

Healing the Heart of the Earth

Restoring the Subtle Levels of Life



Marko Pogačnik

author of Nature Spirits & Elemental Beings

Healing the Heart of the Earth

Marko Pogačnik, born in 1944 in Kranj, Slovenia, studied sculpting and acquired an international reputation in conceptual and land art. He has developed this further into 'earth lithopuncture', which aims at healing disturbed landscapes and power points. He leads seminars in earth healing in several countries and provides advice on landscape matters for communities and businesses. Marko Pogačnik is a lecturer at the Hagia Chora School for Geomancy, which was founded in 1995.

Healing the Heart of the Earth is the second of Marko's book published by Findhorn Press. We also recommend that you read *Nature Spirits & Elemental Beings*, *Earth Changes & Human Destiny*, *Christ Power & the Earth Goddess*, *The Daughter of Gaia* and *Touching the Breath of Gaia*.

Also by the author

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Earth Changes, Human Destiny
Christ Power and the Earth Goddess
The Daughter of Gaia
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*Healing the Heart
of the Earth*

Marko Pogačnik



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Introduction

We certainly owe it to the global ecological movement that people everywhere have begun to realise the destructive consequences of our civilisation's uncontrolled development. It is now time to go one step further and direct public awareness to the destructive processes that, almost unnoticed, endanger the invisible *subtle* systems of nature, the landscape and life on earth. What actually happens to the earth when one of its heart chakras is ruthlessly blocked by a building that has been erected without sensitivity (Cologne Cathedral, for example), when a wall with a 'no-man's-land' cuts an integral landscape in two (the Berlin Wall, which still stands despite having been physically dismantled), when massive constructions of steel and concrete slice through the sensitive energy lines of the earth (road networks), when battles fought in past wars continue to 'rage' as a memory in the subtle tissue of a landscape? All this leads to blockages and imbalances in the subtle organs and energy systems of the earth which culminate in a life-endangering malfunction. In Part Two I shall illustrate this kind of problem with numerous examples based on the experience I have gained in earth-healing projects throughout Europe.

Our growing sensitivity to the ever-increasing amount of damage to natural and urban landscapes would be expended in constant lament if we did not take a third, practical step: one that requires the human being as the root of all these difficulties to undergo an all-encompassing inner transformation. It is imperative to turn an age-old hostility towards nature, in which we regard it – albeit partly unconsciously – as an object for human exploitation, into a loving relationship with our planet. Therefore the title of Part Three is in itself a prescription: 'Personal Transformation is Essential for Earth Healing'. This process of transformation

in every human being needs to have started before turning to earth healing makes sense. The subsequent parts give an insight into the various possibilities for diagnosis and methods of earth healing which have proven successful in my individual or group practical work. For the spiritual and energetic purification and revitalisation of the subtle systems of a place or a natural or urban landscape, it is possible to use the healing vibrations of sound, colour, dance and guided imagery, amongst other techniques, as well as the art of lithopuncture.

In the final part of the book, I address the question of how each and every one of us can contribute towards earth healing in our own personal space and surroundings. Those who wish to turn lovingly inwards and also outwards to the living world round about will find an abundance of inspiration here.

I have written this book in a way that allows you to read it simply as a stimulus to your own awareness. I explore the subject matter further in my book *Schule der Geomantie* which at the time of writing exists only in a German edition.

Like *Schule der Geomantie* and another previous work, *Nature Spirits & Elemental Beings*, this book has been written in close cooperation with two of my daughters, both of whom communicate with angelic beings. Although they are fully engaged in their own tasks – Ana Pogacnik as a student at Ljubljana University and Ajra Miška as a homoeopath – one of them always finds time to take part in my own earth-healing projects. Their participation introduces very valuable information stemming from the spiritual realm. They have given me permission to use it freely and I express my gratitude to them both for their cooperation.

Hanna Moog, the editor of my manuscripts – written originally in German – is also part of the ‘book-team’. She has knowledgeable and lovingly accompanied my work for eight years now and thus has helped me to articulate con-

cisely my experiences, which take place on more than one level.

Special thanks are due to my numerous co-workers in earth-healing projects throughout the whole of Europe, who have altruistically helped to put the idea of earth healing into practice. Undeterred by pouring rain or stifling heat, they have contributed their creative energies for the benefit of the places that called them. Some of us have worked together only once, with hardly time to introduce ourselves to each other by name, whereas others have taken part in many projects. This book is dedicated to all of them.

From spring 1993 to June 1996 we worked under the overlighting direction of Devos, the Angel of Earth Healing, in the following places and landscapes: Derry, Donegal, Forres, Morayshire, North Frisia, Flensburg, Eckernförde, Kiel, Wendland, Hitzacker, Wustrow, Salzwedel, Hamburg, Berlin, Cologne, Wiesbaden, Lake Constance, Kreuzlingen, Meersburg, the Swiss Seeland, Bern, Salzburg, Dürnhoff near Zwettl, Innsbruck, Grossglockner, Gailtal, Villach, Graz, Zagreb, Rijeka, Cortona and many places in Slovenia.

The earth is our concern, the earth that gives life to us all.

Marko Pogacnik
Written on a train journey between
Nova Gorica and Cologne,
24th June, 1996

Part One

What is Earth Healing?

In order to answer the question ‘What is earth healing?’, I first have to clarify what, as I see it, it is *not*. It is not a repair kit for the landscape, nature and the earth. The urge to heal everything originates from our superficial modern human consciousness, which expects problems to be fixed medically the moment illness sets in. All too readily sickness is deprecated as a burden, as an attack against our well-being that needs to be fought by external means. This attitude is based on a dualistic thought pattern, according to which the seemingly innocent human being who has, so to speak, been created only for health, is under attack from sinister agents of disease.

From a holistic point of view illness is part of the quality of life, just as is health. Each mirrors a different condition of life – the former being of a disturbing nature, the latter of a harmonious one. For example, if I live a lifestyle which stifles my psyche or my physical being, it is to be expected that this will make me ill. I would not interpret the loss of my health as a nuisance or even a punishment, but rather as a warning signal and – as a next step – an impetus to look for the causes of my difficulties. This is how I enter a path of healing from the inside out. Being ill or healthy – these are two faces of the same path of life that challenge us to master the different and oftentimes contrary aspects of our being and doing, by learning to connect the two.

This idea of constructive and destructive processes being equal in value can in a similar way be applied to the earth and her nature realms, although her characteristics are somewhat different. These processes take place in a dance of becoming and dying in a time-based universe. The cycle starts in the virginal phase of sprouting and blossoming, continues through the creative phase of fertility and abundance, and finally enters the transformational phase where all living things are led through stages of withering and the renewal of life. The painful processes of dissolution and transformation are also part of the cycle of life; indeed, they

are a necessary prerequisite for life to be able to progress in a holistic manner.

When we walk through the landscape noticing dying trees or plants that are affected by fungi-induced illnesses, we should not, therefore, immediately raise the alarm or call for an earth healer. Instead, it would be reasonable to go into our stillness, to distance ourselves from this phenomenon which stirs our emotions, and to meditate on the network of causes involved. In doing this we have to keep in mind two seemingly opposite aspects which do, however, complement each other if we look at earth healing from a holistic point of view.

First: If delicate species of trees are dying because of toxins in the soil, pollution of the atmosphere and the increasing density of microwave fields, or if overbred plants grown in artificial conditions are under massive attack from fungi, this means that nature is obviously using the powers of death and transformation to rid itself of these kinds of plants as quickly as possible, in order to clear the way for species that can guarantee the long-term revitalisation of the landscape. Nature then produces so-called pioneer plants that are strong enough to overcome the disturbed conditions and prevent the extinction of life. Therefore we are not dealing here with processes that need human intervention but with the earth's self-healing mechanism. In this case we are called upon to trust the wisdom and experience of the earth's vital systems and to support them, even and especially when these are modes of transformation that unsettle us.

On the other hand, there is another approach which emphasises human responsibility for the destruction of the earth. As a civilisation we are today responsible for the fact that the forces of death spread their wings over our planet. This is due to our anthropocentric¹ attitude towards other creatures, the often violent nature of our technology and our

1. Human-centred

ignorance regarding the subtle dimensions of reality. In order to instigate earth-healing processes we are, therefore, required to make a fundamental shift from our narrow outlook on life, which means we have to think and act holistically. As a culture and as individuals we are especially called upon to become acquainted with the invisible realms of the earth, nature and the landscape and to investigate their reverberations on the visible plane.

Only in this way can the largely unconscious repression of the vital-energetic, emotional and spiritual-soul dimensions² of the earth systems be alleviated step by step. According to my inner experience, this kind of repression causes the worst destruction to the earth's organism, as it feeds on the invisible foundations of life. That is why I consider that working with one's own personal processes of clarification and transformation, which lead to a greater conscious awareness, is the most important contribution towards earth healing in a global sense. This is even more relevant when linked with attempts to change public awareness. I do not see any value in earth-healing activity that is done surreptitiously without giving public awareness a chance to participate. Some success might come of it, but it comes nowhere near its real potential, as nothing has been done to change the attitude of the general public, and therefore the global destructive pressure is not defused one jot.

We are dealing here with an ethical and moral prerequisite for earth-healing work, which I myself had not grasped at the end of the '70s when I started out in earth healing. In those days I still used a pendulum as a radiaesthetic tool³ to look, in various places that I felt were important, for distorted, disturbed or – as I used to call it then – obscured

2. For a definition of these dimensions see the introduction to the next section.

3. Radiesthesia is the capacity to sense energy radiation. From *radiare*, (Latin) to radiate, and *aisthesis*, (Greek) perception.

energy lines. Whenever I found such a line I would forge a one-metre-long needle of reinforcing steel, look for a suitable spot and hammer it into the ground with a giant hammer until it disappeared without a trace. By doing this I was following the theory of acupuncture in which needles are inserted into the human body. When acupuncture is applied to humans, the needles are placed along the body's energy meridians in order to stimulate its healing processes. I thought I could treat the energy meridians of the earth, where human abuse has disturbed its organism, in a similar way. But in dealing with the landscape we are talking about a far larger scale than the human body, and so those tiny acupuncture needles became real steel bars which I forged in an artistic fashion.

There was yet another difference between what I was doing and traditional acupuncture. Usually, when I had to plant the needles in the ground, I had no idea to whom that piece of land belonged, and therefore I had to act in secret. Nobody was to see that I was hammering a steel needle into the ground or know where it was. For a start, I could not be bothered to ask for the owner's permission and secondly I did not then understand how important it is that earth healing be a public affair. The most dangerous action of this kind I undertook in the summer of 1979 on the south side of the Yugoslav Palace of Parliament in Beograd. During a stay in the capital I had discovered that an 'obscured line' was running right through the parliament building. So, in order to protect our parliament from potentially bad influences, I went home and forged a strong iron needle. I then drove with a friend whom I trusted to Beograd, directly to the spot at the side of the building. We jumped out of the car like a couple of terrorists and ran to the chosen spot, one of us holding the iron bar upright, the other quickly hammering it into the ground. Before any startled police or passers-by realised what was going on, the needle had disappeared into the soil and we were off.

In the final analysis I had to pay with a lot of pain for my 'earth-healing terrorism'. On that same covert path I had travelled, I was confronted by the very forces I had arrogantly battled against – the so-called dark forces – which were attracted by my activities. I shall expound on the role of antagonistic forces in more detail in Part Six; here I only want to relate the psychological torture I underwent. I heard confusing voices, was unexpectedly driven into states of anxiety and suffered countless sleepless nights. The danger mounted until I realised that through acting wilfully against the so-called evil I had attracted these very forces to me and encouraged their activity. Ashamed, I finally withdrew from this misguided earth-healing project but did not get rid of the spirits I had invoked. For several months the hostile forces thus drawn towards me kept crashing into my inner stillness like waves.

