

Rainer Höing

# The Fabric of the World - Geobiology, Feng Shui & Planetary Lines

Results from 40 years of research and  
consultations



# The Fabric of the World



## About the author

Since my youth, I have been instinctively drawn to that which mysteriously connects Man and Nature, an interconnectedness beyond all limitations. When I was cut off from these roots in the course of my intellectual development at the politically left-wing University of Marburg/Lahn, Germany, a serious illness entailing a stay in an ICU ward led to the decisive turning point. The light in and behind things seized me in a novel way, still in all indeterminacy, but with initiatory force. From then on, I followed the path to real knowledge, independent of prescribed outlooks, socially approved tenets or religious beliefs. In doing so, I was accompanied by the hope of being able to share meaningful insights with people and discover practical aids to life that elude conventional science and may contribute to the appreciation of alternative spiritual paths.

## **The book**

The author takes the reader on his journey from university to the fields and energies behind the visible world. In 40 years of research and counselling people, mostly those with a cancer problem, he managed to expand and optimise the counselling concept of geobiology and Feng Shui. These results are published here for the first time, including the „handle length“ technique for experts. Particularly exciting: the insights into how the author became aware of new or hitherto unknown impact factors and what part they played in his counselling.

Another highlight are the startling discoveries of planetary lines and planetary circular fields with their impressive complex aesthetic structure, which the author demonstrates at sacred sites in both Europe and Asia. The resulting contexts of meaning are, in some cases, deeply soul-touching and often simply astounding.

In their density and initiated expertise, the insights conveyed here point far beyond radiesthesia – to a new comprehension of space. The consequences of these insights are yet to be fathomed in their totality.

**Rainer Höing**

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Author: Rainer Höing Cover design, illustration: Rainer Höing

Publisher & Print: tredition GmbH, Halenreihe 40-44, 22359 Hamburg, Germany

ISBN Softcover: 978-3-347-60485-8

ISBN Hardcover: Paperback: 978-3-347-60489-6

ISBN E-Book: 978-3-347-60491-9

ISBN Large print: 978-3-347-60493-3

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Bibliographic information of the German National Library: The German National Library lists this publication in the German National Bibliography; detailed bibliographic data are available on the Internet at <http://dnb.d-nb.de>.

