by another source?
 - How does the claim fit in with what we know of how the world works?
 - Has anyone disproved the claim, or has only supportive evidence been sought?
 - Does the preponderances of evidence point to the claimant's conclusion or to a different one?
 - Is the claimant employing the accepted rules of reason and tools of research, or have these been abandoned in favor of others that lead to the desired conclusion?
 - Is the claimant providing an explanation for the observed phenomena or merely denying the existing explanation?
 - If the claimant proffers a new explanation, does it account for as many phenomena as the old explanation did?
 - Do the claimant's personal beliefs and biases drive the conclusions, or vice versa?

For an example of a violation of most of these principles, consider Dan Winter. He is waiting for a lot of scientists to die—all the ones who promote what he personally believes are "useless aspects" of science and don't agree with his contention that "life force" is matter inseparable from spirit or soul or energy. Actually, it seems like he's against anyone who has the audacity to insist on proof. (Dan Winter. "Dowsing and Feng Shui")

Winter is enacting the “uniquely American myth of the self-educated genius fighting against a pompous, closed-minded establishment.” Park 112.

The *proof* issue may be a visceral reaction to the proofs furnished in the 2001 court case that shut down his Web presence (for civil contempt, among other things). Claims made against Winter were dismissed with prejudice (meaning that he can be sued again). The court-ordered corrective notice Winter had to add to his new Web presence includes a refutation and apology for alleged racist remarks, among other things. See court case 6:94cv/7934, New York U.S. District Court, 23 May 2001.

- 99 Wu, Jiahua. *A Comparative Study of Landscape Aesthetics: Landscape Morphology* (New York: Edwin Mellen, 1995) 162.
- 100 Richard J. Smith. In Smith and Kwok 153.
- 101 “Constant use of terms like *higher* and *lower* indicates that the New Age world tends to be intensely hierarchical and thus opposed to a basic tenet of feminism, although feminist spirituality is often classified as a New Age movement.” Walker 34. (Emphasis in original.)
- 102 Simonds 117.
Women find this stuff appealing because it offers an exotic alternate reality—a method of escape from the problems they face. (Smith. *Divination*, 286) Perhaps that’s why most women’s magazines are closet New Age magazines. Ray, Paul H., and Sherry Ruth Anderson. *Cultural Creatives: How 50 Million People are Changing the World* (New York: Harmony, 2000) 188.
- 103 Goodrick-Clarke 65.
- 104 Kaminer 148.
- 105 Post, Steven. *The Modern Book of Feng Shui: Vitality and Harmony for the Home and Office* (New York: Dell, 1998) v.
See also Jenkins, Philip. *Mystics and Messiahs: Cults and New Religions in American History* (New York: Oxford, 2000); and Tweed, Thomas A., and Steven Rothero. *Asian Religions in America: A Documentary History* (New York: Oxford, 1998).
- 106 Kaminer 99.
- 107 Kaminer 149.

One has “over twenty years in spiritual and metaphysical practice” (whatever that might mean to a paying public); another is “a respected academic” who supplies no credentials beyond coming “from an academic background” (if you dig you discover it’s a bachelor’s degree in psychology). Others have given talks “167 times on a variety of subjects,” suggesting persistence if nothing else.

- 108 This does not seem to be the case with the latest crop of McFengshui books. The authors of *Feng Shui and the Tango in Twelve Easy Lessons*, for example, devote several pages to glowing self-assessments and marketing materials.
- 109 Simonds 77.
Historically, at least during the Qing, divination was a minor employment for the benefit of a gentleman’s family, not something to be left to “mean people” who kept a sharp eye for profit. Richard J. Smith. In Smith and Kwok 143.
- 110 Berman. *Twilight*, 3.
- 111 Green, Ian. *Print and Protestantism in Early Modern England* (New York: Oxford, 2001).
- 112 Coontz, Stephanie. *The Way We Never Were: American Families and the Nostalgia Trap* (New York: Basic Books, 1992) 106-107.
See also Noll, Mark A (Ed.). *God and Mammon: Protestants, Money, and the Market, 1790–1860* (New York: Oxford, 2001).
- 113 Suzuki 32.
- 114 Kaminer 7, 123.
- 115 Sforza, Teri. “TV Adds ‘Me’ to Global Mix.” *The Ventura Star* (October 11, 2001) D-3.
- 116 Simonds 91.
- 117 The difference between this viewpoint and the traditional viewpoint of Chinese culture was that people in China believed they could alter their fate by moral or magical means. Their true sincerity made it possible to transform their life, but always in accord with heaven and earth. Richard J. Smith. In Smith and Kwok 163.
For Lin Yun, “We each have a destiny that can be altered, not just by our own rational efforts or karma, but by mystical means The color ‘cures’ . . . tell us how to

improve our destiny . . .” Rossbach and Lin. *Color*, 14.

118 Kaminer 207.

With its cults, health fads, and wandering gurus, 1880s Boston looked much like 1970s San Francisco. Philip Jenkins. “Mystics and Messiahs.” In *Kick* 287.

119 Goodrick-Clarke 18.

See also Searle, G.R. *Morality and the Market in Victorian Britain* (New York: Oxford, 1998).

120 Turner 16.

In 1998, Trent Lott rhapsodized about his bucolic childhood in Mississippi and declared that the Fifties were a “good time for America”—a statement likely to be true only if one was white. (Kaminer 45) Pat Buchanan enthused that the late 1940s and early 1950s were almost a golden age: “There were no politics to polarize us then, to magnify every slight. The ‘negroes’ of Washington had their public schools, restaurants, bars, movie houses, playgrounds and churches; and we had ours.” *Right From the Beginning* (Washington, D.C.: Regnery, 1998) 131.

121 Simonds 141-142.

122 Berman. *Twilight*, 56.

123 Eddy began her career as a follower of Phineas Parkhurst Quimby, a mesmerist who used hypnotism, magnets, and communication with the dead to perform healing. Christian Scientist healers later claimed that disease was a belief, not a reality.

A case in 1902 Los Angeles involving a Christian Scientist who refused diptheria antitoxin for his daughters sparked a furor when they died. The father testified that diptheria antitoxin was an “experimental, unproven therapy.” He won.

Another Christian Scientist who was a schoolteacher died in 1954 of tuberculosis after steadfastly refusing diagnosis and treatment in accordance with her religious beliefs. An autopsy showed her lungs full of TB bacteria. Since this case, all Los Angeles city schoolteachers are required to take TB tests.

In 1988 the Supreme Court of California overturned the 1902 case and ruled that

parents have no legal right to martyr their children. Garrett 642-643 n64.

124 Peptides and other informational molecules are biochemicals of emotion. The body is the unconscious mind. The emotional brain is not confined to the brain but includes the entire nervous system. The conscious mind can explore seemingly infinite pathways to the body and unconscious mind. Pert, Candace. *Molecules of Emotion: Why You Feel the Way You Feel* (New York: Scribner, 1997) 141.

125 Linda M. Johnson. “Big Results for Small Spaces.” In Lin *et al* 243.

126 Allport, Gordon W. *The Nature of Prejudice*. 25th Anniversary edition (Cambridge: Perseus, 1979) 25.

Humans construct the objects they see in the phenomenal sense (our visual experience of objects). We also construct our perceptual experience of objects. “To experience is to construct, in each modality and without exception.” Hoffman, Donald D. *Visual Intelligence: How We Create What We See* (New York: W.W. Norton, 1998) 48.

This may explain why a belief system is required for “transcendental cures” that work in “unseen realms from which . . . visible reality is manifested.” David Daniel Kennedy. “Using the Components of Feng Shui Cures.” In Lin *et al* 75.

127 Simonds 151.

128 Kennedy. In Lin *et al* 75.

However, the true way seems to be something else. See Shaw, Marvin C. *The Paradox of Intention: Reaching the Goal by Giving Up the Attempt To Reach It* (Oxford, 1988).

129 Rossbach and Lin. *Design*, 36.

130 Kennedy. In Lin *et al* 75.

131 Jami Lin. In Lin *et al* 190.

132 SantoPietro, Nancy. *Feng Shui: Harmony by Design* (New York: Perigee, 1996) 35.

133 Chi [*sic*] is a “channel of pure and harmonious energy which radiates from the unmanifested source of the power of creation,” and that channel is another dimension that manifests energy particles. Juan M. Alvarez. “The Mystical Meaning of Feng Shui.” In Lin *et al* 123.

- This isn't even close to the holographic principle which absorbs much of theoretical physics in some respects (particular elements of string theory, for example). "All of the physical happenings we encounter may actually be encoded fully through equations defined in a *lower*-dimensional world . . . everything that occurs in the 'interior' of the universe is merely a reflection of data and equations on a distant, bounding surface." Greene 411 n2. (Emphasis in original.)
- 134 Kennedy. In Lin *et al* 67.
- As Kennedy understands it, the "Tantric paradigm" at the core of Black Sect feng-shui uses what he calls "belief systems":
1. All things are energy.
 2. Energy can be manipulated for positive change.
 3. The only limitation to positive change is your own choice.
- Tantric* is defined by Kennedy (66) as "working purposefully and directly with subtle energy to create balance and dynamic life change."
- Again, a remarkable similarity to Aryan mysticism, especially the doctrines espoused by Rudolf John Gorleben regarding runes—only now the McBagua supplants the runes "as conductors of a subtle energy . . . devices which could be used to influence the material world and the course of events." Goodrick-Clarke 157.
- Tibetan Buddhism (though not Tantric Tibetan Buddhism) was popular during the Yuan and Ming dynasties. The Qing emperors promoted themselves as the reincarnations of Manjushri. Shaughnessy 115.
- 135 Quoted in Goodrick-Clarke 50.
- 136 Gardiner. *New Age*, 239.
- 137 Kaminer 127.
- 138 Kaminer 24, 124.
- Werner Erhard's est was based on his company Transformational Technologies, which included Boeing and RCA on its list of corporate clients. est also derived from Erhard's Mind Dynamics Institute, which folded under lawsuit in the early 1970s.
- 139 Schlosser 106.
- 140 Calls for a renewal of myth, transcendence, or shamanic transcendence in industrialized societies merely result in authoritarian regimes. Berman. *Wandering God*, 82, 222.
- 141 Berman. *Wandering God*, 215.
- 142 Garrett 387-388.
- Cynthia Murray considers the impending end of Medicare, welfare, and Social Security as heralding the coming of the Age of Aquarius. In Lin *et al* 389.
- 143 Garrett 388.
- Andrew and Sally Fretwell say illness is caused by distorted energy fields which occur due to "prenatal shock, poor lifestyle habits, and inappropriate living spaces." "Using Feng Shui to Create Health." In Lin *et al* 285.
- In 1990 Dr. William McBeath, the executive director of the American Public Health Association, made the following observation at the organization's annual meeting: "Is it coincidence that over the last fifteen years national prevention initiatives emphasizing individual responsibility have paralleled the rise of conservative governments seeking to reduce public expenditures and privatize, even commercialize, the delivery of health services . . . it may seem cheap and expedient for governments to 'blame the victims' by preaching individual lifestyle change. It certainly would be more demanding to adopt 'healthy public policies' that make 'the right choices, the easy choices.'" Garrett 423.
- 144 Doctors in the twentieth century identified people considered to be a "burden on society" including the incurably ill, and adults and children who suffered from mental illness, chronic diseases, and a variety of hereditary illnesses. Once they were identified they were sent to euthanasia centers (like Hadamar) and killed.
- This practice raises a crucial point: if people (and nonhuman living beings) are valuable only because we value them and worthless when we don't value them, then those who staffed the euthanasia centers and those who ordered their establishment were right and the rest of the world who condemned such practices is wrong. Wise, Steven M. *Rattling*