I only found the solution to the problem some years later, when I discovered the possibility of combining earth healing with art, thus tying it into social processes of awareness as an activity accessible to the public. This is how the technique of 'lithopuncture'⁴ came into being, a method that is still based on the principle of earth acupuncture but does not bypass the deciding element of consciousness in the process of healing the earth.

The 'acupuncture needles' forged from iron that I had been using I now replaced by standing stones that are very visible in the countryside and cannot be ignored. As needles of stone they stimulate or balance the energy currents with which they resonate. At the same time they direct the attention of the onlooker to the process of earth healing. They make visible what is happening in the invisible realm and in this way it becomes accessible to the consciousness. This in turn integrates processes of awareness which is a necessary requirement for earth healing to take place.

4. From *lithos*, (Greek) stone, and *pungere* (Latin), to pierce.

In summary I would like to state that earth healing is only possible by adhering to the following principles:

1. The principle of cycles in the earth and nature realm should be respected. In this way, the dark phase of decline and transformation is regarded as equal in value to the light phase of becoming and blossoming. Under no circumstance should we ever try to 'heal' the seemingly 'diseased state' of a phase of transformation. Whoever wants to heal has to discriminate between that which needs to be healed and that which shuns the need for healing – even if this feels upsetting. Before anything else, healers should evaluate whether, by interfering with a phenomenon that seems to be crying out for earth healing, they are actually violating the integrity of a life cycle.

2. If active steps towards earth healing are taken, we must not omit to alert the public or the person in charge of the place in question. Mending a split in consciousness, transforming thought patterns hostile to the earth and acknowledging the divine nature of the earth's systems are vital pre-conditions for any earth healing. If we neglect this basic level then the results of healing, as impressive as they may seem, amount only to a tinkering with symptoms which does not touch the *causes* of the destruction of earth, nature and landscape.

3. Clarity about our own motivation. What moves us to dedicate ourselves to healing a place? Is, perhaps, the strong upsurge in interest in earth healing also an unconscious expression of fear about the earth's power to react by means of natural catastrophes to human disregard of her balance? Or worse, does the urge to heal the earth mask a continuing determination to dominate the earth and her nature realms? Traditionally this dominance has taken place through the power of human intelligence; therefore today this superior attitude towards the earth could find expression through a

misguided 'intention to heal' that continues to debase the earth by regarding it as an object.

These are by no means just rhetorical questions. They represent milestones on my own path towards clarifying my motivation. These are the questions that arise again and again when people tell me about all the 'far-out, wonderful' things they have achieved in earth healing. Externally I listen to the stories; internally the questions come up, especially as to whether these people fight and 'heal' in the 'objective' world of earth systems the very stuff from which they recoil in the subjective world of their own psyche, avoiding working with their own psychological problems and healing themselves. It is far easier to perceive the alienation and destruction of the rhythms of life outside ourselves, in our environment, than to admit that our own spiritual-soul Self is a stranger or that we are living in a state of inner chaos.

I see three possible ways of avoiding false intentions and ensuring the positive effect of an act of earth healing:

First of all, I encourage continual checking-in on one's own conscience regarding the questions mentioned above. In my experience, the most sincere moral and ethical efforts towards discovering the truth can fail if the questioner is not persistently working on him/herself by means of personal discipline and meditation. Only a daily clarification of one's own spiritual-soul state can provide the certainty that one is not being fooled by underlying impulses from the unconscious.

As a second criterion I would call for an agreement with the local nature intelligences. Before interfering with the tissue of a place in order to give earth healing, we should ask the consciousness of the place: Do you wish me to intervene? Is it allowed? Is it time to do so? The whole of nature is imbued with consciousness. Elemental beings, living cells of consciousness, inhabit every level of terrestrial creation in order to watch over the harmony of all life processes.⁵ No

matter whether we are dealing with a tree, a hill or a landscape, it is always possible to reach the relevant being on an inner level to obtain feedback.

Thirdly, I would like to point out the role of teachers or masters from the spiritual world. I know this is a difficult subject these days. Too many powerful personalities are competing for the honour of being a master or posing as one. There are rumours of fraud, and more than a little clear evidence of such. There is also the argument that in our day and age it is important to achieve inner independence. We talk about freedom of thought. All of this explains the widespread dislike of the notion 'spiritual teacher'.

I experienced early on the nonsense around so-called gurus and ascended masters. I have therefore tried to keep the newly developed areas of earth healing and geomancy free of that kind of shadow, although it made total sense to me that humankind could not unfold spiritually without the existence of individuals who are so far advanced that they inspire and enhance its development. I shall discuss this further in the third part of the book.

Finally, in earth healing we have to take into consideration the fact that the earth is such a complex organism that the consequences of interfering with her life systems are almost impossible for a single human consciousness to assess. Therefore I see it as fortunate that humans are able to connect intuitively or telepathically with individuals or entities who look at the earth from a perspective beyond time and space, and who can guide an earth-healing procedure from that wider viewpoint. In this way undesirable damage can be avoided.

There are a number of pitfalls, though. We have to learn to discriminate between true and false sources. It is also important to learn to protect those who channel information from a spiritual source, so that the guidance cannot be dis-

5. See my book *Nature Spirits & Elemental Beings*

torted by disruptive forces. On the other hand, it is essential for the truthfulness of the information that our own creativity is well balanced against the input of spiritual guidance. If our own contribution is proportionally too low, the danger of being misled by the guidance increases the more we yield to it. The excuse that earth healing is a task of a higher order that takes supremacy over our own personal development is not helpful here. The individual's balanced development based on inner independence always comes first in the evolution of humanity. Therefore the antagonistic forces are *allowed* to intervene in the case of people 'losing' themselves to spiritual guidance, and allowed to guide them – often imperceptibly – in the wrong direction. Ultimately this has nothing to do with bad intentions; it is a painful, albeit effective, way to learn through difficult experiences.

I myself have the good fortune that two of my daughters, Ajra Miška and Ana Pogacnik, communicate with the angel realm. When faced with earth-healing tasks I cannot handle alone, we form a team. The third participant in Ajra's case is Angel Master Christopher Tragus, and with Ana it is the Angel of Earth Healing called Devos. My task in this is to scrutinise the problem from all angles and, drawing on my own experience, to put precise questions to the angel master 'in charge'. One of my daughters then acts as a mediator and, thanks to her abilities, flawlessly transmits the messages from one dimension into another. My responsibility comes into play again in the process of transferring the information received to the actual earth-healing work on the ground.

Part Two

*Realms and Levels of
Earth Healing*

In my book *Schule der Geomantie* I developed a model which represents the visible as well as the invisible realms of earth, nature and the landscape as they relate to each other. The model shows the universe subdivided into three phases, each having its own space for unfoldment and with human beings either living simultaneously in all three space-phases or alternating between them. The three phases are:

1. The *phase of wholeness* in which the entire universe remains in its divine order from eternity to eternity beyond the limitations of space and time. The space corresponding with this phase of existence I call the *original space of eternity*.

2. The *creative phase* of the universe provides a *multi-dimensional space* where all kinds of evolutionary impulses can experience their development and creativity.

3. In the *phase of transformation* separate spaces of existence are created to generate processes of transformation that enable living beings to leave behind an outmoded level of development and attain a more perfect one. Humankind is at the present moment in such a phase, characterised by the physical-objective nature of *materialised space*.

In the area of the *original space of eternity* there is no need for earth healing. At this level the universe is both holy and whole. In general it is a level unaffected by dualities, 'whole-divided', 'healthy-ill', 'harmonious-disturbed', and therefore works as an inexhaustible source of healing for the earth as well.

The real problems which humans incessantly create on the planet become apparent in the area of materialised space, be it the destruction of ecosystems, the extinction of species, climatic disturbances, soil pollution or similar unintentional consequences of the development of modern civilisation. Ecologically-minded movements and organisations and

individuals committed to nature preservation are trying, with greater or lesser degrees of success, to counteract such harmful developments. The term 'earth healing' would not be appropriate to describe efforts of this kind – although they are undoubtedly important for the survival of the earth's systems – and it is not used in this context either. To heal something means not only to protect what exists but actively and creatively to look for and deal with the causes of the destruction of earth's life systems.

However, these causes are not to be found on the level of the materialised world, but in those higher, subtle regions of multidimensional space. The multidimensionality of the invisible world rests on the archetypal blueprint of the four elements. Each element lends its own characteristic to one of the four invisible dimensions.

1. In my model the *structuring dimension* corresponds with the *earth element*. It is an area of subtle matter which, symbolically speaking, lies directly behind the materialised forms of the world of matter and – by lending it structure – is in charge of its characteristic forms as well as their animation. Etheric or life force currents (Chinese: Chi or Qi), energy fields and energy lines in the landscape belong in this category. The balancing of female and male forces (see also the following example of the 'dammed lake') belongs in this structuring dimension as well, which is also called 'the physical plane'.

2. The *vital-energetic dimension* corresponds to the *fire element*, whose function is to maintain the systems that generate and carry life force in a given countryside. We are dealing here with power centres, respiratory systems, yin and yang sources, energy lines, earth chakras and other vital-energetic organs of the earth. Most of the following examples illustrate some kind of disturbance within the vital-energetic dimension, because being the source of the life force it is

essential for the vital quality of space. Traditionally this realm of multidimensional space is also called the 'etheric plane'.

3. The *dimension of the archetypal image* corresponds to the *water element*. It contains the archetypal images or cosmograms that direct the life processes in the landscape. This is the consciousness of the earth and nature, where the elemental beings – as cells of intelligence of the landscape – play a vital part as well. Traditionally this dimension is also called 'the astral plane'. The last four of the following examples relate to the dimension of the archetypal image.

4. The *spiritual-soul dimension* of multidimensional space corresponds to the *air element*, which represents the presence of divine energies in the landscape. This is the spiritual plane of the earth which is usually revealed by the structure of landscape temples. This kind of space realm I mention in only one of the following examples, in the context of the urban landscape of Cologne, because it lies more or less beyond the practical areas of earth healing. The reason for this is that this level cannot be damaged directly. It is rather that the spiritual-soul energies withdraw from a disturbed place and return only when the place has been restored on the first three levels described above.

The following examples are not primarily meant to illustrate the order just described, but rather to give the reader a feeling for just how far-reaching and complex, in my experience, ecological problems are on the subtle levels.

Figure 1:

The concept of a universe of three phases

I The original space of infinity – the world of spirit

II Multidimensional space:

<i>Element</i>	<i>Dimension of space</i>	<i>Corresponding level</i>	<i>Characteristics</i>	<i>Appearance in landscape</i>
Air	Spiritual-soul	Mind level (mental plane)	Divine order	Landscape temples
Water	Archetypal image	Emotional level (astral plane)	Processes of consciousness	Focal points of elemental beings
Fire	Vital-energetic	Energy level (etheric plane)	Vital energy systems	Geomantic systems
Earth	Structuring	Form level	Structures of manifestation	Radioesthetic phenomena

III Manifested space – The world of matter

1. Jesenice: the blocking of a star-shaped energy centre

One of the first tasks performed in cooperation with Devos, the Angel of Earth Healing, was to restore the balance at Jesenice's energy centre. You get to this border town by driving through one of the two *Karawanken* tunnels from Carinthia to Slovenia. What immediately catches the eye are the enormous iron-and-steel works squeezed into the narrow Save valley. Right beside them there is a residential area that has been turned grey by smog. It makes you wonder how an industry that has such a deleterious impact could have been established in – of all places – a magnificent alpine valley like this.