# Table of contents

## Foreword

## Introduction

Body, Soul and Spirit in Radiesthesia

The Spiritual World View

Tantra or the Fabric of the World

## Chapter 1: Applied methods and tools

1.1 The Lecher Antenna

1.2 The Compass

1.3 The Polarities

1.4 The Universal Pendulum (U.P.)

1.5 The Biometer according to Bovis

1.6 The resonance on Carcinosinum

1.7 The methodical procedure of Geobiological Counselling

1.8 The table of my Lecher adjustment values

1.9 Appendix: The colour spectrum of the stimulus strips

## Chapter 2: Geobiological Counselling

2.1 My clientele's geography and specificity

2.2 The Basic Rule of Geobiological Counselling

2.3 Ranking of geopathic effect factors' frequency

2.3.1 Extreme plus-polarity

2.3.2 The large grids Cube system and Curry zone

2.3.3 Underground water channels, water-bearing faults and settlement cracks

2.3.4 The small grids Global grid, Curry grid, Linea eloquentia

2.3.5 Cutting Chi

2.3.6 Polarised columns

2.3.7 Planetary factors

2.3.8 Extreme minus-polarity

2.3.9 The Aquastat

2.3.10 The Blackstream

### **Chapter 3: Research on Feng Shui**

3.1 Cutting Chi and checkups with the Lecher Antenna

3.2 The mirror as a defensive measure

3.3 A special case of Cutting Chi – „Gap Chi“

3.4 Problematic construction designs and rules for interiors

### **Chapter 4: The Discovery of the Planetary Lines**

4.1 The Sun Line

4.1.1 The Kagermann Dome

4.1.1.1 The measurements of the solar line

4.1.1.2 The planetary circular field and other results

4.1.1.3 Two ground plans of the Kagermann Dome

4.1.1.4 Hen or egg – which came first?

4.1.2 Radiesthesia meets astronomy?

4.1.3 Examples of solar lines

4.1.4 Examples of planetary circular fields

4.1.4.1 The Castel del Monte

4.1.4.2 The domed tomb of Atreus

4.1.4.3 The Asclepion of Gortys

4.1.4.4 The Bodnath Stupa

4.1.4.5 The Charumati Vihar

4.1.4.6 The Changu Narayan Temple

4.2 The Moon Line

4.3 The Mercury Line

4.4 The Venus Line

4.5 The Mars Line

4.6 The Jupiter Line

4.7 The Saturn Line

4.8 The Uranus Line

4.9 The Neptune Line

4.10 The Pluto Line

## **Chapter 5: Experiences with „Orgone Energy“**

5.1 The Orgone Radiators

5.2 The Orgone Accumulator according to Wilhelm Reich

## **Appendix**

Epilogue

Acknowledgements

In memoriam Prof. Dr. Dietmar Kamper

List of image sources

List of tables

## Foreword

Forty years have now passed since I started working as a dowser and geobiological consultant. Much of what I learned at the time has been considerably expanded upon by the experiences I gained both in the encounters with my clients and during intensive years of radiesthetic research. For a long time, therefore, I have been driven by the desire to pass on this knowledge in its specific context in a manner rendering it suitable to examination in detail, modification or further refinement, and consequently to inform the counselling practice or research of professional colleagues – as a support for the people in need of it.

The conclusions and perspectives of my work exceed in various respects the professional standards conveyed in the course of conventional training to become a geobiological counsellor. Possibly, the odd counsellor or two won't be too pleased to note that the profession's overall subject matter is being significantly expanded upon with this treatise. However, the possible geobiological burdens for people which I am compelled to acknowledge on the basis of my present knowledge, were, in their complexity, none of my choosing. Indeed they forced themselves upon me, even against a certain personal resistance that escorted me and which was, to me, a welcome method of culling the chaff from that which was able to satisfy my scepticism. Life promoted my in-depth search quite mercilessly. For not infrequently it pushed me into a state of self-concern that merely triggered the tenacity or obsession regarding the work at hand that was requisite to determining a perspective or solution.

Since I assume that most of my readers will be experts in this field, I will occasionally omit such basic explanations as would be required were one to approach the field of geobiology without any prior knowledge. For the sake of comprehensibility, I will venture to present the position I have taken on various topics initially and describe the path that has eventually led me to my present point of view.

The personal starting point that steered me towards radiesthesia was the critical examination of the history of science in the late 1970s as part of my humanities studies at the University of Marburg/Lahn in Germany. From the perspective of critical anthropology, it is a questionable consequence that with the Age of Enlightenment and the triumphal procession of the natural sciences, earlier paths of knowledge with their treasure troves of knowledge tended to be written off and consigned to the dustbin of history. For despite the success of the emerging technical sciences, the Enlightenment was deeply marked by an element that the well-known philosophers of the „Frankfurt School“ Max Horkheimer and Theodor W. Adorno analysed in their jointly written „Dialectic of Enlightenment“ as a „mythical fear radicalised“. It remains one of the roots of the current understanding of science right up to the present day. The topic of my thesis, „The Significance of Myth for a New Science of Man“, arose from this critical perspective.

My academic degree, which I completed with distinction, motivated me to undertake field experiments outside the confines of university life. Sceptical, yet open-minded and experience-oriented, I turned to various traditions and fields of knowledge that are assigned to the spectrum of the mytho-magical and tend to be ridiculed in society. Despite plenty of misgivings, I wanted to put myself to the acid test to determine whether the critical-positive stance I had taken in my

thesis would prove itself to be appropriate. Against this background, I encountered a course in Physical Radiesthesia according to Reinhard Schneider, which opened the door to a world that became a significant part of my life.