the Cage: Toward Legal Rights for Animals
(Cambridge: Perseus, 2000) 64, 66.

- 145 Goodrick-Clarke 98.
- 146 Goodrick-Clarke 97.
- 147 Nietzsche was an anti-Semite who preached racial superiority. Goodrick-Clarke 194.
- 148 The mind as creator of reality provides a sense of freedom and power, but flattens the world and robs it of any juicy, interesting issues. Berman. *Wandering God*, 207.

What McFengshui uses isn't the most current information by any means—it's at least 150 years old. Neuroscience and cognitive science demonstrate that how we think depends on our brains, our bodies, and our bodily experience. Thinking isn't "out there," disembodied—it's part of who we are. Our abstract reason makes use of perceptual and motor inference present in other animals. We're on a continuum with them, not apart from them.

Most of human thinking is unconscious, largely metaphorical, and imaginative. It's emotionally engaged, not dispassionate. Being human doesn't mean we can draw on some sort of transcendent thinking—we can't know our minds by self-reflection. We have to approach things empirically. In fact, because of our different conceptual systems, reason isn't something universal in humans.

Our bodies and our brains, along with our interactions with the world around us, provide mostly unconscious cues for our sense of what is real. Lakoff, George, and Mark Johnson. *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999).

Seann Xenja puts "thought energies" (whatever *those* are) on the same footing as ghosts and "spirit." ("Drawing on Chi." In Lin *et al* 62) Juan M. Alvarez says, "Our physical and logical world is nurtured by energy particles that manifest from another dimension, not part of the visible and invisible nature of things." He claims Lin Yun works with this "pure and harmonious energy (which is chi [*sic*] or spirit) from the unmanifested source of the power of creation." In Lin *et al* 123.

He's actually babbling about Lin Yun's conjectures regarding *ling* (myriad spirit) particles. Angel Thompson (in Lin *et al* 49)

says *ling* was explained by a "Chinese philosopher Hsu" as "tiny, airborne particles or molecular charges that in [*sic*] circulate the universe and enter the womb . . . When we are born, *ling* becomes Chi [*sic*]; when we die, our Chi [*sic*] returns to the limitless universal ling." Sarah Rossbach says, "At the moment of conception, *ling* (tiny airborne particles of embryonic ch'i circulating in the universe) enters a woman's womb, providing the spark of life." (*Color*, 22)

The odd thing about *ling* is that it's airborne (a phenomenon so far accorded unique status among discovered planets). If it's airborne and air is unique to our planet, how does *ling* travel where there's no air—and no ether, either? Thuan 341.

- 149 Gardiner. *New Age*, 206.

How do McFengshui practitioners reconcile traditional Chinese sciences such as *feng-jiao*, *hou-qi*, and *wang-qi* with notions like this? They don't. They ignore them.

- 150 Spear 158.

McFengshui use of the word *intuition* is straight from Descartes' definitions, which are based on folk theories. Lakoff and Johnson 391–414.

Traditional feng-shui may have involved the intuitive faculties (*intuition* merely being the ability to discern patterns), but it was nonetheless subjected to the intellectual processes of standardization, regularization, and explanation. Documents from the tombs at Mawangdui stress the combination of intuition and intellect in feng-shui. Observations of stars, comets, climate, and atmosphere formed a critical part of the foundation of feng-shui study, which fastened on the "permanent, static, and regular features of a landscape." Loewe, Michael. *Divination, Mythology, and Monarchy in Han China* (Cambridge: Cambridge UP, 1994) 66–67, 80.

- 151 Plato said the soul, being an immaterial essence, rises to a fairer world. Astral mysticism in Rome conceived a blissful state of mind wherein humans freed themselves from their bodily needs and impulses, and devoted themselves to the study of nature and the heavens. The sternly ascetic ideal held that satisfaction of human instincts and

- bodily impulses opposes reason. Cumont, Franz. *Astrology and Religion Among the Greeks and Romans* (New York: Dover, 1960) 84, 95.
- 1552 On-Cho Ng. "Toward an Interpretation of Ch'ing Ontology." In Smith and Kwok 53.
- 153 Richard Shek. "Testimony to the Resilience of the Mind: The Life and Thought of P'eng shao-sheng (1740–1796)." In Smith and Kwok 87.
- 154 E.O. Wilson. "Biophilia and the Conservation Ethic." In Kellert and Wilson 39-40.
- 155 Stephen Kellert. "The Biological Basis for Human Values of Nature." In Kellert and Wilson 43.
- 156 Suzuki 197.
- 157 Quoted in McLuhan, T.C. (Comp). *Touch the Earth: A Self-Portrait of Indian Existence* (New York: Simon & Schuster, 1971) 12.
- 158 Suzuki 206.
- 159 The founder of so-called western feng-shui is published by Hay House, endorses affirmations, and lists Hay's books *You Can Heal Your Life* and *Life! Reflections On Your Journey* as recommended reading in her first feng-shui book. Collins, Kathryn Terah. *The Western Guide to Feng Shui* (Carlsbad: Hay House, 1996).
- 160 This differs from the Hindu concept of karma, which holds that one's present situation is determined by actions in a previous life.
- 161 Simonds 152.
Political power operates through ideas such as destiny. Berman. *Wandering God*, 46.
- 162 Gardiner. New Age, 204.
This may actually be the cherished belief of JZ Wright of Washington state, who "channels" Ramtha (a citizen of Atlantis via Lemuria). Wright's former husband, Jeff Wright, died of AIDS in 1991. Although Master Jeffrey was qualified by Ramtha to be JZ's soulmate, in 1987 she found a new companion in J.O. Ault. See Melton, J. Gordon. *Finding Enlightenment: Ramtha's School of Ancient Wisdom* (Hillsboro: Beyond Words, 1998).
Ramtha's School of Enlightenment is found on the Web at <http://www.ramtha.com>.
- Before you attend his school you must view the beginning video set "Creating Personal Reality" (US \$89.95) and provide proof of purchase or a proof of viewing letter from the person who loaned the tapes to you.
- 163 "AIDS is nature's retribution for violating the laws of nature." *Seattle Times* (31 July 1993) quoted by FAIR in "Equal Opportunity Maligner" (1996). <http://www.fair.org>
- 164 Kaminer 127.
- 165 Morgan's work has been soundly and repeatedly denounced by Aborigines. She's considered a spiritual thief who wrote a New Age fantasy that is nothing more than a hoax. Read "The Smell of the White Man is Killing Us" by the Dumbartung Aboriginal Corporation (Western Australian Aboriginal Artists Advisory), <http://dumbartung.org.au>
- 166 Manilius said there is nothing we can do to change the realities of life, and since everything happens for the best (even if it doesn't initially look that way), we should accept what happens to us. Luck, Georg. *Arcana Mundi: Magic and the Occult in the Greek and Roman Worlds* (Baltimore: Johns Hopkins UP, 1985) 339.
- 167 Simonds 152.
- 168 Kaminer 128.
- 169 Kaminer 13.
- 170 See Chapter 15, "The Secret Government," in Frissell, Bob. *Nothing in This Book is True, but It's Exactly How Things Are* (Berkeley: Frog, 1994). This merely a flavor of the oldest-known conspiracy theory: The Secret Commonwealth. See Vallee, Jacques. *Passport to Magonia: UFOs, Folklore, and Parallel Worlds* (Chicago: Contemporary Books, 1993) 51–86.
- 171 Maggie Leyes. In Lin *et al* 278.
Dan Winter says human engineered power grids use the planet "as a huge dump-path for hi-amperage information pollution. The cable companies provide a path for carrying the hi-amperage waste into the earth in the form of magnetic noise, which causes the earth to bleed." (Dan Winter. "Dowsing") This is interesting word salad, but how many amps are we talking about? At how many volts?

If Winter discovered this is happening he must have some way of coming to that conclusion—a scientist would have proof (which Winter does not believe in, so we can assume he invented this idea or copied it from some other equally vague source). A scientist would have a definition of so-called “magnetic noise,” and what constitutes planetary “blood.” We would also know at what rate the planet “bleeds,” and what constitutes “hi-amperage waste.”

- 172 Collard, Andrée, and Joyce Contrucci. *Rape of the Wild: Man's Violence Against Animals and the Earth* (Indianapolis: Indiana UP, 1989) 46.

173 Wise 82.

174 Allport 172.

Even John Michell noted, “The human eye has a natural inclination to detect patterns . . .” Michell frontispiece.

175 Park 39.

176 Suzuki 201-202.

177 Coontz 206.

178 Wise 135.

179 Carroll 476-477.

Christians then and now tend to regard unbaptized strangers as belonging to the company of demons and devils.