From the geomantic standpoint the most severe problem lies in the fact that the town has expanded in only one direction, to the east, turning its back on its vital-energetic centre. Such a centre, however, represents the main source of vital energy for the surrounding landscape. This power usually streams out from the depths of the earth, flowing towards its surface in the form of a rising spiral. There it meets a beam of cosmic energy which, like a luminous axis, vertically connects the source in the earth with cosmic space. Where these two energies connect on the surface of the earth, a kind of fusion takes place between them. This fusion emanates a strong vital energy which spreads spherically into the surrounding space, nurturing its vital tissue. That same spot is also the exit point for broad lines of energy that radiate out into the countryside, connecting their source-point with other places of a related quality. I call energy lines of this kind *interconnecting ley lines*; their central points of emergence I call *star-shaped centres*.

The star-shaped centre for the landscape in which the industrial town of Jesenice has grown up lies near the little Jesenica river, which lends its name to this town that was only founded in the 1920s. So it was certainly given the right

name. There is also, at the location of the star-shaped centre, an octagonal baroque chapel consecrated to Saint Barbara. It reflects the symmetry of the power centre in a harmonious way. The difficulty lies in the town's having expanded away from the centre along the Save river. Instead of the star-shaped centre being in the middle, at the focal point, from where it could imbue the city with energy, it is now radiating at its outskirts, incapable of fully performing its function. This has created an energetic imbalance which in turn has resulted in a blockage of the power centre so that only a small amount of its potential radiating energy can flow into the tissue of the town.

The Angel of Earth Healing pointed out to us that in such a case, where the star-shaped centre of a town is blocked, individual districts of the town, left to their own devices, tend to group around their own local centres. This results in a splitting up of the whole as far as the energy of the place is concerned, which leads to a further weakening of the town's organism. The example of Jesenice, he said, showed clearly how industry has taken advantage of the repeated weakening of the city's energy field by expanding out of all proportion.

At the same time, though, Devos pointed out a way to remedy this. He brought to our attention a substitute power centre which, as a kind of last resort, had begun to take shape in a small park in the middle of town. This place resonates with the star-shaped power centre that has been pushed to the city's edge. The Angel of Earth Healing suggested that we strengthen it in its function as a substitute centre by linking it energetically with the original centre. The vital-energetic tissue of the town could be focused around the substitute centre at a later date and in that way find its balance.

To enable us to perform an appropriate earth-healing project in Jesenice we set our hopes on a society that had been founded some years previously with the purpose of investigating cutting-edge areas of science. In February 1993 the

society invited me to present my insights into the problems of the town which in the meantime had been plunged into a dangerous economic crisis. My suggestion that we should work towards the unfolding of the substitute power centre and thus stimulate a centring process for the city was greeted with enthusiasm and so were all the other suggestions aimed at urban healing relating to further problems in the urban landscape which I have not mentioned here.

Exactly a year later we met with approximately forty citizens of Jesenice for an earth-healing seminar conceived by Devos, which I led. First, by means of singing, we cleansed the future substitute centre at the relevant spot in the little park. (See also Part Five – Methods of Earth Healing.) Then we walked to the original power point at the Jesenica river in order to build an energy bridge from there to the substitute centre and to connect the two with a stronger bond, so that in the future they would be able to work together in synchronicity. To achieve this we used a colour technique:

The group stood with eyes closed at the location of the original star-shaped centre in the middle of the chapel of Saint Barbara and visualised first a yellow arc forming a bridge towards the substitute centre. After a while the image was changed. Now we visualised a bridge of blue light that spanned in the opposite direction from the substitute centre towards the chapel. We then imagined the two colours merging into one, which gave rise to a green bridge intended to give energetic support to the connection between the two centres. The colour green was chosen because, according to Devos, this is the colour characteristic of the star-shaped centre of Jesenice.

To anchor the new centre more firmly in the so-called ‘Park of Remembrance’ – a former cemetery – and to get it to radiate energy, I also suggested that I should create a lithopuncture stone for the spot. It took the citizens’ group a lot of effort before the town council decided by a large majority of votes to allow three lithopuncture stones to be erected

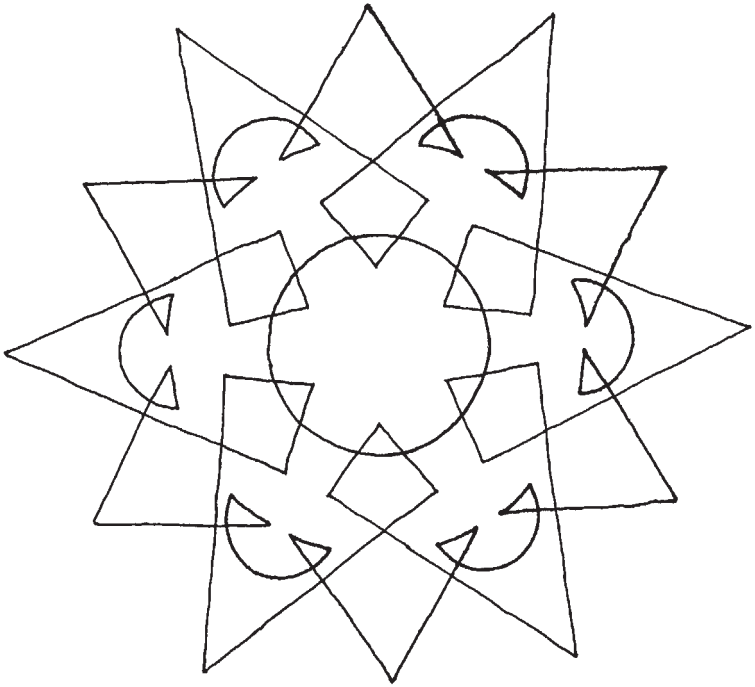


Figure 2

The cosmogram for the lithopuncture stone placed on the star-shaped substitute centre of Jesenice, Slovenia, in 1995.

within the urban area. The megalith that stands on the substitute centre was the first one to be ceremonially inaugurated on 28th July 1995 with speeches and a brass band playing.

2. Villach, Bern, Berlin: further problems of star-shaped centres

The star-shaped centre that acts as a focus for the urban landscape of Villach in Carinthia was affected by a totally different kind of blockage. It is situated at the edge of the old city, not far from the castle. More precisely, this is where it used to be. When railway lines were laid at the end of the 19th century, this very area that anchored the source of energy was built upon in an attempt to bypass the city centre. A lot of earth was dug out right at the sensitive spot where the earth spiral touches the surface. In addition, the railway lines that are embedded in the soil are crossed by two roads over concrete bridges.

If I had had to rely solely on my perceptive faculties I would not have found the star-shaped centre of Villach in the first place. Even after the Angel of Earth Healing had told us its original position with the help of a street map I wandered about the place for a long time without discovering even a tiny trace of it. Finally, with my inner vision, I managed to see a thread of energy coming down from the sky which, as it touched the surface of the earth, almost paled into nothingness. Of the corresponding opposite pole of the terrestrial source I could neither sense nor see anything at all. The entire area conveyed a feeling of being in a dark state of shock.

In many cases it is possible to shift quite ample amounts of soil without noticeable harm to the vital-energetic tissue of the area. But when, as was the case here, we are dealing with places that anchor vital-energetic centres or

energy lines, this becomes a real cause for concern. The geological layers at that spot serve as a bridge to transmit the vibrations from the etheric plane onto the materialised plane of existence. If one takes away these layers or turns them upside down, the resonance bridge between the two dimensions is likely to be lost and with it the life-giving influence on the physical plane of the particular energy source.

In the summer of 1994 the cultural department of the city of Villach commissioned me to develop a lithopuncture project for the entire urban landscape. Within the context of this it was also my task to find a way of revitalising the suppressed star-shaped centre. First I searched for a place at the edge of the area dug out for the railway where I could feel a resonance with the energy source that had been blocked in the depths of the earth. This was the place to re-anchor the centre. A group of interested citizens came together to create the necessary conditions for this to happen. By means of a complex ritual which included the three techniques of singing, colour visualisation and dance, we succeeded in cleansing the chosen spot and connecting it with the subterranean source. Some participants later reported perceptions that confirmed that the source had been brought back on-stream. I myself could see the spiral that rose from the earth and now began to pour out across the earth's surface from that point.

For the second stage of revitalising the star-shaped centre, Alexander Kandut, a Viennese sculptor, created a lithopuncture stone for the place. Eight Austrian artists participated in the lithopuncture project at Villach, with each of them making a stone pillar – one for each of the twelve acupuncture points chosen for treatment; the remaining four stone needles I produced together with my wife Marika.⁶

With the help of a crane, the stone was erected on 26th

6. The cultural department of the city of Villach has published a leaflet on the Lithopuncture Project Villach 1995.

May 1995 at the newly prepared site of the star-shaped centre and was energetically aligned by my moving and turning it slightly into the exact position. While this was going on I was able watch internally what was happening in the invisible realm. In the middle of the spiral that rises up to the earth's surface at that point where now the stone was standing, its energy shot straight up through the stone pillar. The energy connection with the cosmos was thus revitalised at the same time, this being another characteristic of a star-shaped centre along with its function of allowing a terrestrial spiral to emerge from its source.

A month later, when I went to check the lithopuncture stones one by one and observe their effects with my inner vision, I noticed that the two existing elements at the star-shaped centre had become more pronounced. In addition, a wreath of beams of crystal clear light had appeared that spread out horizontally in all directions. The centre had already resumed its essential function of providing the locality with radiant vital energy.

I would like to take as another example the star-shaped centre belonging to the urban landscape of Bern in Switzerland which had a similar problem. Here, too, the star-shaped centre is situated at the edge of the old town above a steep slope descending to the Aare river which flows in a big loop around the promontory on which the old town sits. A wide railway bridge has been built across the river, leaning into the slope. One of its heavy concrete stanchions penetrates into the location of the power centre. This subtle kind of destruction – which was probably done unwittingly – became apparent when an alternative youth culture centre sprang up in a former riding school on the other side of the bridge. The building was covered with provocative graffiti and was used in a way that constantly irritated the citizens without their realising the true cause of their distress.