Like every beginner, at the commencement of the workshop I experienced the typical amazement at a dowsing rod actually dipping. Why did this happen in exactly the same place in the room and, strangely enough, to almost all workshop participants? An initial interest was aroused. The technical tenets of deploying precise, tuned resonance lengths in the form of the Lecher antenna probably becalmed my science-biased ambitions. But I was finally drawn in by the prospect of having come across a method whose immediate benefit for healthcare cannot be substituted by today's natural sciences. What a convincing example of experiential knowledge being disregarded by sheer arrogance!

I acquired my basic knowledge of radiesthesia in seminars held by a course instructor who in turn had studied with the founder of Physical Radiesthesia, Reinhard Schneider. After two years of intensive learning and practising, I spent six months accompanying an experienced colleague on his assignments. These always followed the same sequence. First, the supervisor conducted the examination in the presence of the client while I was tasked to wait outside the room. Then it was up to me to repeat the dowsing procedure – an exciting challenge, but the results were confirmed and gave us both great pleasure. This fortified my self-confidence, so that from 1982 I started offering geobiological consultations on my own. Building biology and electrobiological measurements complemented my consultancy work, albeit on a more modest level. I concluded my training as a Building Biology measurement technician in 2000.

Physical radiesthesia is the basis of my dowsing work. Nevertheless, besides a precise setting on the Lecher antenna, I often use the mental method. It is without alternative and the only viable approach when a handle length has not been identified, but in all other cases it supports the reliability and accuracy of the overall results.

It has always been a primary concern of mine to practise Physical Radiesthesia as a soberly functional craft, simply as a practical method to find stressful stimulus factors. With this rather dry, safety-conscious routine invariably following the same procedures, I hoped to contribute to a greater social acceptance of Geobiological Counselling. Approaches that will assign this subject to paranormal perception are far removed from this attitude and, in my opinion, not very conducive. There are representatives of the field who – for intelligible reasons – tend to differ, but this plays into the hands of a tabloid press that relishes in seizing opportunities to reiterate clichés and prejudices. The image of the „sensitive forest-dweller“ who „still possesses this instinctive feeling“ does not represent a typology following which one would expect rational and contemporary counselling competence in a neat, materially oriented era such as ours. The concept of radiesthesia as „extrasensory perception“ is therefore, in my estimation, disadvantageous in terms of its external effect.

Four decades ago, there was no viable alternative to this position. At that time, dowsers had to reckon with legal persecution, with governmental aggression – the psychological flip side of the „mythical fear“ analysed by Horkheimer/Adorno. To all superficial appearances, the world has probably, since then, changed towards an overall attitude of enhanced tolerance and open-mindedness. But there are reasons to view this with scepticism.

When, in the course of an examination, a sudden „vision“ of the given situation, a „mental image“ occurred to me – spontaneously and uninvited – I found it rather disturbing, which is why I would push these impressions resolutely away inwardly. It was not my intention to promote such abilities because I saw in them the hazard of possible suggestibility.

Although serious local stresses are reliably „envisioned“ without external aids by some psychically gifted people – as I am personally aware – I do maintain my doubts that these sensitives will „see“ all the influencing factors that a differentiated radiesthetic analysis will bring to the fore. Consequently, while I do not reject parapsychological approaches per se, I for my part never chose to implement them.

This book is dedicated to the investigation of natural geobiological fields. Accordingly, the experiences and results pertaining to the Building Biology measurement technique according to Maes & Partner, which I have been using since the year 2000, are not covered here.

Technically engendered disturbances and stresses have clearly increased. Despite their importance – this is my impression – the radiesthetically determined natural fields are „slightly ahead“ in terms of relevance in many cases of serious ailments. However, this notion admittedly touches to some extent on speculation. For ultimately, a singularity, the concrete environment of a given individual person, is always at the centre of Geobiological Counselling, a uniqueness that holds surprises of its own in store. It reliably requires an attitude without preconceived expectations in order to be assessed accurately – including the willingness to learn something new in the process.