- 180 “Spanish moral and political discourses were characterized by (1) a moral absolutism, permitting an unequivocal attack against whatever could be defined as deviant; (2) with minor exceptions, a determination to exclude the Other, making it possible for the Europeans to respond in common to real or imagined native opposition or mere differences through a common assumption that the integrity of one culture was founded on the negation of all others; and (3) a belief that Spaniards held the dominant cultural and political position worldwide, giving them a sociocultural and political edge over both the more narrowly drawn indigenous outlines of ethnic boundaries and their more local assertions of hegemony or privilege.” J. Jorge Klor de Alva. “Nahua Colonial Discourse.” In Ziff and Rao 171.

181 Wise 32. See also Lovejoy.

182 Wise 22.

“The colonization, conquest, and enslavement of black Africa, coinciding with the rise of modern racism, necessitated that claims to civilization had to be absolutely denied . . .” It would seem that the two major breakthroughs of western scientific theory—Greek philosopher-scientists and Renaissance philosopher-scientists—can be attributed to a black African inspiration. Dusek, Val. *The Holistic Inspirations of Physics: The Underground History of Electromagnetic Theory* (New Brunswick: Rutgers UP, 1999) 109-110.

183 Wise 9-10.

“When animals as domestics came literally into our households . . . they filled the lowest ranks of society. There was the end of respect for the other on its own terms.” Paul Shepard. “On Animal Friends.” In Kellert and Wilson 287.

See also Patterson, Charles. *Eternal Treblinka* (New York: Lantern, 2002).

184 Schwartz, Benjamin I. *The World of Thought in Ancient China* (Cambridge: Harvard UP, 1985) 442 n35.

185 *Nature*. (413, 2001) 445.

186 Roszak 218.

187 Spear 188.

188 Self-billed as “a master cultural interpreter,” “a pioneer who has challenged a complete set of cultural beliefs,” “the Nan Landers of Feng Shui.” <http://www.windwater.com>

189 Cassirer, Ernst. *The Individual and the Cosmos in Renaissance Philosophy*. (New York: Dover, 2000) 9.

Wydra inverts the dependencies so that each layer depends on those *underneath*. This makes water perfection and independent, which, in terms of earth sciences, is completely wrong. Wydra, Nancilee: *Feng Shui: The Book of Cures: 150 Simple Solutions for Health and Happiness in Your Home or Office* (New York: McGraw Hill, 1996) 22.

190 Wydra. *Cures*, 22.

191 Wydra. *Cures*, 22.

192 Wydra. *Cures*, 24.

193 James W. Loewen. “Amnesia in America.” In Kick 207.

194 Athanasiou 165.

It was the East India Company who controlled the trade until 1834. Although less addictive than modern opiate derivatives, the substance nonetheless wasted lives and families. Chinese demand grew in a situation of demoralization and was “sparked by the lust for profit among the British Indian government, the foreigners who took opium to China, and the corrupt Chinese distributors.” Fairbank, John King, and Merle Goldman. *China: A New History* (Cambridge: Belknap, 1998) 198–201.

195 Dusek 29.

See also Slack, J. Edward R. *Opium, State and Society: China's Narco-Economy and the Guomindang, 1924–1937* (Honolulu: U of Hawai'i, 2001).

196 Howard Zinn. “Columbus and Western Civilization.” In Kick 205–206.

197 Howard Zinn. In Kick 205–206.

198 Roszak 224.

199 Carroll 477.

200 Dusek 33.

201 Bonner, Arthur. *Alas! What Brought Thee Hither? The Chinese in New York 1800–1950* (Cranbury: Associated UP, 1997) 33.

In 1562 a Belgian jurist wrote that a European who had sex with a Jew, Turk, or Muslim would be burned, “insomuch as such persons in the eyes of the law and our holy faith differ in no wise from dogs.” Wise 38.

202 Bonner 12.

See also Lee, Anthony W. *Picturing Chinatown: Art and Orientalism in San Francisco* (Berkeley: U of California, 2001).

203 Zinn. In Kick 205–206.

Chinese and Irish often married, which enraged nativists.

204 Allport 41.

205 Wise 10.

206 Bonner 49.

207 Garrett 648 n117.

208 Coontz 103.

209 A prejudiced person is given to two-valued judgments in most cases. A dichotomy is

apparent with ethnic groups. Differentiated categories are also problematic because the preference is for single-stroke solutions, a yearning for definiteness. Ambiguity is not well tolerated. Allport 175.

Consider the classic New Age conspiracy of the Great White Brotherhood and Great Dark Brotherhood, locked in an eternal struggle as opposing bodies of consciousness. Frissell 57.

210 “. . . Chinese practice and the belief that the south was the most beneficent of the compass points . . . is possibly a racial memory of the early invasions of China by the later ruling race . . . from the north.” Skinner, Stephen. *The Living Earth Manual of Feng-Shui: Chinese Geomancy* (Singapore: Graham Brash, 1982) 61.

“A subtle and attractive mystery surrounds the concept of ‘blood.’ There is a definiteness, an intimacy, a symbolic importance hovering around this shibboleth. Both family and racial pride focus on ‘blood.’ This symbolism has no support from science. Strictly speaking, all blood types are found in all races. Yet people who exalt ‘blood’ do not know they are speaking in a metaphor; they think they are talking about scientific reality.” Allport 109–110.

Biologist Alain F. Corcos explains in *The Myth of Human Races* (Ann Arbor: U of Michigan P, 1997): “Race is, and always has been, a social concept without biological foundation.” Geneticist Joseph L. Graves, Jr., contends that biological races don’t exist and the concept developed from New World conquest and the slave trade. See *The Emperor's New Clothes: Biological Theories of Race at the Millennium* (New Brunswick: Rutgers UP, 2001).

Using “racial memory” to account for this cultural tradition also overlooks the concept of binary opposition found in Indo-European ideology for basic directions. South was propitious and north was malevolent. Sanskrit and Irish words for *right* also mean *south*. Proto-Indo-Europeans faced right to “orient” themselves. The polarity is common around the world, but suggests intriguing cultural links with Tocharians and the Bactria-Margiana Archeology Complex (BMAC). Mallory, J.P. *In Search of the Indo-Europeans: Language,*

Archeology, and Myth (New York: Thames and Hudson, 1989) 140.

The “Yueling” in *Lushi chunqiu* uses the position of sun and moon in a sign as determining the position of the ruler’s throne in the Ming Tang. The direction faced by the ruler was important in regard to spacetime, heaven, and earth. “If one faces south, the spleen is to the left of the body and therefore east: the lungs, being in front, are south; the liver, on the body’s right, is west; the kidneys, towards the back, are north; while the heart . . . is central.” Soothill, William Edward, Lady Hosie and B.F. Hudson (Eds). *The Hall of Light: A Study of Early Chinese Kingship* (London: Lutterworth, 1951) 30–33.

See also Cosmo, Nicola D. *Ancient China and Its Enemies: The Rise of Nomadic Power in East Asia* (Cambridge: Cambridge UP, 2000).

- 211 “The Asian culture is yin, small dark-haired people, insular societies, wet-soil crops . . . Western cultures are yang.” DeAmicis and DeAmicis 41-42.

Chinese astrology is “graceful,” western astrology is “precise.” DeAmicis and DeAmicis 149.

Yin is supplied when movement reaches a limit and comes to rest: “*Taiji* at rest produces yin,” wrote Zhou Dunyi (1017–1073). Yin and yang are the only two components of *qi* operating in nature successively in a wavelike motion.

Fairbank and Goldman (5) note that rice is cultivated in southern China and wheat and millet are the crops of northern China. The geographical dividing line is roughly halfway between the Huangho and the Yangzi. For the history of these crops and the antiquity of the dividing line see Chang, K.C. *Early Chinese Civilization: Anthropological Perspectives* (Cambridge: Harvard UP, 1976) 7–21.

The “Yueling” chapter in *Lushi chunqiu* has “little mention of rice, nor would it be otherwise in this part of China where millet is the staple diet.” Soothill 22.

Ho Peng Yoke (11, 149) has explained how Chinese astrology is actually *practical psychology*.

By assigning properties to astrology we learn what values the DeAmicis assign to

the categories *Euro-American* and *Chinese*, and that serve as the basis for their discrimination. It communicates the supposed “delicacy” of women and the supposed “strength” of men. The logic conveys that Chinese culture and artifacts are frail, female, and lower status than strong, male Euro-American culture and artifacts.

In Europe of the 1700s, and in the early 1800s in the U.S., gender identities fossilized into the stereotypes we all know. Males assumed all character traits associated with competition (like power and logic), and females assumed all traits associated with cooperation (sensitivity, empathy, tenderness). (Coontz 58) With this same ideology Pat Buchanan contends that “women are simply not endowed by nature with the same measures of single-minded ambition and the will to succeed in the fiercely competitive world of Western capitalism.” Syndicated column (22 November 1983). Quoted by FAIR (<http://www.fair.org>).

For additional material on gendered mental states see Goldberg, Ann. *Sex, Religion, and the Making of Modern Madness: The Eberbach Asylum and German Society, 1815–1849* (New York: Oxford, 2000).

- 212 Bonner 58-59.

You can see the contrast between male and female authority in a lot of societies. “It reflects . . . a deeper contrast: that between the most fundamental, most unquestionable grounds for social existence (relative to which all are ultimately equal) and the noble values (wealth, military force, ability to attract, generative potency, etc.), which are unequally distributed and which allow those who have them most to weave and reweave around their person hierarchical networks defined by relationships of clientship, alliance, descent, debt, or even servitude.” Lansing, J. Stephen. *Priests and Programmers: Technologies of Power in the Engineered Landscapes of Bali* (Princeton, 1991) 137.

- 213 Halter 29-30.

This suggests that the theory of commodity racism did indeed promote evolutionary racism and colonialism. Lury 60.