When I visited the place in February 1994 the star-shaped centre was in such a miserable state that it took me quite a

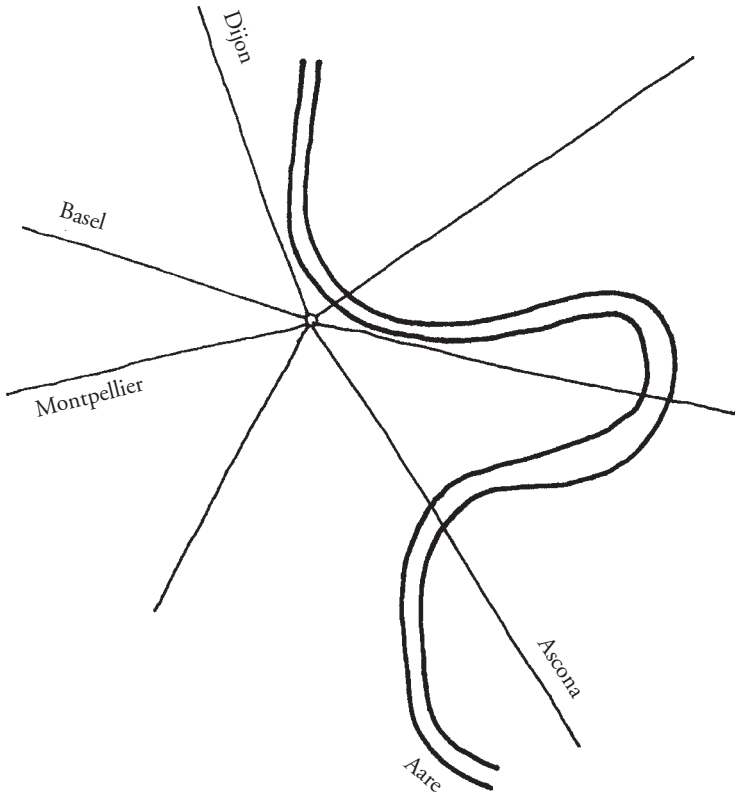


Figure 3

The position of the star-shaped centre of Bern relative to the loop in the river Aare where the old city centre is situated. Some of the connecting leylines emanating from the centre travel in the directions shown.

while even to make out its position. It looked like a black spider that had spread its web well out into the space but in order to take strength away rather than provide it. In its twisted and tensed-up state the centre felt like a contracted sucker. The Angel of Earth Healing commented that the centre's painful contortions caused the town as a whole to stumble about, vibrationally speaking, as if it were in a fog, and that on an energy level it was asleep.

As to its meaning, one could liken the star-shaped centre to the human solar plexus chakra. On the vital-energetic plane the chakra represents the source of vital energy for the human organism and incorporates the power of the sun. In this respect it is indeed astonishing to see how a city can provide itself with the necessary energies by means of its own civilisatory structure and in a moment bulldoze with its technology the subtle sources offered by nature. One wonders where on earth this will lead, if we want to carry on living on this planet without perceiving her most subtle dimensions and integrating them into our being.

In the autumn of the same year I met with a group of citizens with the intention of at least freeing the centre, by means of an earth-healing action conceived by Devos, from the negative state into which it had fallen. There we encountered another problem: a car park had been built underneath and in front of the railway bridge, which meant that cars were continually parked on top of the sunken chakra. In order to reach the point at all I had to look for a substitute acupuncture point on the nearby *Paul-Klee-Platz* from which we could influence the star-shaped centre itself.

Whilst working at cleansing and revitalising the centre through song, colour visualisation and dance, we kept in our awareness that we were doing it on this spot on behalf of the place occupied by cars. When the process – which took two to three hours – was completed we went to the centre proper, some sixty metres away, to see how it was getting on. Many of the group were amazed that they could actually sense how

much more positive the centre had become. A vibration like a gentle breeze wafted towards us from the spot. Before leaving the country a few days later, I went to check the place one more time. I was able to register the positive vibration of the star-shaped centre over a circular area of 24 paces in diameter.

This is as far as we have been able to shift things on a purely energetic level. A further decisive step towards revitalisation of the star-shaped centre would be possible if the Bern city administration were to agree, for the sake of protecting the place, to stop using it as a car park. The centre could be brought back to breathing fully again by creating horticultural or artistic features on the spot, combined with further energetic-spiritual measures. Until such time as public awareness might protect the spot, the new energy of the centre could be kept alive through individuals incorporating it into their personal meditations and giving it support in this way. Another option would be for them to gather regularly at the place as a group and sing harmonious sounds with a clear intention. In fact, as far as I know, this is happening.

The story of the star-shaped centre in Berlin is even more fascinating. It is situated behind the presbytery of the *Marienkirche* (St Mary's Church) on the *Alexanderplatz*, right in the old centre of Berlin. Its position relative to the structure of the city is optimal, quite different from the actual state of the centre itself. According to Devos, the centre has been totally blocked for quite a time now so that three sub-centres have taken on its role. Two of these have stopped functioning, while the one situated in the Monbijou Park is still working. This fragmentation of the centre, so the Angel of Earth Healing says, has resulted in the dissipation of the city's organism, so that the energy structure of the place has been totally torn apart. Devos names two main causes for the destruction of the star-shaped centre: on the one hand,

disastrous urban developments, and, on the other, a mass slaughter of innocent people at the location of the centre.

I have found in many places throughout Europe that the killing of innocent people is one of the worst causes of devastation on the energetic and spiritual levels. It is easier to understand the far-reaching consequences of such bloodshed when you realise that the divine human identity is anchored in the heart and blood circulation systems. Murder is an act of aggression against the sacred core of the human being and therefore of the earth as well. Such actions brutally desecrate a place, which leads to its distortion and implosion within its own structure. The earth and therefore every part of her landscape organism is imbued not only with vital power but also with consciousness. In other words: the etheric plane of each place is complemented by an emotional dimension (astral plane). It forms the consciousness of the place and is very sensitive to attacks that involve emotional and mental stress. In such cases, the shock on the astral plane inevitably reverberates on the etheric plane below it and thus puts pressure on or, worse, paralyzes its life-giving function. When looking around the *Marienkirche* for the cause of the star-shaped centre's destruction, I passed through the memory layers of the place. As I did so, I saw a mass slaughter taking place. I guessed that it must have happened in the late Middle Ages. Amongst the victims I noticed a tall male figure with white hair who seemed very holy. He kept dragging himself up from the bloodbath over and over again, until at last he too was slaughtered. Later someone told me that in fact during that period of history a group of sixty Jews had been accused of theft from the church and had been murdered at that spot, although later it had been proved a case of intentional false accusation.

Among the causes of the power centre's destruction by city planning, the giant television tower erected very close to this delicate spot by the communist regime of the former

GDR plays a main role. Strangely the concrete colossus seems to imitate the characteristic form of the star-shaped centre—its claw-like concrete supports stretch over the entire area in a star shape. They are anchored beneath the ground, in fact, and this makes them even more disturbing as far as the earth energies are concerned. The vertical upsweep of the high-rise tower appears to be in direct competition to the vertical axis of the invisible centre. The latter's green-coloured light axis represents the core around which, according to my inner intuition, the Goddess of the urban landscape is focused, usually called the *genius loci*. It feels as if, when the communist heart of Berlin was being planned, a psychic had been consulted who had informed the leaders of the hidden function of the star-shaped centre and its light axis. They then tried to disturb the true centre as much as possible while also attempting to incorporate its elements into the design of the tower and the locality. My intuition told me that the communist builders of the tower wanted in this way to create a false centre for the country they ruled, one dedicated to exerting power.

Unlike the other star-shaped centres I have described, the vital energy of the Berlin centre does not surface in a spiral, but is concentrated in a blue sphere of power that hovers beneath the surface and finally streams out towards it. In September 1995 I worked on cleansing and revitalising the centre as part of my contribution to the summer programme of the 'Society to Promote the Foundation of a Peace University in Berlin'. Again I had to rely on group work and techniques such as song, dance, guided imagery and visualisation, which I shall describe more fully in Part Five.

The group endeavoured to cleanse the place and to lift the most important aspect of the energy source, the ball of light, into its rightful position just below the earth's surface. Due to the destruction, it had sunk fathoms deep into the earth. Last of all we danced a pattern by means of which we addressed the vibration of the core of the energy source, in

order to enable it to start functioning again.

3. Vogrscek: an artificial surplus of female energies in the landscape

In the winter of 1992, our eldest daughter Ajra Miška was coming regularly to our old farmhouse in the Vipava valley (Slovenia) to work in telepathic connection with the Angel Master Christopher Tragus to prepare for my lithopuncture project in Northern Ireland.

Our home is in an isolated spot in the middle of a wide valley. To reach it, Ajra who is married and lives in a neighbouring village, had to cross a two-kilometre-wide field. After our work one evening at the end of February she drove her car as usual along the agricultural track. She had just reached an area of fields that had only recently been repartitioned when she heard countless voices asking her to stop the car and to listen to them. The attack on her consciousness was so threatening that she did not dare stop. On the contrary, she accelerated and raced across the field to get out of the pitch dark area as fast as possible. Only when she reached the edge of the peacefully lit village did she turn the engine off to listen to the voices that even during the headlong dash had not left her alone for a second.

These were the voices of countless elemental beings complaining about the catastrophic situation the valley was in as a result of the creation of an enormous dammed lake near our house. The background to this is that between 1980 and 1985 a painstaking repartitioning of land was carried out in the Vipava valley which also included an artificial lowering of the water level of this rather wet area. Now, as a preventive measure against the drought expected in the hot summer months it was decided to create a dammed lake in the middle of the valley so that the dry fields could be irrigated artificially. The embankment was only completed in the win-

ter of 1991, damming a small stream called Vogrscek, and it took months until the artificial lake was filled.

The following summer, when the lake was finally full up, we became very concerned that in the surrounding villages some personal dramas were being played out that were so ugly that they could only be explained in terms of an imbalance in the valley. At that time I did not understand how dramatic changes in the features of the landscape could cause psychological shock. This is why, the following day, when Ajra told me about what had happened on the field, I was immediately interested to hear more about it from Angel Master Christopher Tragus.

His answer was: 'Last night you noticed a cry for help. The Vipava valley has been sick since this vast amount of water was concentrated in the middle of it. Dammed lakes are destructive to the landscape because along with the physical water the energy currents that accompany it are also blocked. This results in a flooding of the affected landscape area with that particular kind of energy – in this case the yin energy of water – while that same energy is drawn away from other areas or reaches them only in small amounts.

'This is what has happened with the dammed lake of Vogrscek. Before, the area was beautifully balanced but now we see an enormous surplus of yin-energy collecting here which in itself is negatively charged.⁷ Consequently the whole valley has slipped out of balance. It is possible to solve a problem like this by working with it on a large scale. Principally the yang energies of the surrounding landscape need to be strengthened in order to damp down the yin forces. But I do want to warn you not to underestimate such a task, because the energy involved is just as enormous as the massive amount of dammed water. You must expect to meet with some resistance that would have to be overcome.'

7. Labelling female yin-energy as negative and male yang-energy as positive is intended purely in an energetic sense, not a moral one.

Together with Ajra we immediately decided on emergency action; in this case, unfortunately, we had to refrain from carrying out our earth-healing work in public, contrary to our usual preference of consciously emphasising its public character. Assisted by our Angel Master we chose four yang power points that are essential for the local landscape in the surroundings of the dammed lake. Then we formed cosmograms made of copper wire and, together with a rock crystal, we buried them in the energy foci of these places. Finally we linked these strengthened centres through the power of our imagination following the principle of a landscape temple. In addition, we made sure that the artificial lake was connected on a spiritual-energetic level with the Vipava river, the true representative of the female energies in the Vipava valley.

When Ajra asked the question on March 13th 1992 as to whether anything else needed doing in order to restore the balance, we received the following confirmation: 'The dammed lake of Vogrčjek is a new structure in the landscape which requires its own energetic earthing. As long as this has not happened, the lake will affect the entire valley like an alien body. You humans have created the lake, and therefore it is your task to help nature to integrate it.

'The problem is now solved to a large degree. The yang power points have been reinforced, but the energy flow between them is still weak. It needs adjusting. Everything else is operating according to its proper laws. The Vipava river is now included, and the artificial lake is finally beginning to breathe and is becoming a part of us as well as of you.'