## **Introduction**

The introductory information on the physical, psychological and spiritual aspects of dowsing will be of help to readers who do not themselves practise radiesthesia. The second section serves as a pause, for the subject at hand does not become accessible without a degree of critical distance from the prevailing materialistic way of thinking; rather, it will become more attainable through an understanding and respect for the spiritual ways of perception. The third part of the introduction sheds light on how the title of the book came about.

### **Body, Soul and Spirit in Radiesthesia**

With the beginning of the dowsing process, the dowser assumes a posture observable in any small child who has learned to stand and walk safely. The rod in his hand, he also stands or walks slightly bent at the knees, with a straight lower back and somewhat leaning forward. The tendons and muscles on the outside of the legs are carrying the body's weight. The inside of the legs and especially the abdomen remain entirely relaxed. In this way, breath passes unhindered from the nose to the deep abdominal region.

We normally unlearn this natural posture in the course of our socialisation after a few years. Then, the body energies no longer flow freely. Instead, we become accustomed to blocking the main conduits of power by pushing through the back and knees and sticking out the chest. The energetic effect of this is comparable to a reduction valve, a withdrawal of one's own strength – just as

unsuitable for dowsing as it is for Tai Chi, the martial arts or Qi Gong.

Before dowsing, I find it pleasantly strengthening and opening to first place the hand on my belly and let it warm up. When the dowsing begins in the posture described above, a certain willingness to sacrifice is required, because one instinctively feels that body and soul are wide open and self-protection is suspended. There is an intensive exchange with the subtle energies of the place at hand, which is all the more stressful the stronger the fields to be investigated are. It is a typical experience in beginners' workshops that the participants are soon completely exhausted after practising the dowsing procedure over a discharging water vein for a longer period of time.

It is more difficult than the physical side of the matter to direct our mental concentration without any distraction to what is being investigated, and at the same time to remain mentally uninfluenced by apprehensions, expectations, anxieties or hopes. The desire to help, compassion for a suffering client, the expectation of a certain result, the worry or fear concerning an undesirable outcome – any inner mental stirring can trigger an initial effective irritation which, as a result of the inherent tension of the dowsing rod, immediately leads to a deflection and thus, possibly, to an erroneous result. Too much relaxation causes the proper point to „pass“ while too much tension provokes an futile reaction. The right degree of internal noninterference, of unconditional neutrality, and, at the same time, the requisite self-confidence, is difficult to learn. It is a long, delicate process that requires a lot of experience.

## **The Spiritual World View**

The results of my radiesthetic research, which I will present on the following pages, tend to unfold best to inner understanding within a worldview in which spirit is conceived as the origin that brings forth concrete manifestation.

The opposing materialist worldview is obtuse when it comes to the subject of life, the soul or spirit and their reverberations or effects within creation. The modern zeitgeist, fixated as it is on objects and profits, lacks the organs of perception for these dimensions. And so those who propagate such materialism lack, figuratively speaking, a fig leaf to cover up this dearth of spiritual and sensual perception. This is not the only reason why influential circles charge „scientific cleaners“ with the task of erasing from the soon-to-be-only remaining encyclopaedia of knowledge – Wikipedia – or defaming as „untrustworthy“ anything that refuses to fit in with the materialist view and threatening to lend substance to a more open intellectual position. In the spirit of these endeavours, it is apparently undesirable to encourage people to develop independent sovereignty and to reject the extremism of radical materialism. The pertinent protagonists successfully present themselves as „critical scientists“ and are given to pass themselves off in public as „sceptics“, although they are diametrically opposed to the philosophical tradition of scepticism. Internationally, they are united under the name „Guerilla Scepticism on Wikipedia“ (GSoW) and, nationally e.g. within the German speaking world, in the „Gesellschaft zur wissenschaftlichen Untersuchung von Parawissenschaften“ (GWUP) („Society for the Scientific Investigation of Parasciences“). In fact, they are – nomen est omen – more of an ideological guerrilla group with the aim of eliminating anything that stands in the way of the digital synchronisation of man and machine and their uniform calculability and controllability (compare, for example, [www.freewiki.eu/de](http://www.freewiki.eu/de)).