- 214 Post 152-153.
- 215 When Nazism defined Jews as a negative Other, opposing how it defined itself, it built on a structure of European thinking in place long before Hitler. This structure had its foundation in Christianity and was used by Protestants and Catholics as an organizing principle. Carroll 478.
- 216 Lury 244.
- 217 It's so common for New Age, "alternative spiritual community" members to communicate with Native American spirits that authentic, traditional Native people call them "plastic medicine people" who use a hodgepodge of Native concepts in their spirituality business. And business it is, for few Native spiritual teachings involve making a profit for performing ceremonies and dispensing advice. From the Native side this spiritual business is considered exploitation. Alliance for Native American Indian Rights. "Exploring Native American Spirituality" (January 1996). <http://www.nativenashville.com/anair/archive/exploit.htm>

Though Native traditions vary, there are common themes: cyclical time, sacred landscapes, oral traditions, visual arts, metaphysics of nature, and ritual. Brown, Joseph Epes, with Emily Cousins. *Teaching Spirits: Understanding Native American Religious Traditions* (New York: Oxford, 2001); Martin, Joel W. *The Land Looks After Us: A History of Native American Religion* (New York: Oxford, 2001).
- 218 "Certainly the practice of *fung-shui* gave the landscape a quality of beauty and order totally beyond the achievement of any modern western planner." Michell 47.

Nature transformed in such a way is read by humans as objectified labor, which symbolizes the power and value of labor with the social relations that mobilize it and make it possible. Symbolized aspects of objectified labor, of humanized nature, are elaborated and reproduced by ritual. Lansing 140.
- 219 Wydra. *Look*, 30.

Sounds like Pat Buchanan speaking to the Christian Coalition in 1993: "Our culture is superior. Our culture is superior because our religion is Christianity and that is the truth that makes men free." *ADL Report* (1993). Quoted by FAIR.

Feng-shui "lost much of its vitality as local superstitions diluted its philosophical center. Feng shui became simplistic, and its central principles became fixated on few issues." Wydra. *Designing*, 12.

A competing claim says feng-shui's association with myth and superstition was caused by "modern people" who didn't respect the "invisible world." Spear 112-113.
- 220 Wydra. *Designing*, 12.

Wydra also claims (14) that most of the Great Wall was built during the Qin rather than Qin Shihuangdi merely rebuilding and lengthening it. Joseph, George Gheverghese. *The Crest of the Peacock: Non-European Roots of Mathematics* (London: Penguin, 1991) 135.
- 221 Traditional Chinese medicine is embraced without any qualms.
- 222 Wydra. *Designing*, 12.

But America has had Hindus and Buddhists longer than it has had Pentecostals, so you'd think a book from an eastern perspective would be acceptable. Philip Jenkins. "Mystics and Messiahs." In Kick 286.

Until you remember that at heart Wydra is a nativist. Her assertion gives credence to the theory that prejudice "brings a mixture of exploitative gains: economic advantage, social snobbery, a feeling of moral superiority." And, for that matter, "a dislike requires justification, and any justification that fits the immediate situation will do." Allport 195, 233.
- 223 Levitt 79.
- 224 Post 11.
- 225 Spear 76.
- 226 Martin 14.
- 227 Coleman 27.
- 228 *Culture* embodies world views involving basic ideas of right and wrong. What is considered acceptable in one culture might be unacceptable, even illegal, in another.
- 229 Heaton, Gerry. *Feng Shui for Australians* (Alexandria: Hale and Iremonger, 1998) 9.
- 230 Wydra. *Designing*, 7.

- 231 A paraphrasing of Frantz Fanon. Deborah Root. In Ziff and Rao 231.
- 232 Nineteenth-century Christian missionaries, sent to China to proselytize or modernize, all denounced feng-shui as “superstition” and against progress. Chen Duxiu (a Chinese progressive in the New Culture Movement) wrote in 1918 that only by getting rid of practices like feng-shui could people get their minds right. Smith. *Divination*, 170, 274. Richard J. Smith, in Smith and Kwok 168.
- 233 Elman, Benjamin A. “Reconsidering the ‘Failure’ of the Premodern ‘Chinese Sciences’ and the ‘Triumph’ of ‘Modern Science’ in China.” Speech presented at the IAS/SHS Chinese Studies Seminar (4 October 1999). Used with permission.
- 234 Bonner 165.
In 1928 the On Leong Tong and Hip Sing in New York reinstated the lion dance and other celebrations.
- 235 Article 99 of Chinese criminal law. Chinese law calls feng-shui “feudal superstition” because it is an ancient way to practice fraud. The “six evils” of the “feudal and superstitious beliefs to swindle and harm people” include feng-shui, Falun Gong, and Tibetan Buddhism—anything with the potential to disrupt the current political climate will be heavily penalized.
The “four olds” (old ideas, old culture, old customs, and old habits) were targeted by the Red Guards during the Cultural Revolution, but the liberal antitraditionalist movement of the 1980s built upon this foundation to remove such ancient ideas. Those now in power selectively remember the historical and cultural legacy of China. Suiheng Zhao. “Chinese Nationalism and Its International Orientations.” *Political Science Quarterly* (15:1, Spring 2000). <http://www.mtholyoke.edu/acad/intrel/zhao.htm>
- 236 Elman. Used with permission.
- 237 Post 107.
- 238 “Traditional feng-shui rules should not be used just because they are traditional. They must be evaluated by using your intuition, and they should be modified to produce real change in your current lifestyle.” Jami Lin. In Lin *et al* 189.
- Intuition, to the extent that it exists, is simply pattern recognition. Park 196.
- 239 Kaminer 35.
- 240 Roszak 224.
“Western culture is permeated with the duplicitous, Christian notion of vicimization, which on the one hand implies a moral or spiritual superiority and on the other hand a kind of weakness to be overcome.” Deborah Root. In Ziff and Rao 228.
- 241 “The white fascination with the romantic, abstract heroism of Native people is thus able to function as another means of colonial pacification because it presupposes the inevitable defeat and disappearance of the nations. Colonialism adds a new twist to the Christian view that people are victims by their very nature or essence, and here the relation between aggressor and victim becomes wholly static and cannot shift.” Deborah Root. In Ziff and Rao 228.
- 242 Post 12.
- 243 Smith. *Divination*, 159.
- 244 Richard J. Smith. In Smith and Kwok 167.
- 245 Blackmore 184.
The feng-shui they mean is Black Sect (and derivatives like Western and Pyramid School), which is promoted in most popular books on the subject.
- 246 Schlosser 5.
Consolidation and standardization at the corporate level also codify standardization in what is planted—meaning a lack of biodiversity. Teitel, Martin. *Rain Forest in Your Kitchen: The Hidden Connection Between Extinction and Your Supermarket* (Washington, D.C.: Island, 1992) 71-72.
- 247 Madhav Gadgil. In Kellert and Wilson 373.
- 248 Limited ingredients means declining biodiversity. Teitel 92.
Moreover, the lack of flexibility manifests itself as stress. Capra 302.
- 249 Quoted in Lury 224.
- 250 Schlosser 20, 24, 71-72.
Such beliefs in “single-stroke solutions” derive from fears of ourselves and the reality we’ve made. Berman. *Wandering God*, 225.

- The Holocaust was a precursor of McWorld with its social engineering, financial effects of actions, and people reduced to quantitative units. Ritzer 22–24.
- 251 Fairchild, Dennis. *Healing Homes: Feng Shui—Here and Now* (Birmingham: Wave Field, 1996) 10.
- 252 Most books on feng-shui are found in the home decorating section of chain bookstores in the U.S.
- 253 Coleman 102.
- 254 The depth and richness of the Hetu and Luoshu are overlooked, although they appear to be a recipe for union with the Dao by means of a hierogamy. Lagerwey, John. *Taoist Ritual in Chinese Society and History* (New York: Macmillan, 1987) 133.
- Nine represents heaven, 6 represents earth, and the sum of the two numbers, 15, represents heaven and earth in harmony. Shaughnessy 97.
- The Luoshu is a cultural symbol of eternal truth in ancient Chinese religion and society, also representative of authority; the *Daozang* shows the Luoshu numerical metamorphosis through the seasons. Berglund, Lars. *The Secret of Luo Shu: Numerology in Chinese Art and Architecture* (Södra Sandby: Tryckbiten AB, 1990) 11, 37.
- 255 Turner 258.
- Less than ten percent of the virgin forest that grew in America when the first white settlers arrived is still standing.
- 256 Turner 286.
- 257 Buffalo Bill (William Cody) was a real estate developer in Wyoming. Turner 296–297.
- 258 Social hygiene was especially interested in controlling the chaos produced by sexuality. In 1868 American gynecological surgeons performed clitoridectomies on middle- and upper-class white women who experienced sexual arousal, which was considered a form of derangement and vulgarity—women were supposed to be asexual. See Goldsmith, Barbara. *Other Powers* (New York: HarperPerennial, 1999).
- 259 Hoy 73.
- 260 Hoy 24.
- 261 Levitt 38.
- 262 Hoy 52.
- 263 Suzuki 7–78.
- 264 Hoy 70.
- 265 Lury 156–157.
- 266 Hoy 78.
- 267 Garrett 286.
- 268 Hoy 23.
- No wonder that Nancilee Wydra says you can become what you see and worries a house of worship that inspires awe might cause one to lose a sense of self. Wydra. *Designing*, 83.
- 269 This is the same treatment applied to victims of the Black Death except the buildings were not burned down around the cholera victims. Well, they probably weren't lepers or Jews. Ziegler, Philip. *The Black Death* (New York: Harper Torchbooks, 1969) 54, 103.
- 270 Hoy 7.
- For Wydra (who is obviously not well-versed in Jewish tradition), a *mikvah* is “a symbol of absolution” that is “sometimes held in a ritual bath house.” Wydra. *Designing*, 104.
- 271 Hoy 80.
- 272 Hoy 86–87.
- 273 Be warned: “Infinite answers are a signal that a theory is being used to analyze a realm that is beyond the bounds of its applicability.” Greene 396 n6.
- 274 Decisions about waste in human cultures revolve around issues of economy. Poor people don't waste as much as rich people because they can't afford to. What they throw away are typically secondhand goods that have worn out. Then still-poorer people take those goods and make use of them.
- People waste things because they believe it's affordable and because they do not want to take the time and effort to make new use of waste. Waste is generally dealt with poorly because it is a state of mind, something about which we don't care to be bothered. Hine 244–245.
- The Design Center for American Urban Landscape prepared some quantitative and qualitative assessments that enable anyone

to assess the place where they live, from common interests to a vision of a future. See Morrish, William R., and Catherine R. Brown. *Planning to Stay* (Minneapolis: Milkweed Editions, 1994).