When, the following year, under the direction of Devos, the Angel of Earth Healing, we began intensive work on healing places and landscapes, we encountered other problems with artificially dammed areas. One example of this is the dammed St Martin's Lake near Celje in Slovenia. There Devos suggested that we strengthen the yang centre on the nearby Mount Slacjek. After the group of us who were tak-

ing part in the urban healing seminar in Celje had climbed the mountain, cleansed the focal point and enhanced it with harmonious singing, we were asked to direct the yang energy flow from here to a point in the middle of the lake by visualising an arc. We visualised the energy stream in yellow and red, characteristic yang colours. We then anchored the energy arc at the bottom of the lake and from there diffused it in all directions through the lake and its environment. Devos asked us to perform this action in a non-aggressive manner to avoid suppressing the sensitive yin energies of the water. By no means should the female energies be thought of or treated as negative in the sense of 'bad'; it is only their over-abundance created by human interference which has a detrimental effect on the tissue of life.

4. Cologne: the bitter fate of one of the heart chakras of the Earth

The artificial inflation of female energies in the landscape as discussed in the foregoing problems with dammed lakes is, in reality, a reflection of the aggressive male energies that are the driving force behind the current development of our civilisation. We defer to reason in deciding what would be most advantageous for human needs. The conclusions of such reflections are reached with a cool head, and no great consideration is given to the potential effects of such interference in unbalancing or destroying the subtle levels of the landscape. As the general public are not even aware of the subtle levels, nobody thinks of protecting them.

The aggression of the human yang energies that threaten to lead to the ultimate destruction of the sensitive network of life energy can be felt most obviously in big cities. One often wonders how life can still breathe at all faced with such a density of buildings and roads. Having said this, I am quite averse to any hostility towards civilisation and a 'back-to-

nature' ideology. I acknowledge the building of cities along with the evolution of civilisation as part and parcel of culture. Earth welcomes it together with the human being, because it is our task on this planet to be creative and to learn from the experience. I see a problem only in the loss of balance within culture itself, and therefore also in a loss of sensitivity to the invisible dimensions of the earth, nature and the landscape, all of which are decisive for the quality of life.

Cologne is one of the urban landscapes which, according to Devos, the Angel of Earth Healing, is fighting for its survival. If judged by the state of the foundations of its subtle life, the city is barely any longer able to resist the processes of decay, as all of the energy organs upon which its vitality depends are in extreme danger.⁸ One needs to keep in mind, Devos said, that the fact that a city is doing relatively well on a cultural, economic or social level – and this certainly applies to Cologne – does not say anything about the state of its multidimensional landscape organism, in which the city is embedded and from which it unfolds. It only means that our yardsticks are solely geared to human needs and that they disregard the needs of our partner, the earth. In this same vein the Landscape Angel finished his analysis of Cologne with an entreaty: 'Do not allow civilisation to destroy this precious place!'

According to what he told us, the city was established on a place of exceptional power. We were dealing here, he said, with an earth chakra⁹ radiating over a radius of 600 kilometres, feeding the area with vital life forces. One could call

8. By these I mean mainly: the star-shaped centre of the town, the yin-yang system, the respiratory system and the vital-energetic organs which I worked on revitalising together with a group of citizens in July 1995 and April 1996.

9. The Hindi word 'chakra' is normally used to describe power centres in the human body.

such a power centre a heart centre, because the vibration emanating from it into the landscape in the shape of a star exhibits a heart quality, meaning that it is perfectly balanced in terms of cosmos–earth polarity as well as male–female (yin–yang). This is a feature specific to a heart centre which enables it to nurture life as a whole through its activity; in turn this creates a basic revitalisation of the earth’s space. The Angel of Earth Healing added that the vital-energetic system of Cologne is of more than just regional importance, since it is interconnected with other centres each of which feeds its own circular space with its emanations. The size of each individual heart centre varies, he said, between 40 and 900 kilometres in diameter, and all of them together span the entire surface of the Earth, with their circumferences partially intersecting. Thus each spot on the globe is covered and imbued with life quality. Devos also confirmed that Cologne is one of the bigger centres that radiate heart energy.

Angel Master Christopher Tragus added that the old city embodied in an ideal fashion the characteristics of the place, which resemble the disc of the sun with rays coming out of it. If you take the old Town Hall as the centre of the circle, the old part of the city is arranged around its square in an almost perfect sphere, with the entire width of the river Rhine and the district of Deutz on the ‘German’ banks of the river as part of it, as witnessed by old etchings. The new districts have developed along the rays that stretch in all directions from this ‘sun disc’. Let us also imagine this radiating sun disc as a blueprint of the radiant heart chakra over which the city was built. The way in which the urban structure of the city of Cologne developed can serve as an example of how it is possible to achieve harmony between culture and nature or, more precisely, between urban structure and the subtle organism of the landscape in question.

The city expanded in alignment with its ‘sun-blueprint’ right into the 20th century by growing along the roads that

radiated outwards from its centre, connecting Cologne with the surrounding countryside. After the dismantling of the city wall ring roads were built reflecting the round shape of the old town. Shortly before the last World War a forest was even planted in a circle around the outer edge of town. However, from the 19th century onwards, destructive blows set in. The railway was not stopped at the edge of the city but cut a painful cleft right into its centre so that the round form of the city was sliced in two. The gigantic form of the main station as a symbol of the 'progressive' industrial era just had to rub shoulders with the cathedral as the emblem of the 'bygone' century.

The city experienced a second tremendous shock towards the end of World War II when it was bombed to the ground by the Allied nations. But instead of using its reconstruction as an opportunity to reverse the partial destruction of the city centre since the 19th century, it was decided to build a fast main road right through the middle of town – the so-called 'North-South highway' which literally splits the centre of the old town in two.

On closer scrutiny, you will find that the roots of the place's general destruction were already present in Roman times, when today's Cathedral mound became urbanised and a Jupiter temple was erected on it. On the remains of this temple, which was later transformed into an early Christian basilica, were built a Merovingian cathedral and later a Carolingian one, on top of that the greatest Romanesque church of the West, and on its ruins the present cathedral. Originally there was no mound like the one on which today's cathedral, consecrated to St Mary and St Peter, is situated; it simply consists of a huge heap of rubble covering the originally flat island in the river Rhine. This island, which was probably formed by a tributary of the Rhine, was worshipped by the Celts and German tribes as a sacred grove, a tradition that continued with the sacred buildings I have described.

In my experience, however, the sanctity of the island dates

even further back. Its roots lie in the neolithic age when the island was acknowledged and worshipped as the focal point for the Goddess of Life's Abundance or the universal creative forces. This is a focal point within the framework of an extended landscape temple involving the whole of the western part of Germany. The landscape temple has its three main centres in the areas of Cologne, Cappenberg (near Dortmund) and Externsteine, with its inbreath originating from the Munich region.

When I talk about a landscape temple I do not mean a brick and mortar temple but a geometrical distribution of the divine energies to various power places of a landscape that, when connected with one another, represent the spiritual-soul organism of the country in question. In this it is important to realise that the structure of a landscape temple does not represent an order imposed by nature, but has evolved through the spiritual-ritualistic activity of a number of civilisations and has therefore received its characteristics from the spiritual principles espoused by each of them. In this way a number of layers of landscape temples emerge, each representing a subtle reality within the landscape. When investigating the spiritual-soul dimension of a landscape I usually refer to the neolithic layer because it belongs to a cultural era when humans still related in a holistic manner to the earth and to the original space of eternity.¹⁰ This connection allowed them to recognise the male-female balance of the landscape and to shape it by means of sacred acts, erecting stones and creating places and paths of pilgrimage.

The huge landscape temple which includes the Cologne area as well as the regions around Cappenberg and Externsteine has its origin in the neolithic age. It is recognisable by a tripartite structure, characteristic of its constituent parts, that exists on all potential levels of the space. This tripartite

10. By this I mean the spiritual, i.e. cosmic, dimension of life beyond the limits of time and space.

structure can, on one hand, be considered an expression of the archetypal image of the Goddess of Three Forms, but at the same time it represents the basic three aspects of the divine energies in the cosmos which cannot necessarily be deduced from a personified image.

- The divine energies that maintain the wholeness of existence (= the energies of the White Virgin Goddess)
- The energies of divine creation and of creativity (= the energies of the Red Goddess of Life's Abundance)
- The divine energies of transformation and renewal (= the energies of the Black Goddess of Transformation)¹¹

On the macroscopic level of the landscape temple that includes the entire western part of Germany, the area around Cologne (the Lower Rhine valley) embodies the energies of wholeness – the corresponding symbol being the Virgin Goddess. But in accordance with the principle that the structure of a landscape temple has three aspects on various levels, the trinity is manifested anew on a sub-level.¹²

If we focus, for example, on the landscape of the Lower Rhine valley which, on the macroscopic level represents the energies of the Virgin Goddess, then the urban landscape of Cologne within it embodies the place of creative power (as symbolised by the Goddess of Life's Abundance), the region of Türrnich with its castle grounds west of Cologne stands for the virginal forces of wholeness, and the Bergische Land, a mountainous area in the east, for the aspect of transformation. If we narrow our focus even further, there should

11. For a more detailed explanation of this order see my book *Die Landschaft der Göttin* (The Landscape of the Goddess), Munich 1993 (available only in German).

12. Similar to the Russian *matrioshka* (mother) dolls, where you find a doll within a doll within a doll and so on.

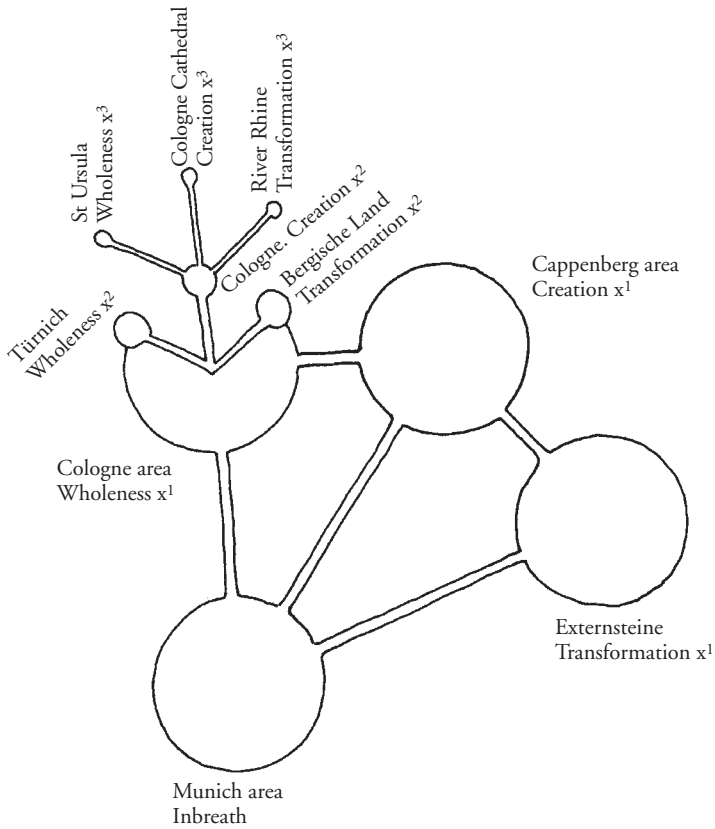


Figure 4

The tripartite division of the landscape temple relating to Cologne. Three levels of potentiality are taken into account:

- x1 = landscape temple of western Germany;*
- x2 = landscape temple of the lower Rhine Valley;*
- x3 = landscape temple of Cologne.*

also be a threefold landscape temple within Cologne's urban landscape. Because the city is so alienated from its spiritual-soul identity I did not discover it for a long time until a dwarf-like elemental being that 'resides' in the Fountain of Dwarfs, not far from the cathedral, showed me the creative focal point (Goddess of Life's Abundance). As I describe in detail in my book *Nature Spirits & Elemental Beings*, the dwarf led me to a spot in the middle of the cathedral situated on the left side of the nave between the third and fourth pillar. Inside the fourth pillar I could sense the focus of the divine-creative energies through a shaft-like link.¹³

It is characteristic of creative processes of any kind that they rely on an interaction between yin and yang energies. Therefore, at the creative focus point of a landscape temple some kind of exchange between the female and male poles of the landscape space will be taking place, otherwise it would not be able to embody the flow of creative forces. Or to put it another way: A place is well equipped to serve as a focal point of creative forces if there is a distinct polarisation of landscape forms.

In the case of the former island in the river Rhine which today is the site of the cathedral, this polarisation finds expression in the landscape in the contrast between the positively charged island and the negatively charged water lapping around it on all sides. It is true that this kind of polarisation occurs naturally with any island. The 'cathedral-island', however, is the focal point of both a gigantic earth chakra – the heart chakra as described earlier – and a mighty river, the Rhine, whose sacred importance I have discussed at length in *Schule der Geomantie*. The power and holiness of the cathedral-island are derived from the interaction between two poles which are intensely charged on energetic

13. The corresponding focal points of the powers of wholeness and of transformation are to be found in the urban landscape of Cologne in St Ursula Church (wholeness) and in the middle of the Rhine, opposite the rampart at the end of the Theodor-Heuss ringroad (transformation).

and spiritual levels.

However, this dynamic interaction with the water element means that the urban landscape of Cologne was originally of a watery nature. The Angel Master Christopher Tragijs expressly emphasised this fact as one of the forgotten aspects of the city's identity. Now that the island character of the sacred centre on which the cathedral was built has long been lost, and the city has been cut off from its watery pole through the canalisation of the Rhine with reinforced embankments, its unique characteristics arising from the water element can scarcely be felt any longer. Only the flooding of the old city, which has been happening increasingly during the last few years, seems to remind one of the watery nature of Cologne's urban landscape.

The watery character of the cathedral's position is still mentioned in the legend of its foundation. It tells us that in the same year of 1248, when the construction of the cathedral started, a city water supply system was to be created too. The master builder of the cathedral is said to have bragged: 'The great cathedral shall be completed before this insignificant water construction!'¹⁴ He was the only one who knew that the water source welled up right beneath the tower of the cathedral. Therefore the canalisation could not begin. Finally, though, the master builder's wife let the secret out, and when he heard of this treachery, he cursed the building of the cathedral and then 'died of sadness'.

The mighty construction of the cathedral, rising high up into the sky and resting on an enormous mass of church ruins, divests the place of its horizontal and watery nature and causes it to 'dry out' completely. This totally eradicates the female-male polarisation of the place and prevents the focal point of the Goddess of Life's Abundance from breathing. According to the words of the Angel Master, the cathedral thus becomes a lid that chokingly suppresses every-

14. 'Meister Gerhard und der Teufel' in: Christa Hinze (Ed.) *Das alte Köln in Sagen und Bräuchen*, Cologne 1986.

thing that in bygone days made this place sacred – a fact that was anticipated in the foundation legend.¹⁵

How should we handle such a multifaceted problem? The diagnosis unearthed two main elements: one, the loss of the watery-female character of the place and, connected to this, the extinction of the creative centre of the macroscopic landscape temple of the Virgin Goddess. Two, the previously described heart centre has its focus at the same place with a sphere of influence that encompasses a major part of Germany (all the way to Stuttgart in the South and Bremen in the North), a part of France (up to Reims) and the entire land area of Belgium and Holland. This heart chakra is also seriously disturbed in its function.

One possible way to contribute to its healing is by working consciously on an individual level through meditation and prayer. The place inside the cathedral (the fourth pillar on the left hand side) shown to me by the dwarf would be a suitable spot for this. As a second possibility Christopher Tragus suggests that we support the old beech tree in meditation. It stands directly behind the choir of the cathedral and is the only remaining tree in that area. In contrast to its completely urbanised surroundings this beech tree displays an amazing vitality. On an energy level it is still connected with the buried sacred spot of the former island in the river Rhine, and it could help with sensing the place as well as supplying it with some minimal respiration.

The heart chakra, whose source area measures some hundred metres in diameter, some time ago developed a partial centre at its edge, which maintains its function to a degree; this is located in the area of St Ursula Church and was created in response to the blocking of the sacred island. Its point

15. This is not to say that a cathedral or church is necessarily oppressive in its effect on the energies of a place. It needs to be understood that there are places which are too sensitive to be built upon, or where it would be necessary to conceive of a sacred building in attunement with the pattern of the place's energies.

of contact lies in the vestibule of the church where candles are lit in honour of Mother Mary. It is crucial to pray, meditate or sing harmoniously here so as to support the breathing of the heart centre.

5. Brasilia: a capital is built on a female power point

In the year 1957 Brazil decided to devolve the functions of a capital from Rio de Janeiro to a place 935 kilometres away, where there had never been a city. At first glance it seems that the place was chosen quite at random, far out on the barren high plains; closer investigation, however, reveals that the most sacred place of the old Indian culture was selected as a home for the capital.

This kindled my interest in Brasilia, when in November 1995 my wife Marika and I were invited to present our ideas on geomancy and earth healing in Brazil. Although Brasilia had not been on our original itinerary, I took the precaution, when preparing for our trip, of asking my daughter Ana to question the Angel of Earth Healing on the situation of Brasilia. His answer was:

‘In short, I can say that the situation is similar to the one of the park in São Lourenço.¹⁶ The energy potential of the place has been destroyed to an incredible degree by the building of the city and by other criminal acts. You need to consider that this place is host to the third strongest source of female energy on Planet Earth. So you can imagine what tremendous power is being suppressed and misused. It hurts me to have to say something like this, but that is how it is, and you will have to deal with it one way or another, because

16. The Park in São Lourenço was mentioned because on this occasion we were also preparing to carry out geomantic investigations at this important power place, the source of twelve healing springs.

these are important places for Planet Earth and all of us.’

And indeed it came to pass that immediately after our arrival in Belo Horizonte we were asked by our host, the President of the Chamber of Commerce of the state of Minas Gerais – we had been invited to Brazil by the state’s ecological department – whether we would like to travel to Brasilia with his delegation next morning, in order to see the capital. Without hesitation we joined the group. This gave us a whole day to examine the geomantic principles of the capital. The Brazilian architect Oscar Niemeyer had conceived the layout of the city of Brasilia in the image of an aeroplane. A broad, perfectly straight multi-lane highway forms the main central axis, with public buildings lined up one after another. The residential areas at a ninety degree angle to it form the wings of this imaginary aeroplane. The Palace of Congress, the Federal High Court and the President’s Palace are located in the ‘cockpit’.

You can easily imagine what a shock it is for the female quality of the place when not only is it mentally squeezed into such a rational construct but along with that even has rational square-shaped modern architecture planted into its soil. The predominance of the resulting yang powers is enormous, and it cost me a lot of effort to discover the yin-chakra buried under it. When moving my index finger across the city map I could feel its transmission at the place that is denoted by the television tower which rises 218 metres high in the middle of the axis. Although, of all things, the pointed television tower, one of the strongest yang features of the city, stands on the yin-chakra, I still felt a certain relief that parts of the sensitive area to the left and right of the broad axis are designated as parkland with no buildings.

We then went to the park area in question, and for a long time I searched unsuccessfully with my inner vision for points where I would be able to penetrate the alienated layers that overlie the place. When finally I got through, I saw an ener-

gy-form like a gigantic sunflower growing from the depths towards the surface of the earth. The stem of the flower-like chakra represents the channel which feeds it with earth energies. Its structure resembles the sunflower which is constituted by innumerable energy-storing kernels that create a regular geometric pattern. At the earth's surface it probably covers a circle of at least 800 metres in diameter. But on the level where it ought to broadcast its effects outwards it is hampered by a dense, impenetrable layer of chaotic vibrational patterns produced by the hectic activity of the city above it. The earth chakra is pushed beneath the surface and is blocked from pouring out its energies.

On a later occasion, the Angel of Earth Healing described the planetary system of yin centres in more detail. We are dealing here with individual sources that are each fed with yin energy through a vertical pillar of power rising from the depths of the earth. The bearing structure of the source spreads spherically beneath the surface, even reaching the enormous extent that I perceived in the case of Brasilia. The source proper from which the female energy pours out over the earth is situated in its midst in the form of a smaller sphere, with a diameter of between 20 and 140 metres.

The individual yin centres scattered over the entire surface of the earth are linked with one another through kinds of energy channel, so that together they form a unified yin system of the earth, which is balanced by a yang system. These channels enable a continuous circulation of the female power around the earth and at the same time serve as a kind of energy accelerator. Unfortunately, Devos added, the yin-system of the earth is disturbed and therefore the yin–yang balance is affected too – the reasons for this have been given often enough.

The foregoing discussion relates to the countless local yin centres belonging to the yin–yang systems of specific places, cities or landscapes which I have visited in recent years in an attempt to unearth the cause of their suffering. I have done

this in my own country and in various parts of Europe following the instructions of the Angel of Earth Healing. Not infrequently they had already been intentionally and brutally destroyed during the patriarchalisation of the neolithic Goddess culture. The patriarchal civilisation, which derives its claim to power – and not only in the distant past – from the energy that arises from the yang centres, has often destroyed the female places in order to give excessive strength to the yang focal point. Because the yin and yang sources are coupled with each another in accordance with the principle of balance, it is possible to activate the male pole disproportionately by weakening the female one.

Furthermore the ‘softness’ and all-embracing emotionality/sensuality of the female energies are barely tolerated by the patriarchal civilisation, and are often dismissed as an expression of inner weakness. As a result, female spots were quite frequently chosen as places for executions or other atrocities, often even unintentionally. This inevitably resulted in a blockage of the yin sources in question.

I would like to end my description of the dramatic conditions endured by the female systems of the earth because of the current state of civilisation with a positive experience in Brasilia. This relates to a huge dammed lake, 80 km long and up to 6 km wide, that laps the capital on three sides. The Paranda River was dammed amongst other reasons to generate electricity, and in addition was declared an area for sport and recreation. I approached the artificial lake with extreme scepticism because of my previous experiences with dammed lakes, as described earlier. To my surprise I registered at various places around the lake that in this case something constructive was taking place. Apparently the vast extent of water with its yin quality is able to balance, partially at least, the predominance of yang forces accumulated in this landscape by the modern city. We should learn from this that any energy phenomenon in the landscape is never bad in itself, but should always be looked at within its network of relationships.

6. *Endangered earth energy lines*

In the previous examples I have introduced you to a number of vital-energetic systems that exhibit the central characteristic of expanding from a centre point into the surrounding space in a star shape. There are other systems, though, that stretch in a linear way through the countryside; these can be summarised under the heading of leylines.¹⁷ Now, you should not imagine these earth energy lines as currents of power pouring out across the planet. Such an idea is too analogous to waterways, which from source to mouth have to cross the length and breadth of the geological landscape in order to reach the sea. The vital-energetic phenomena of the landscape, energy lines included, pulsate in multi-dimensional space and for them there is no temporal or spatial distance; they are present in their entirety at any point.