- 275 Duany, Andres, Elizabeth Plater-Zybak, and Jeff Speck. *Suburban Nation: The Rise of Sprawl and the Decline of the American Dream* (New York: North Point, 2000) 220-221, 240.

Research suggests that modern humans retain a partly genetic predisposition to like or visually prefer natural settings having savanna-like or parklike properties such as spatial openness, scattered trees or small groupings of trees, and relatively uniform and grassy ground surfaces. Roger S. Ulrich. "Biophilia, Biophobia, and Natural Landscapes." In Kellert and Wilson 88.

- 276 Lin Yun is the creator of First Impressions Theory: "As chi [*sic*] is drawn by the first things we see and by how we proceed . . . the first sight upon entering principle takes these factors into account and elaborates on their meaning." Post 164.

The fundamental problem with this is that the image at the eye has countless possible interpretations. All phenomena are constructed by observation. Not only do humans construct what they see, as a minimum they construct all they hear, smell, taste, and feel—all our perceptions and sensations are constructions. Touch is as much a creative process as vision, because you can construct feeling in any body part—even if the part is amputated. Hoffman 176–184, 197.

- 277 Wydra. *Designing*, 81.
 "Your attitude can have more effect on you than the place itself." Thompson 51.
- 278 Wydra. *Designing*, 83.
- 279 Rossbach and Lin. *Design*, 103.
 And yet trash is an issue of management, the responsibility of local government (at least in the U.S.) Duany *et al* 217.

- 280 Thompson 84.
 In 1991 the chief economist of the World Bank observed that developing nations are "underpolluted" and should accept shipments of waste from industrial nations. Coleman 15.

- 281 Fairchild 72.

A study concluded that the occupant of the "power position" in a room (diagonal to the entrance) was "more likely to . . . have the greatest amount of influence, indirectly rate him or herself as the most dominant, and be rated by others as the most dominant."

Clutter (or lack of it) had nothing to do with it. DeMaci, Christopher David. *Feng Shui and psychology: Situational and individual predictors of dominance*. Master's thesis (MAI 39/03, June 2001) 941.

- 282 Richard L. Phillips. "Turn Signals for the Unconscious." In Lin *et al* 178.

- 283 Thompson 113.

- 284 Shemie, Bonnie. *Houses of China* (Plattsburgh: Tundra Books of Northern New York, 1996) 3, 12–15.

Taylor, John. *A Shelter Sketchbook: Timeless Building Solutions* (White River Junction: Chelsea Green, 1997) 29, 95.

- 285 Shera Gabriel. "Feng Shui and Real Estate Values" In Lin *et al* 183.

- 286 Susan H. Ruzicka. "Feng Shui and Children." In Lin *et al* 353.

Attention-Deficit Hyperactivity Disorder or ADHD is a recent affliction that may have bestowed evolutionary advantage in the past (especially the sufferers' penchant for neophilia). It is associated with the DRD4 gene (which produces the receptor for dopamine), specifically the 7R allele.

Approximately half of all children diagnosed with ADHD have the 7R allele. Yuan-Chun Ding, Han-Chang Chi, Deborah L. Grady, Atsuyuki Morishima, Judith R. Kidd, Kenneth K. Kidd, Pamela Flodman, M. Anne Spence, Sabrina Schuck, James M. Swanson, Ya-Ping Zhang, and Robert K. Moyzis. "Evidence of positive selection acting at the human dopamine selector D4 gene locus." *Proc. Natl. Acad. Sci USA* (Vol. 99, Issue 1, January 8, 2002) 309–314.

- 287 Levitt 47.

- 288 DeAmicis and DeAmicis 74.

- 289 Nancilee Wydra (*Look*, 44) invented the following relationships between clutter and people's lives:

- If clutter is at the entrance = fear of relationships.
- If clutter is in a closet = won't examine emotions.
- If clutter is in the kitchen = overwhelmed by or resentful of caretaking.
- Next to a bed = desire for change or escape.
- On a desk = frustration, fear of letting go, need for control.
- In a corner behind a door: detachment.
- Under furniture = importance of appearances.
- In a basement = procrastination.
- In an attic = living in the past.
- In a garage = can't actualize.
- All over = anger, self-loathing.
- 290 Collins 71.
- 291 Wydra. *Designing*, 115
- 292 Thompson 112.
- 293 Thompson 83.
- 294 Rossbach and Lin. *Design*, 160.
- 295 SantoPietro 4-5.
- 296 Thompson 90.
- 297 Rossbach and Lin. *Design*, 169-170.
- 298 Post 113.
- 299 Thompson 63.
- "Like most monocultures, impoverished neighborhoods are dangerously brittle. One of the manifestations of poverty is the fragility of normalcy. A broken-down car or even a broken window can represent a severe economic hardship. In such an environment, the evidence of small, untoward events can quickly accumulate into a critical mass of blight." Duany *et al* 53 n2.
- 300 Hiss 83.
- People die from air pollution and unsanitary food and water, not because of household trash. Hine 244.
- 301 Clay, Grady. *Close-up: How to Read the American City* (New York: Praeger, 1973) 156.
- 302 Clay 13.
- 303 Clay 23-25.
- 304 Clay 18.
- 305 Hiss 76.
- For example, no one mentions how tall buildings push wind downward and blocks of them create severe wind gusts.
- 306 Dusek notes (69-71) that some writers translate *qi* as "ether," "energy," "material force," or "fluid matter."
- Lin Yun says *qi* spirals in the earth, is inhaled and exhaled by the planet (which deforms accordingly into ravines and underwater trenches on one hand, and mountains and plateaus on the other). In humans it flows through acupuncture meridians. In agriculture *qi* brings crops; in climate *qi* is carried on the wind.
- Although *qi* would later contain attributes of pervasive stuff/energy, that concept appears much later than terms referring to *qi* as a concept of order in the universe and human life. The beginning was with primal order which didn't require any preexistent stuff. Using the word "energy" to mean *qi* is misleading. Schwartz 81, 180.
- The ancient graph for rice, *mi*, is part of the character for *qi*. *Qi* represents the breath of heaven "acting as the ignition to universal movement, which was the origin of all life." Berglund 228.
- In colloquial use *qi* refers to a state of affairs or being. When the pictograph of steam was added to the *mi*-pattern, the reasons were probably religious. The inherent symbolic meaning was that *qi* affected life in all directions, as is explained in the *Daozang*. In China there is no impulse to identify *qi* with any specific constituent of reality. Schwartz 183.
- In the *Xici* chapter of the *Yijing* it is mentioned that form (*xing*) from above is *dao*, form from below is *qi* (instrument). Zhu Xi asserted that *qi* follows from the existence of *li* (principle), and numbers (*shu*) from the existence of *qi*. He wrote, "*Li* is the dao that organizes from above, *qi* composes and provides raw material to create everything. All things receive *li* when they come into being and obtain their particular nature. They also receive their *qi* together with their form." So for Xhu Xi, *li* was form and *qi* was matter-energy—but numbers (*shu*) along with *li* and *qi* are what govern and explain the workings of nature.

Zhu Xi, Xunzi, and Wang Kui explained *qi* as the substance which the universe is composed of but *qi* involves some elements of ethics—"no *qi* without *li*, nor *li* without *qi*." Ho Peng Yoke 4.

In Han dynasty writings *qi* did not convey the same qualities as it would later in Neo-Confucianism, where it signified a life-giving vital force that can remain latent within certain natural substances or phenomena, or may manifest in material form—thus *qi* could appear in clouds. Wang Chong explained spontaneous creation in this manner: "Thanks to the union of the *qi* of Heaven and Earth all things are spontaneously created, in just the same way as children are spontaneously brought to life thanks to the union of the *qi* of man and woman." Loewe 194 n7.

Qi in Chinese science is actually similar to a physical plasma, material in nature, but carrying electromagnetic force. Ethereal *qi* is *jing* or *jingqi* (essence or life force), which varies by innate nature, character and emotion. It increases according to social status, and individuals sharing a common emotional stress may find their *qi* accumulating as a vapor or cloud. Ho Peng Yoke 145–149.

The *Zuo Zhuan* says the six *qi* of heaven give rise to the five tastes, manifest as the five colors, display as five notes, and if disordered cause six diseases. (The six *qi* are yin, yang, wind, rain, darkness, and lights.) In the *Analects* it is mentioned that sages built houses so seasonal *qi* would not harm human *qi*. Graves were dug deeply enough to prevent the noxious *qi* of the dead from reaching the surface. Additionally, the four directions could emit lucky and unlucky *qi*, which pertained to military matters. Schwartz 184.

Lucky and unlucky *qi* from the cardinal points relate to the movements of Dayin and the Xing-De method of *lishu* (calendrical computation). Mark Kalinowski (Trans Phyllis Brooks). "The *Xingde* Texts from Mawangdui." *Early China* 23-24 (1998-99) 125–202.

Max Knoll drew intriguing correlations between *qi* and ion radiation, especially with space weather and the effects that solar

storms have on our planet. *Feng-shui xiansheng* observe magnetic field anomalies with their compasses; the *jie qi* or 24 *qi* (climatic periods of the solar cycle) show a certain similarity to the annual frequency of magnetic storms.

With *feng-jiao* and other skills of the *feng-shui xiansheng* there's an entire body of natural sciences based on local manifestations of space weather. Max Knoll. "Transformations of Science in Our Age." In Campbell, Joseph (Ed). *Man and Time: Papers from the Eranos Yearbooks*. Bolligen Series 3 (New York: Princeton UP, 1983) 304-305.

307 Rossbach and Lin. *Design*, 142.

McFengshui asserts that *qi* can be punctured. It can also be anthropomorphized as "frustrated and uptight." Thompson 39, 40.

308 Spear 157.

If this is true, then one could perceive those alleged *qi*-rich power nodes of the planet's energy body just about anywhere. Yet for 4000 years all Chinese royal cities shared architectural features independent of time, location, or the nationality of the patron. City buildings and locations were preestablished by ancient traditions (the earliest known site plan is from the first millennium BCE). The layout of Banpo conforms to general characteristics of Chinese royal cities, as does Erlitou, Ao, Zhengzhou, Panglongcheng, Anyang, etc.