Accordingly, we need to imagine a vital-energetic energy line rather as a vibrating relationship between two points separated in space. When this energy-related relationship is translated into the length and breadth of a physical landscape, then it can be noticed by a sensitive person as an energy line linking one place with another. In this way, too, we can understand why energy lines are perceived as almost perfectly straight: because the relationship is being translated into physical reality from a dimension in which everything happens in the here and now, it appears to us as the shortest distance between two points, which is to say a straight line.

The energy lines that come into being as a result of the energy-related relationship between two places I call *connecting* leylines. Their point of emergence usually lies in one of the star-shaped centres and they often stretch hundreds of kilometres towards a related place. *Power* leylines are vitally important for the quality of life of a landscape. By means

17. Ley is an Old English word for 'path'. Accordingly, a leyline is an energy path or energy track.

of their cosmic core, through their polarised chains of spirals and through their emanations they maintain a certain intensity of vital energy within the landscape. There are also *balance* leylines that contribute to the balancing of forces in a landscape thanks to their polarised yin–yang structure.

In the winter of 1995 I was commissioned by the Slovenian Institute of Urban Studies to undertake a study of the vital-energetic structures of Pomurje – which is a region situated near the Mur river. This was an investigation on several levels of the most eastern region of Slovenia with the objective of drawing up an optimal strategy of development for this country. The authorities were willing to integrate my perception of the subtle dimensions of the landscape into this endeavour. In the framework of this task I committed myself, amongst other things, to submit a report on possible problems in the relationship between the vital-energetic organs of the landscape and modern communications and energy transmission systems.

The Pomurje area, 1600 square kilometres in size, is crossed by four power leylines, two of which run towards each other at a slight angle, with a distance of approximately 20 km between them, in an east-west direction between the Black Sea and the Atlantic Ocean; a third line runs in a north-south direction, and a fourth diagonally to the latter. As an example, I would like to point out the obstacles one of these energy lines has to overcome on its 40 km route through Pomurje. We are talking here about the power leyline that runs from the Atlantic via Geneva, Klagenfurt, Murska Sobota and Transylvania to the Black Sea.

Along its route of approximately 40 km through Slovenia the leyline is twice broken, once where its energy track crosses the regional road from Maribor to Gornja Radgona, and the second time near Murska Sobota, where it is crossed by two high-voltage lines that run parallel to each other. I want to stress the fact that Pomurje is a predominantly agricultural region so that obstacles to the leylines are relatively rare.

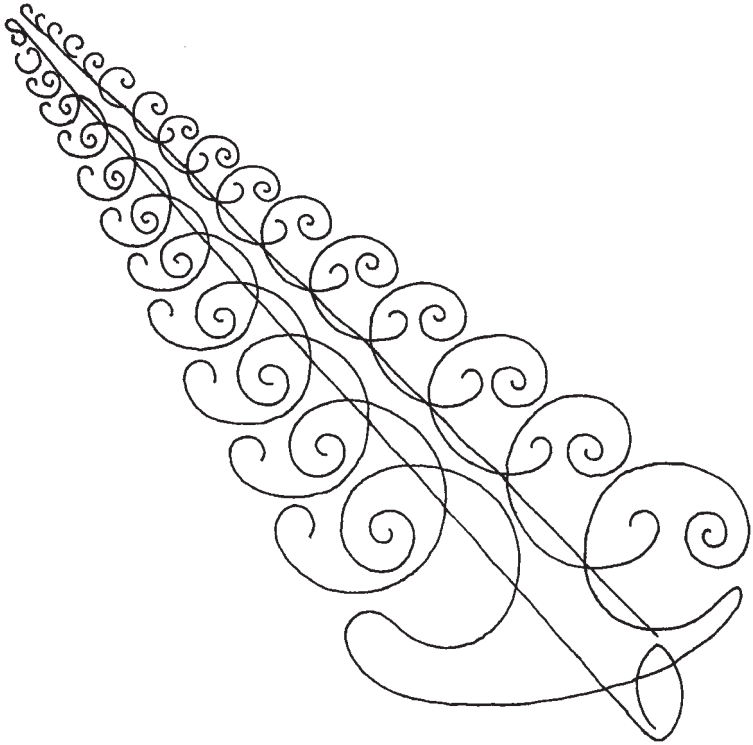


Figure 5

*The energy structure of a power leyline, as observed in
Cortona, Italy, in September 1995.*

However, the interruption where it crosses the regional road does not imply that a leyline is broken every time it encounters a road. On its way through Pomurje this same energy line crosses another sixteen roads without being damaged by them. The reason for this is that an energy line traverses the landscape on a different vibrational level from a road for cars, so that the two tracks do not disturb one another. If a disturbance does occur, though, this indicates that there has been an exceptionally profound interference with the integrity of the geological landscape. This may be a result of deep ditches or broad embankments, vast alterations in the form of the landscape or massive constructions of steel and concrete. With interventions of this scale the resonant relationship between the leyline and its corresponding strip of land gets lost. On its subtle level the energy line may well exist as a whole, but the all-too-radical change in its material 'foundation' eradicates any chance of the leyline expressing itself at that place in the landscape. It appears to be interrupted, and its vitalising effect is absent.

Such a rupture occurred in the case of the regional road between Maribor and Gornja Radgona because a few years before, during the road's reconstruction, an entire slope had been dismantled right at its sensitive crossing-point with the power leyline. Previously, there had been no blockage of the energy line, because the old route of this main regional road went around the slope in a long bend without radically altering the geological identity of the place.

In the second case that same leyline was erased in the space between two parallel high-voltage lines. It could probably have coped with crossing one of the two lines but not with the area of interference created when two high-voltage lines run too close together.

To sum up these two blockages: ruptures of this kind weaken a leyline as a whole and therefore jeopardise its vitalising function in the landscape. In order to avoid blockages of energy lines in the future, a geomantic study needs to be

done *before* a road is built or a high-voltage line is erected, to investigate the sensitive points along the route and stipulate the preconditions necessary for avoiding any damage in the subtle realm.

I experienced another aspect of the danger to the earth's energy lines in the Swiss Seeland when preparing a lithopuncture project for the region of Lake Biel requested by a citizens' group. On that occasion, too, I made myself familiar with the power leylines that touch the Seeland. They are three in all: one runs in a north-south direction between Türnich (near Cologne) and Turin, a second runs diagonally in the direction Paris–Athens and a third one has its source in La Tène at the edge of the Lac de Neuchâtel and from there runs in the direction of Moscow.

The weakness of the energy lines in the Seeland cannot be accounted for by the kind of blockages described in the previous example, but rather by the generally deplorable quality of the landscape. For one thing, at the end of the 19th century the so-called 'Jura waterways' correction' was implemented which canalised all the country's rivers and involved the lowering of the water level. Large areas of marshland were drained dry by this, and the balance of yin and yang forces was distorted. It became a watery landscape deprived of its yin quality, a shock which, vibrationally speaking, moved the entire area into a hard and alienated state. In addition, some crucial vital-energetic organs within the landscape were destroyed, especially the double pyramid of light which has its focal point on St Peter's Island in the middle of Lake Biel. It represents a mighty earth chakra that serves to tie the landscape into its cosmic context.

This is how the Angel of Earth Healing explained the devastating effect that the destruction of landscapes has on earth energy lines: 'A power leyline radiates energies into the area, thereby imbuing it with vital energy. Difficulties arise when the landscape area is obstinate, blocked or destroyed, because it cannot absorb the energy. The 'dark' forces of the sur-

roundings weigh heavily on the pure energies of the leyline which are thus confined in their own space. The vibrational quality of a space can actually be gauged by the extent of the leyline's energy field: the greater the extent of its energy field, the better the state and purity of the landscape. And vice versa: the smaller its energy field, the more 'polluted' the area. If there is no energy field at all – which means that you can only sense the path of the leyline itself – then you could conclude that there is a disastrous blockage in that location or that it is almost dead on the energetic and spiritual level. If, on the other hand, someone heals and cleanses an area, this stimulates a splitting open of the lines – that is to say, they begin to emanate their energy again. But it is also possible to revitalise the energy field further by some earth-healing activity, for example by placing a stone or a lithopuncture needle. This procedure does not divert or abuse the leyline. It aims only at enhancing its revitalisation.'

To give you an idea of the extent of the energy field, or aura, of a power leyline: The energy field of the strongest of the three leylines in the Seeland district, the Türnich–Turin line, was between 1.5 and 2.2 metres wide on March 11th 1994 – which I would call pitiful. One of the two leylines that run through the urban landscape of Villach in Carinthia exhibited a similar energy field before we placed a lithopuncture stone in the middle of it on the occasion of the Villach lithopuncture project mentioned earlier. Two weeks after the erection of the stone I could already sense an energy field of 12 metres on each side of the leyline.

7. Graz: a leyline that fell victim to manipulation during the Nazi era

It is somewhat easier to grasp that earth life-energy systems are destroyed by the anonymous mechanism of modern civilisation than to accept that they have been intentionally dam-

aged, abused or even destroyed by an individual person or a group of people. I would not have believed it myself, if bitter experience had not taught me otherwise. Without exception, the motives that drive people to endanger the subtle foundations of life are of an egotistical nature, be it the lust for power of an individual or of certain cliques or political parties.

In the spring of 1988 I was invited to Graz on the occasion of the 50th anniversary of the *Anschluss* (Austria's annexation by the Third Reich) in order to suggest a project. The intention was to commemorate this unpleasant anniversary within the framework of the 'Steirischer Herbst' (*an annual literary festival – translator's note*) with various art projects at places in the town that had been abused by the Nazi regime. I agreed to prepare a project with an earth-healing slant, if it were to be discovered that some aspect of Graz's urban landscape had been afflicted on a subtle level by the activities of the Nazi regime. The organisers invited me to spend three days in Graz so that I could investigate the area.

The night preceding February 29th 1988, just before my journey began, I had a dream that remained obscure to me at first, although I assumed that its symbols were related to my projected trip. I dreamt that I was about to cross a river by a bridge. In the middle of the river I saw a man-made island. Its surface was covered with a thin layer of glittering 'snow'. I had the feeling that the seemingly genuine snow, which was not in fact real, was a warning that in the task I was about to undertake I was dealing with something hidden which I could easily overlook. I then noticed that at the upper end of the island a canal branched out, diverting a part of the water. The canal carried on parallel to the river for a while, then it branched off into a totally different direction until eventually it even seemed to be channelling the diverted water in the opposite direction. If this was so, the water would need to flow uphill, which made me suspicious. This could not have happened naturally, I thought to myself.

When, during the next few days, I explored the two power leylines running through the urban landscape of Graz, I had to note that one of them, running in a northeast–southwest direction, did indeed branch off with the effect that a great part of the leyline’s power drained into an unspecified direction. The branching off starts in the castle courtyard, shortly before the energy line crosses Graz cathedral. Up to the *Landhaus*, it runs almost parallel to the leyline; but at this point the branched-off energy line swerves westwards, in other words in the opposite direction – just as my dream had hinted. The ‘branched-off canal’ runs across the *Südtiroler Platz* and ends, for no obvious good reason, in an industrial zone at the *Eggenberger Strasse*. There I was seized by an unfamiliar sense of panic that I was about to die. The place felt like a huge black hole into which the vital energy, diverted here by force, disappeared without a trace. I felt I was being sucked into this death hole myself, and the longer I remained here the more I felt that all the parts of my body – beginning with my hands – were going to die.

Later on, when I described to my hosts this menacing spot that marked the end of the artificial energy line, it turned out to be the place where, until the end of the war, a hall had stood in which Adolf Hitler had delivered all of his provocative speeches. These were the fiery orations by means of which he transfixed the Austrian citizens, eventually leading to Austria’s annexation by his Third Reich in the year 1938.