It's clear that from the earliest texts an ideology of the building of a capital was available. The *Kaogongji* section of the *Zhouli* is believed to record the construction of a capital before the time of the Han, possibly the practices of the Shang. Steinhardt, Nancy Shatzman. *Chinese Imperial City Planning* (Honolulu: U of Hawai'i P, 1990) 2, 4-5, 30, 33.

309 Wydra claims that cultures who built homes with few windows often developed strong clan systems which limited perspective. (Wydra. *Designing*, 69) However, considering the global preponderance of traditional architecture with wind eyes and windows, her idea is mere conjecture. Taylor 141–145.

- Graffiti, litter, and broken glass create civic demoralization that can lead to more serious crime. Duany *et al* 157.
- 310 Thompson 73.
- 311 Spear 117.
- 312 Terah Kathryn Collins. "Outdoor Feng Shui." In Lin *et al* 164.
- 313 Shaughnessy 232.
- 314 Rossbach and Lin. *Design*, 152-153.
- 315 Rossbach and Lin. *Design*, 47.
- 316 Thompson 31.
- The same author says *sha qi* occurs in barnyards and animal nests. "The Power of Chi." In Lin *et al* 50.
- 317 Rossbach and Lin. *Design*, 150.
- An Asian Indian home is considered rich if filled with people. An American home is considered rich if filled with things, especially things regarded as expressing individual identity. Halter 7.
- 318 Thompson 53-55.
- One American neighborhood offers a provocative refutation. See Anbinder, Tyler. *Five Points: The 19th-Century New York City Neighborhood That Invented Tap Dance, Stole Elections, and Became the World's Most Notorious Slum* (Free Press, 2001).
- 319 Of towns with 10,000 or fewer people in 1925, 49 percent contained no bathtubs. Only the newest American homes in the 1930s had gas, electricity, and indoor plumbing. Hoy 156-157.
- Coggin, William O., and Betty F. Coggin. "So You Want to Work in China." *Technical Communication*. (Volume 48 Number 4, November 2001) 389-396.
- Barnum, Carol M., and Kativa Philip, Alison Reynolds, Michelle S. Shauf, and Theresa Mae Thompson. "A Field Report from China." *Technical Communication*. (Volume 48 Number 4, November 2001) 397-420.
- 320 Hoy 115.
- 321 Coontz 111.
- 322 Hine 247.
- 323 Wydra. *Designing*, 61, 69.
- 324 Sullivan, Michael. *The Arts of China*. Fourth edition (Berkeley: U of California, 1999) 127.
- 325 Rossbach and Lin. *Design*, 112.
- 326 Northern Chinese subterranean homes radiate from a central sunken court. (Taylor 14) A stone tomb at Yinan in Shandong from the Eastern Han was L-shaped. (Sullivan 67) The tomb of Prince Liu Sheng (who died in 113 BCE) was hollowed out of a mountain in a similar asymmetrical shape. Models of buildings in tombs suggest that L-shaped buildings were not considered inauspicious. One large part of the site at Niheliang in Liaoning is F-shaped. Rawson, Jessica (Ed.). *Mysteries of Ancient China: New Discoveries from the Early Dynasties* (New York: George Braziller, 1996) 169, 203-204, 221.
- 327 Wydra. *Designing*, 60.
- 328 Kathy Mann. "The Entry: New Beginnings." In Lin *et al* 203.
- 329 Rossbach and Lin. *Design*, 160.
- 330 Rossbach and Lin. *Design*, 84.
- 331 Rossbach and Lin. *Design*, 182.
- 332 Wydra. *Designing*, 47, 80, 104.
- 333 According to the United Nations Population Fund (UNFPA) in their *State of the World Population 2001* report, unclean water and associated poor sanitation kill more than 12 million people each year. The WHO reports that roughly 1.1 billion people do not have any access to clean water.
- In developing countries more than 90 percent of sewage and 70 percent of industrial wastes are dumped untreated into surface waters.
- In the Middle East 9 of 14 countries currently experience water scarcity. Inhabitants receive less than 1000 cubic meters of water each year, a figure falling under the scientific ceiling that signals "water stress." Other regions—including California, northern China, the Sahel, and southern Europe—will experience scarcity in the near future. Samson, Paul, and Bertrand Charrier. *International Freshwater Conflict: Issues and Prevention Strategies* (Green Cross International, August 1997). <http://>

www.gci.ch/GreenCrossPrograms/waterres/gcwater/study.html

- 334 Hoy 15, 157. Most of rural America did not have running water until 1945.
- 335 Suburbs were originally designed to be easy to evacuate in case of nuclear war, but ease of troop movements was also considered. Duany *et al* 65-66.
- 336 Wydra. *Designing*, 120.
- 337 Stewart, Ian. *Nature's Numbers: The Unreal Reality of Mathematics* (New York: Basic Books, 1995) 108.
- 338 William R. Corliss. "There Is So Much That We Don't Know." In Kick 316.
- 339 Stewart 118.
- 340 Ritzer 98-99.

Chaos teaches us that systems obeying simple rules can behave in complicated ways. Stewart 127.

Sha in Mandarin indicates evil spirits, meaning the hungry dead. Ahern, Emily M. *The Cult of the Dead in a Chinese Village* (Stanford UP, 1973).

Angel Thompson channeled *Ghostbusters* for her concepts of *sha*, which can seep, ooze, and drip. It appears in areas densely packed with living beings (like New York City?). "The Power of Chi." In Lin *et al* 49-51.

For some, *sha* is blocked *qi*. Lagatree, Kirsten. *Feng Shui: Arranging Your Home to Change Your Life* (New York: Villard, 1996) 5.

O gui, "hungry ghost," first appears in print in one of the almanacs from Shuihudi. Later it assumes a Buddhist flavor as a rendering of the Sanskrit term *preta*, indicating a dead human or the form taken by the dead as a revenant. *Gui* also helped people and responded to prophylactic observances, and technicians who interceded for petitioners. Loewe 39, 235.

Many *gui* "were female ghosts who had an axe to grind with the oppressive patriarchal society that caused them so much misery in life." Richard J. Smith. In Smith and Kwok 155.

The Daoist *Yubu* (Step of Yu) is used to save the world from these obstructed souls. (Lagerwey 100) It is still performed on Taiwan at annual *jiao* festivals. In

premodern China it was used alongside incantations to exorcise spirits who caused illness. Loewe 148.

341 Stewart 124.

342 Post 112.

Who is rich and who is poor? Alan Durning of the Worldwatch Institute says there exist three consumption classes on our planet:

Consumers eat lots of meat, drink processed beverages from disposable containers, eat processed and overpackaged foods, and own the majority of private autos and aircraft.

Middle class people eat a diet based on grains and clean water. They travel by bus, rail, and bicycle.

The poor live on a diet of inadequate grains and unclean water. They travel by foot.

In Athanasiou 40.

According to UNFPA's 2001 report, a child born today in an industrialized nation adds more consumption and pollution in a lifetime than 30 to 50 children in developing countries. More than half of all humans live in countries where not enough food is produced and the countries cannot import enough food to feed their people adequately.

343 Duany *et al* 112.

344 "They enter their cars and embark on a journey of banality and hostility that lasts until they arrive at the interior of their next destination. Americans may have the finest private realm in the developed world, but our public realm is brutal . . . One's role in the environment is primarily as a motorist competing for asphalt." Duany *et al* 41.

345 Ehrenreich, Barbara. *Nickel and Dimed: On (Not) Getting By in Boom-Time America* (Metropolitan, 2001).

346 Instead of imposing a preconceived idea about the way things ought to be, it might be better to discover the way they actually are by allowing the data to speak for themselves. Wertheim 74.

347 Duany *et al* 43.

348 Clay 175.

349 Duany *et al* 133.

350 Walker 33.

351 Park 47.

352 Park 40-41.

- 353 A.T. Mann. "Feng Shui and Healing Architecture." In Lin *et al* 135.
- 354 Spear 116.
- 355 Park 60.
- 356 Superconducting, quantum interference device.
- 357 Kokubo, H., Yamamoto, M., Hirasawa, M., Sakaida, H., Furukawa, M., Kawano, K., Hirata, T., and Fukuda, N. "Measuring System for nT-Order Magnetic Field Near Human Hands." *Journal of Int. Soc. Life Information Sciences* (16, 1998) 134-147.
- 358 Park 209-210.
- 359 Hodge, Sheida. *Feng Shui: A Guide for Increased Real Estate Sales to Asians*. Fourth edition (Irvine: Professional Training Worldwide, 1998) 12.

Perhaps it's because the McFengshui folks are trying to use a Luopan to find "Chi [*sic*] containers," which are fancied as points in an environment where *qi* gathers. The Luopan reading supposedly starts at one of these points and "provides information about the quality of Chi [*sic*] which collects in the bowl and is then transferred to other areas. Every energy collection point influences near, and quite often, distant surroundings, for example the Ley lines." (From a shopping site advertisement for a Luopan which included a link to a Stephen Skinner class on how to read the Luopan and find *qi* spots.)

Oscillating primary (source) currents above the surface of the Earth cause secondary (induced) currents to flow within the Earth. Magnetic fields penetrate the Earth with decreasing strength when the frequency of the oscillation of the source currents increases. The source currents decrease when the conductivity of the Earth increases.

Geomagnetic storms create intense electric currents that are guided along the planet's latitude-zone field lines at high altitudes and heat the high atmosphere, plus cause a pressure wave that travels the world. An infrasonic pressure wave moves in the atmosphere from the auroral region to the lower latitudes. Disturbance currents at auroral and polar latitudes can throw off compass readings. Campbell, Wallace Hall. *Earth Magnetism: A Guided Tour Through*

Magnetic Fields (Burlington: Harcourt/Academic, 2001) 48, 57-58, 93-94.

- 360 Flux-gate sensors, developed during World War II, are common magnetic field sensors. Other varieties include optically pumped or alkali-vapor sensors, (magnetic) gradiometry, and magnetic microgravity surveying. "Trapping Bin Laden," *BBC News in Depth: The War on Terror* (6 December 2001, <http://news.bbc.co.uk>).

There are proton magnetometers, fluxgate magnetometers, rubidium optically pumped magnetometers, cryogenic magnetometers, and SQUID (superconducting, quantum interference device) magnetometers. Campbell 123-124.

The most commonly used instruments for geophysical surveys in archaeology are the proton magnetometer, the differential fluxgate gradiometer, and the proton gradiometer. Electromagnetic devices include the humble metal detector, the pulse induction meter, and the soil conductivity meter. McIntosh, Jane. *The Practical Archaeologist: How We Know What We Know About the Past*. Second edition (New York: Checkmark Books, 1999) 52-53. See also Renfrew, Colin, and Paul Bahn. *Archaeology: Theories Methods and Practice*. Third edition (New York: Thames and Hudson, 2000) 102.

- 361 Magnetic bacteria consist of a single magnetic domain, between 150 and 200 molecules.
- 362 Campbell 78-79.
- 363 Walker 9.
- 364 De Amicis and De Amicis 139.

How unfortunate that the people who concocted this magnetotelluric declaration don't provide the spectral analysis data necessary for us to take them seriously. After all, such piezomagnetic effects can be caused by volcanic activity (the pressure of magma on surrounding rock) or water pressure changes in groundwater content. Campbell 40-41.

- 365 A.T. Mann. In Lin *et al* 133.
- 366 Goodrick-Clarke 184.
- 367 "The legends of Atlantis refer to the great scientific achievements of the lost world, in particular to the former use of a mysterious

- form of natural energy by which the prehistoric civilization was sustained. Recent discoveries about the past have now given us a clue to the nature of this force and of the sublime philosophy inherent in its use. We all live within the ruins of an invisible structure, whose vast size has hitherto rendered it invisible. The entire surface of the earth is marked with the traces of a gigantic work of prehistoric engineering, the remains of a once universal system of natural magic, involving the use of polar magnetism together with another positive source related to solar energy.” Michell back cover.
- 368 Walker 17.
- 369 Mielczarek, Eugenie Vorburger, and Sharon Bertsch McGrayne. *Iron, Nature’s Universal Element: Why People Need Iron & Animals Make Magnets* (New Brunswick: Rutgers UP, 2000) 66.
- 370 Mielczarek and McGrayne 56.
- 371 Spear 25.
- Transmission lines operate in the range of 70 to 765 kilovolts. They minimize the electric field. In Florida, Texas, and California lawsuits over this kind of thing are regarded as having “no place in the courtroom.” Park 152, 168.
- 372 Wydra. *Look*, 70.
- 373 According to scientists the earth’s magnetic field is approximately 0.5 gauss at 40 degrees north latitude—about the same strength as a refrigerator magnet.
- A magnetic field is a representation of the forces that a moving charge exerts on other moving charges because they are moving. A magnetic field exhibits a strength and direction at all points in space. All currents produce magnetic fields. Mielczarek and McGrayne 107.
- 374 Elaine Paris. “Energy Fields, Feng Shui, and Fragrances.” In Lin *et al* 338–348.
- 375 Their knowledge seems to lack any updates on technology and knowledge within the last twenty or so years. See Daniel R. Bond, Dawn E. Holmes, Leonard M. Tender, Derek R. Lovley. “Electrode-Reducing Microorganisms That Harvest Energy From Marine Sediments.” *Science* (295, 2002) 425–426.
- 376 Park 60.
- 377 Park 62.
- 378 Hoffman 141.
- 379 A random sample of papers from the Twelfth International Conference on Biomagnetism, 13–17 August, 2000:
- A.A.O. Carneiro and O. Baffa.
- “Susceptometric measurement of liver in vivo using an AC homogenous magnetizing field.”
- I. Nemoto, T. Matsuzaki, T. Takahashi, and W. Moeller. “Mechanical properties of cytoplasm investigated by cytomagnetometry accompanied by immunofluorescent microscopy.”
- S. Komssi, H.J. Aronen, M. Kesäniemi, L. Soinne, V.V. Nikouline, M. Ollikainen, R.O. Roine, J. Huttunen, J. Karhu, S. Savolainen, and R.J. Ilmoniemi. “Connectivity of human brain measured with TMS and EEG.”
- 380 Mielczarek and McGrayne 127.
- 381 Hoffman 140.
- 382 “Ask the Expert.” *Scientific American* (22 December 1997). <http://www.sciam.com/medicine/medicine31/medicine31.html>
- 383 Rossbach and Lin. *Design*, 153.
- 384 Post 28.
- 385 3-16: “Eyes and Seeing: Visual Field and Depth Perception.” Zilhman, Adrienne L. *The Human Evolution Coloring Book*. Second edition (Napa: Coloring Concepts, 2000).
- 386 Hoffman 109.
- 387 3-22, “Communication, Language, and the Brain,” and 5-30, “Language and the Brain.” In Zilhman.
- 388 Nancy SantoPietro. “Color and the Chakra System.” In Lin *et al* 310–320.
- 389 Spear 163.
- 390 Mielczarek and McGrayne 77.
- “The color of an object depends on which components of sunlight are *not* absorbed by the object, and therefore get redirected toward our eyes.” Thuan 259. (Emphasis in original.)
- 391 Hoffman 109.
- 392 Wydra. *Look*, 55.

There are three sets of photoreceptors in the human eye and they contain only red, green, and blue photosensitive pigments.

- 393 Wydra. *Designing*, 15-16.

Dan Winter explains sacred geometry in his own well-tossed word salad: "A blueprint of creation . . . an interface between the seen and unseen, the manifest and the unmanifest, the finite and the infinite. All actions obey distinct mathematical laws, and Sacred Geometry describes these laws through a language of numbers, angles, shapes, forms and ratios. It is a universal language of pure mathematical truths based on the inner workings of nature that has played an integral role in the art, architecture and philosophy of numerous cultures for thousands of years . . . think of the world as waves and sacred proportions . . . " http://www.fengshuiseminars.com/conferences/dan_winters.htm

All well and good, but below the Planck scale conventional notions of "space" have no relevance and ordinary geometry—sacred and secular—is replaced by noncommutative geometry. Greene 379.

It would be hard to explain DNA using Winter's system. Edwin Schrödinger demonstrated that to understand the stability of the genetic code in DNA you have to use quantum mechanics. Thuan 273.

- 394 Levitt, Norman. *Prometheus Bedeviled: Science and the Contradictions of Contemporary Culture* (New Brunswick: Rutgers UP, 2001).

- 395 Ifrah, Georges. *The Universal History of Numbers: From Prehistory to the Invention of the Computer* (New York: John Wiley, 2000) 577-578.

- 396 Cumont 44.

- 397 Lundy, Miranda: *Sacred Geometry* (New York: Walker, 2001) 4.

The square city aligned to *decumani* and *cardines* was built at Ionia at the end of the sixth century BCE. Miletus, rebuilt in 479 BCE, looked like a chessboard—as did rebuilt Olbia, located at the edge of the Black Sea. A position on the Black Sea puts the city (and its planning traditions) in range of the Bactria-Margiana Archaeology Complex, Chinese visitors, and Silk Road traders. We have to look elsewhere for

Etruscan and Roman building customs because their traditional methods of city planning didn't jump fully formed out of Jupiter's head. Grimal, Pierre (Trans. and Ed. by G. Michael Woloch). *Roman Cities* (Madison: U of Wisconsin P, 1983) 20–27.

Chinese silk has been found buried with Celts of the Halstatt culture, and in a cemetery of the same period in Athens. Graves in northern Bactria (at Sapalli-Tepe) yielded silk clothing and millet (then grown in northern China). From archeological evidence at Anyang it's known that Europeans, Oceanic Negroids, Mongols, and other peoples were in China at the time of the Shang. Archeological evidence dated to the time of the Zhou dynasty suggests that Aramaeans or Sakas—or both—had been to China. Mair, Victor H. "Old Sinitic *M'ag, Old Persian Maguš and English 'Magician.'" *Early China* 15 (1990) 27–47.

The foursquare layout of Karanovo (4700–4500 BCE) features an enclosing wall with four gates in intersecting axes, a cosmos not unlike a Wangcheng (or *cardo* and *decumanus*) despite the gap in age and distance. A similar cosmology is at work: strict directional orientation and alignment with the heavens or a topographical feature to integrate family and village with the cosmos. However, Rome seems to have been alone in extending the centuriation of the primary intersection to the horizon and beyond. Crowe 28–31, 51-52, 87.

- 398 Lawlor, Robert. *Sacred Geometry: Philosophy and Practice* (New York: Thames and Hudson, 1982). See also Alcock, Susan G, and Robin Osborne. *Placing the Gods: Sanctuaries and Sacred Space in Ancient Greece* (New York: Oxford, 1996).

- 399 Joseph 56.

- 400 Joseph 129.

- 401 Crowe 46–53.

- 402 Pennick, Nigel. *Sacred Geometry: Symbolism and Purpose in Religious Structures* (Chieveley: Capall Bann, 1994).

- 403 Crowe 98.

- 404 Crowe 96–106.

- 405 Joseph 187.

- 406 Joseph 149.

- 407 Berglund 47.

- 408 Crowe 192.
- 409 Intricate geometric designs are common in Islamic art and architecture, and required geometric skills. Around 950, Abul Wafa wrote a book on the techniques of geometry needed by craftsmen that could be made with a compass and straightedge for constructions. At the time, two different geometries existed in the known world: “the ‘pure’ geometry of the Greeks, whose validity was determined wholly by its internal consistency and coherence, and the ‘applied’ geometry of other mathematical traditions, whose validity was judged solely by its ability to describe physical reality.” Joseph 346.
- 410 See “Solids” (54-55) and “Bonds between atoms” (78-79) in Kindersley, Dorling. *Ultimate Visual Dictionary of Science* (New York: DK, 1998).
- A crystal is a solid material with an orderly atomic arrangement. Common crystal shapes include hexagonal (calcite), cubic or isometric (diamond, pyrite), monoclinic (borax), orthorhombic (sulfur), tetragonal (zircon), triclinic (turquoise), and trigonal (arsenic).
- Viruses tend to have geometric shapes, either icosahedral or helix. Alcamo, I. Edward, and Lawrence M. Elson. *The Microbiology Coloring Book* (Napa: Coloring Concepts, 1996).
- 411 Komar and Melamid, with Mia Fineman. *When Elephants Paint* (New York: Perennial, 2000) 16.
- 412 The troposphere is where life is found and weather occurs. It averages 11 km above earth but 8 km above the poles and 16 km above the equator. Suzuki 46.
- 413 Teitel 105-106.
- Perhaps 100 species vanish every day. Athanasiou 24.
- 414 Hiss 141-142.
- 415 Athanasiou 231.
- 416 “The maintenance of harmony and balance in the universe and in nature is the fundamental goal of feng shui.” Lagatree viii.
- 417 Athanasiou 177.
- 418 Rossbach and Lin. *Design*, 98.
- “Christians do not recognize beings of the wilds as kindred souls.” Turner 204.
- 419 Thompson xvi.
- 420 “The great philosophical divide in moral reasoning about the remainder of life is whether or not other species have an innate right to exist.” E.O. Wilson. “Biophilia and the Conservation Ethic.” In Kellert and Wilson 38.
- 421 The expansion of the use of consumer goods as indicative of a certain lifestyle (social position) creates an overload of demands which cannot be met and creates economic instability. In this sense, if goods function as symbols of a social position and all groups of people use them to create social distinctions, then in principle there are no limits to consumer demand and the rush to consumption will disorganize economies more than it helps them. Lury 81.
- UNFPA says that 1.2 billion people live on less than US \$1 per day. The world’s richest countries (with 20 percent of global population) account for 86 percent of total private consumption. The poorest 20 percent of global population account for 1.3 percent of private consumption.
- Shallow ecology is human-focused and views humans as above or outside of nature, the source of all value; nature in this mindset is provided an instrumental or “use” value. Deep ecology does not sever humans from nature; the world isn’t a collection of objects but a web of interconnected phenomena, and intrinsic values are assigned to everything. Deep ecological awareness is spiritual or religious awareness—the asking of deeper questions. Capra 7.
- 422 Leopold, Aldo. *Sand County Almanac* (New York: Oxford, 1966) 109.
- 423 Coleman 100.
- 424 Thompson: 31
- 425 Thompson 32.
- 426 Shelley Sparks. “Landscape Design According to Feng Shui.” In Lin *et al* 164–170.
- 427 “The human mind is a product of the Pleistocene age, shaped by wildness that has all but disappeared. If we complete the

- destruction of nature, we will have succeeded in cutting ourselves off from the source of sanity itself. Hermetically sealed amidst our creations and bereft of those of The Creation, the world then will reflect only the demented image of the mind imprisoned within itself." David W. Orr. "Love It or Lose It: The Coming Biophilia Revolution." In Kellert and Wilson 437.
- 428 Hiss 126-127.
- 429 Hiss 119-120.
- 430 Wu. *Morphology*, 23.
UNFPA's 2001 population report calculates that it takes 4.5 kilograms of grain to produce a kilo of meat, but it takes only 0.07 hectare (slightly less than a quarter of an acre) to provide a minimum amount of land to nourish a vegetarian (without using artificial fertilizers, etc.).
- 431 "Temples and shrines are situated in such a way as to exert influence over each of the major physical components of the terrace ecosystems The temples link these physical features of the landscape to social units according to a logic of production: the congregation of each temple consists of the farmers who obtain water from the irrigation component controlled by the temple's god." Lansing 53.
- 432 Daniel David Kennedy says "all things are energy." Charlene P. Weaver extols "the life beyond the atom—the energy found in all forms of matter." More word salad.
- 433 The Nazis were great naturalists, but mixed it with racism ("blood and soil").
- 434 Goodrick-Clarke 51, 55.
- 435 Post 16.
Santiago Theory shows that a brain is not necessary for mind to exist. "Mind is not a thing but a process—the process of cognition which is identified with the process of life." Capra 174-175.
- 436 Cumont 40.
Magi were interested in sympathies, correspondences, and hidden vibrations.
- 437 Wertheim 84-85.
- 438 Luck 3-9.
- 439 McKibben 205.
- 440 Leiss, William. *The Domination of Nature* (New York: George Braziller 1972) 179-180.
- 441 Barstow, Anne Llewellyn. *Witchcraze: A New History of the European Witch Hunts* (New York: Pandora, 1994).
- 442 Mann. In Lin *et al* 134.
- 443 Frissell 50.
Or perhaps it's the Pyramids, Stonehenge, and the Gate of the Sun at Tihuanaco. Maggie Leyes. In Lin *et al* 278.
- 444 Lagatree xviii, 3.
- 445 Quoted in Suzuki 221.
- 446 Quoted in Kellert, Stephen R. *The Value of Life: Biological Diversity and Human Society* (Washington, D.C.: Shearwater, 1996) 105.
- 447 Shaughnessy 19.
- 448 Garrett 668.
- 449 Luther Standing Bear observed, "Only to the white man was nature a 'wilderness' and only to him was the land 'infested' with 'wild' animals and 'savage' people. To us it was tame." Quoted in McLuhan 45.
- 450 Spear 143.
Researchers polling Americans and Japanese learned that they express strong interest in nature only with regard to a small number of species and landscapes with prominent aesthetic, cultural, and historic features. Stephen Kellert. "The Biological Basis for Human Values of Nature." In Kellert and Wilson 63.
- 451 Thompson 38.
- 452 E.O. Wilson. In Kellert and Wilson 97.
- 453 Kellert 9.
- 454 Levitt 89.
"The concepts of animism and totemism still fill the world with spiritually linked animals—creatures that are never neutral but are good or evil, pure or polluted." Elizabeth Atwood Lawrence. "The Sacred Bee, the Filthy Pig, and the Bat Out of Hell." In Kellert and Wilson 336.
- 455 Spear: 67
"The category of vermin implies that certain animals or plants (weeds are plant vermin) can or must be exterminated. There is no longer any concern for their persistence. Extinction becomes a desirable

- end. Our tendency to view an animal or plant as utterly bad, or unnecessary, or valueless is accentuated by the metaphorical use of animals and nature that is so fundamental a part of all languages.” Aaron Katcher and Gregory Wilkins. “Dialogue with Animals: Its Nature and Culture.” In Kellert and Wilson 189.
- 456 Kellert 25.
- 457 Waldau, Paul. *The Specter of Speciesism: Buddhist and Christian Views of Animals* (New York: Oxford, 2001).
- 458 In the *Shanhaijing* some 400 spirits are named with all but 80 described in detail. In all cases they are hybrids of humans and animals, especially a human face on an animal body. The Chu silk manuscripts also feature hybrid beings. Loewe 40–42.
- 459 McLuhan 6.
- 460 In Kellert and Wilson 372-373.
- 461 Wong 406.
- “The American pioneer inherited hostile attitudes toward wolves from Europe, where the animal had been persecuted for centuries The symbolic connection of the wolf and the Native American only reinforced in the settler’s mind an inclination to conquer the hated wilds and exercise mastery over the continent’s large predators and its indigenous peoples Subjugation of wolves and wild places merged through this ethical prism as an expression of duty” By contrast, most Native Americans viewed (and still view) the wolf as a source of inspiration and great power. Kellert 103.
- 462 Thompson 141.
- 463 De Amicis and De Amicis 140.
- 464 De Amicis and De Amicis 40.
- 465 Collins 20.
- Or maybe it’s cats are wood and dogs are earth. Li Pak Tin and Helen Yeap. *Feng Shui: Secrets That Change Your Life* (York Beach: Samuel Weiser, 1997) 105.
- 466 James Serpell, quoted in Kellert 22.
- 467 Wong 349; Wu and Eckstein 117.
- 468 Thompson 139.
- 469 Spear 143.
- If this does happen with dogs, canaries, or parrots, you’re doing something horribly wrong. Carroll, David L. *The ASPCA Complete Guide to Pet Care* (New York: Plume, 2001).
- 470 Wu and Eckstein 108; Wong 348.
- 471 Thompson 140.
- 472 Wu and Eckstein 118.
- Scientific studies of American criminals determine that the cruelty of male humans to cats is often employed to satisfy a prejudice against the species, to shock people for amusement (by abusing and killing cats), to retaliate against other humans, and to displace hostility along with nonspecific sadism. Kellert 96–98.
- 473 Thompson 140.
- In “Designations” (*Cheng*), verse 36, it says “Tigers and wolves are fierce but they can be tamed.” Yates, Robin D.S. *Five Lost Classics: Tao, HuangLao, and Yin-Yang in Han China* (New York: Ballantine, 1997) 163.
- 474 DeAmicis and DeAmicis 140.
- 475 Levitt 46.
- 476 Quoted in Kellert 26.
- 477 Wu and Eckstein 108.
- Dao* has become a popular term to identify or encapsulate the essence of Chinese thinking—even the whole of eastern philosophy. However, to Confucius, *Dao* referred to the order of society, the law of human conduct. For Laozi, *Dao* was the origin and great law of the universe, “Naturally So.” Wu. *Morphology*, 103, 171.
- 478 Thompson 139.
- 479 Wu and Eckstein 164.
- Most Euro-Americans tolerate abusive behavior toward fish. Kellert 93.
- 480 Thompson 140.
- 481 Rossbach and Lin. *Design*, 40.
- 482 Thompson 140.
- 483 Levitt 89.
- Light is not colored. It is radiation in a particular frequency range. The color sensation of black is due to complete lack of stimulation of the retina. White is complete stimulation. Color does not exist in the external world. Lakoff and Johnson 23–26.
- 484 Thompson 139.
- 485 Berglund 6.

Cate Bramble

486 Wu and Eckstein 126–128.

And yet cutting down a tree in traditional China was against the law! Smith. *Divination*, 321 n143.

The *Huainanzi* says no trees could be cut down in the first month of summer and on wei days, lest calamity should follow. It was also advised in the *Zimin Yueling* against cutting bamboo and trees at the beginning of each month. Trees could not be cut down during a drought. However, you could cut down a tree in the eleventh month. Loewe 230-231.

See also Major, John S. *Heaven and Earth in Early Han Thought: Chapters Three, Four, and Five of the Huainanzi* (Albany: SUNY, 1993).

487 Post 72.

488 Post 74-75.

489 “Fresh vs. Stale.” *Organic Style* magazine (January/February 2002) 32.

490 Buckley, Christopher. “Yo, Mama!” *Talk* magazine (February 2002) 34.