Was this artificial leyline offshoot created in a surreptitious attempt to increase the fascination of the listeners in the hall? It is possible, but in this context we are not necessarily concerned with this question. It is a fact, though, that through this abusive geomantic interference the life-giving function of a planetary power leyline was crucially weakened. In this way the egotistical interest of a power-obsessed elite caused vital damage to Central Europe which lasted for decades.

Moreover, according to the explanation given by Christo-

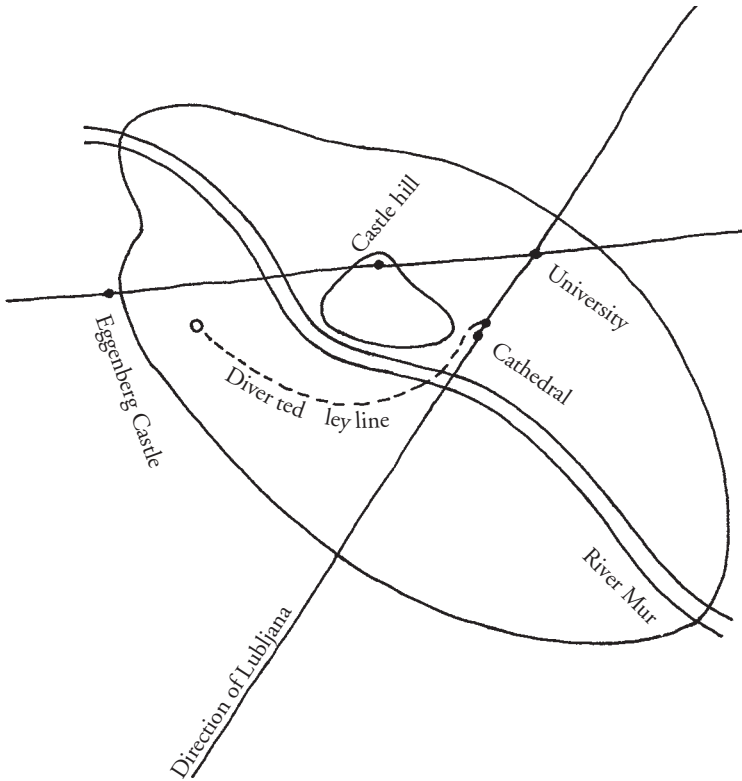


Figure 6

Sketch of the urban landscape of Graz with two power ley lines and the diverted ley line that runs in the direction of Ljubljana.

pher Tragijs, the negative polarisation of the influx of energy – which I myself experienced so strongly – irrevocably destroyed a sacred area which played an essential part in the landscape temple of Graz. The spot where the aforementioned hall stood represents the focal point of the forces of the Virgin Goddess on the spiritual-soul level.¹⁸ The construction of the adjoining goods depot and the industrial estate to which the hall belonged had already profoundly damaged the area; the abuse by the Nazis as described above, however, had completely annihilated its sacred function.

My suggestion of continuing the natural course of the leyline by placing three lithopuncture stones and thus reversing the artificial branching off was not accepted by the organisers and I took on only the task at hand: to put an end to the depletion of an earth energy line. This I did when I led my first city-healing seminar in Graz on March 14th 1993, together with the citizens who took part in it. As instructed by the Angel of Earth Healing we stood at a point on the leyline where it is still intact; then, with the help of colour visualisation, we erased the original information that had instigated the branching off. According to the inner experiences of some of the participants an object impregnated with the information was once buried at this place. Finally we stood in a line at the critical point along the route of the energy line in order to strengthen its rightful path with the presence of our bodies and consciousness.

8. Invisible energy installation: the Berlin Wall

I had already had a glimpse of the abuse of geomantic know-

18. The corresponding places of the Goddess of Life's Abundance and the Goddess of Transformation are embodied by the Schlossberg and the Rosenheim Park.

ledge committed by the communist regime of the former German Democratic Republic in the context of the destruction of the star-shaped centre of Berlin. In the course of preparing for an earth-healing seminar in Berlin I stumbled upon further indications in the same direction – amongst them the invisible energy structure of the Berlin Wall, which remained even though the physical object itself had been dismantled.

This terrifying wall had been erected in the 1960s for a length of 160 km around the western part of Berlin so as to cut off this unwanted island of western culture from the remaining country round about which was governed by the communist regime. It consisted mainly of a double line of walls with a strip of no-man's-land between them. It is also important to remember the numerous guards whose quite literally 'targeted' attention added an element of psychological terror to the horror of the wall itself.

During my preparations for the seminar I expressed a wish to do a psychic check on a piece of land where the Wall had stood five years previously. They took me to the *Brandenburger Tor* beside which the former no-man's-land ran in the middle of what is now a road. When viewing the site with my inner vision I noticed, to my surprise, a deep black canal inside the no-man's-land where two energy lines run alongside each other, a thicker yellow one and a thinner red one. As my intuition interpreted it, this was a 'rope' made of two 'strands' with the help of which West Berlin was to be choked on the energetic level.

This imagery distressed me greatly when listening to ongoing discussion of current problems in intra-German relationships, and I felt it was urgently necessary to tackle the dismantling of this eerie wall installation. The task at hand seemed too vast, though, to be dealt with successfully without the instructions of the Angel of Earth Healing. His message was: 'It is correct that the wall was erected not only on a physical level, but also on an energetic and emotional

level in order to increase its power and effectiveness. The same is true for its dismantling: as yet the wall has only been abolished on the physical level; its limiting effect — in other words its blocking function — is still intact on the other two levels. You can take some action towards the dismantling of the wall on the other two levels as well. For its complete destruction a longer period of time will be necessary, but it is even more important that people assist in this transformation. It should not be overlooked that in the case of the Berlin Wall we are dealing with a deeper symbolism or, more precisely, with a reflection of the situation on Earth, where instead of love hatred, vindictiveness and alienation are still predominant.’

It immediately made sense to me that such an instructive example of the aggressiveness of human – or rather inhuman – egotism must not be abolished until we humans have learned our lessons from it. It is especially important to learn how devastating the consequences would be for our social and psychological well-being if we were to put our almost unlimited creative skills to the service of destructive forces and, consciously or unconsciously, identify with their hostile intentions towards life. This is how we will be enabled to dismantle such a wall on a global scale. On the other hand, we could learn from the experience of the Berlin Wall how illusory revolutions are on the physical level if they are not accompanied in the deeper layers of our being, on the energetic, emotional and mental levels, by complementary processes of transformation.

Next morning I shared my experiences of the invisible wall and Devos’s message with the participants of the earth-healing seminar. I suggested that we should dismantle a part of the wall’s energy installation according to the Angel of Earth Healing’s instructions, so as to dissolve the threatening effect of the noose it formed. We chose the area between the *Reichstag* and the Spree river for this, because the future headquarters of the government of the German Federal

Republic would be here – the preparatory building works had just got under way at that time. We regarded it as a symbolic act.

Our work consisted of two kinds of acupunctural singing coupled with colour visualisation and guided imagery. From what the participants related to us afterwards we were able to reconstruct the whole gruelling process of ‘alchemically’ transforming the Wall’s energies at that place. Some of the group also perceived help being given to us from the angelic realm.

When I internally scrutinised the place again in the evening, I could see that instead of the black tunnel a white band ran at the same place on the surface of the earth which reflected the colours of the rainbow, a sign that the transformation had been successful. To convince myself that the rest of the Wall was ‘still standing’, I went together with a friend to see a place near the North Railway Station, where a section of the physical wall is standing even still. It helped my ‘peace of mind’ to see that in the middle of the former no-man’s-land the black canal with the yellow and red ‘strands’ was still present. Moreover, a few metres away, approximately 80 cm above the ground, we noticed the existence of yet another irregularly running energy band of the invisible wall; it is composed of the colours red and black. I assume this to be an etheric band physically affected by human consciousness, for example by the guards’ incessant attention to the no-man’s-land over decades; it was energised by feelings of fear and hatred. I mention this as a warning to others not to confuse this relatively harmless energy band with the truly dangerous ‘double rope’ when investigating the energies of the Wall in the future.

9. Salzburg: the wrung-out heart of the city

When I was preparing for an earth-healing seminar for the urban landscape of Salzburg, I asked the Angel of Earth Healing what was the most serious problem and the answer was: the town's heart centre. The heart of a city, he said, has the task of concentrating the strength generated by various vital-energetic systems of the place and distributing it throughout all the energy systems of the urban landscape. These constitute the two phases characteristic of a heart centre, analogous to those of our old friend the human heartbeat: the contracting effect in the phase of concentration and the expanding one in the phase of distribution.

The heart centre consists of a kind of vortex which whirls and stirs the influx of energy, thus strengthening it by giving it extra momentum, and also allows a particular charge to enter it. This charge is received by resonance from the macroscopic heart centre which is responsible for generating the heart energy of the country in question. I am thinking here of the system of planetary heart centres I mentioned in the context of Cologne. This is how the energy concentrated in the vortex is imbued with the kind of quality called heart quality. In particular it creates a synthesis of two polar forces – those of the earth and those of the cosmos – on the *energy* level, while on the *spiritual* level it represents a source of divine love, which I like to call the power of creation, that holds it all together.

During the next phase the energy concentrated in the heart centre is catapulted out into the entire urban landscape. Just like the human circulation system, it is distributed via numerous energy lines from the centre throughout the environment so as to imbue each and every little part of the landscape with it. In order to achieve this general saturation the main lines branch out into ever smaller lines. The remaining power is eventually absorbed by the vital-energetic organs of the place, in order to be renewed there before being returned to the heart



Figure 7

Standing in the form of a star, the group spreads the energies of the revitalised heart centre of Salzburg into the space of the town through harmonious singing, 1994.

(Photo: Heide Hage)

centre. In the case of Salzburg, however, the heart centre is blocked, so the influx of energy cannot be properly whirled about and distributed. On the contrary, part of it is diverted into the earth, where it gets lost, and the rest is hurled into the town at random before it has achieved the right strength and quality. Following this diagnosis of the problem Devos gave us exact instructions to carry out a successful cleansing and reattuning of the heart centre.

While we were diligently working away at this task in our group, my daughter Ajra suddenly had the feeling that she was standing beneath the dome of Salzburg cathedral. She thought that the place in the Lehen Park where the heart centre is situated today was not its original location. One would imagine that the heart had been in the centre of town, right at the location of the baroque cathedral.

Indeed, I had felt slightly uneasy when the Angel of Earth Healing had indicated a spot far from the middle of town as the location of the heart centre. One would have expected to find the heart inside the old city encompassed by the two mountains – the *Mönchsberg* on one side and the *Kapuzinerberg* on the other – and not on the vast, unprotected plains north of the city centre. Furthermore, the heart centre of Salzburg does not exist, as is usual, as an independent organ in space, but is supported by the yin–yang energy system of the town. It must be added that from the centre of this yin–yang system a band woven from yin and yang currents nurturing and supporting the city runs in the direction of the heart focal point.

All of these disturbing indications led me to ask questions of Angel Master Christopher Tragus before my second seminar in Salzburg in 1994. His message was: ‘The merchants’ and tradesmen’s guild combined with the power of the clergy mercilessly weighed down on the original city core with their massive and magnificently decorated secular and sacred ‘palaces’. Thus the very essence of life was wrung out of it. To put it another way, I could say that the heart of the city

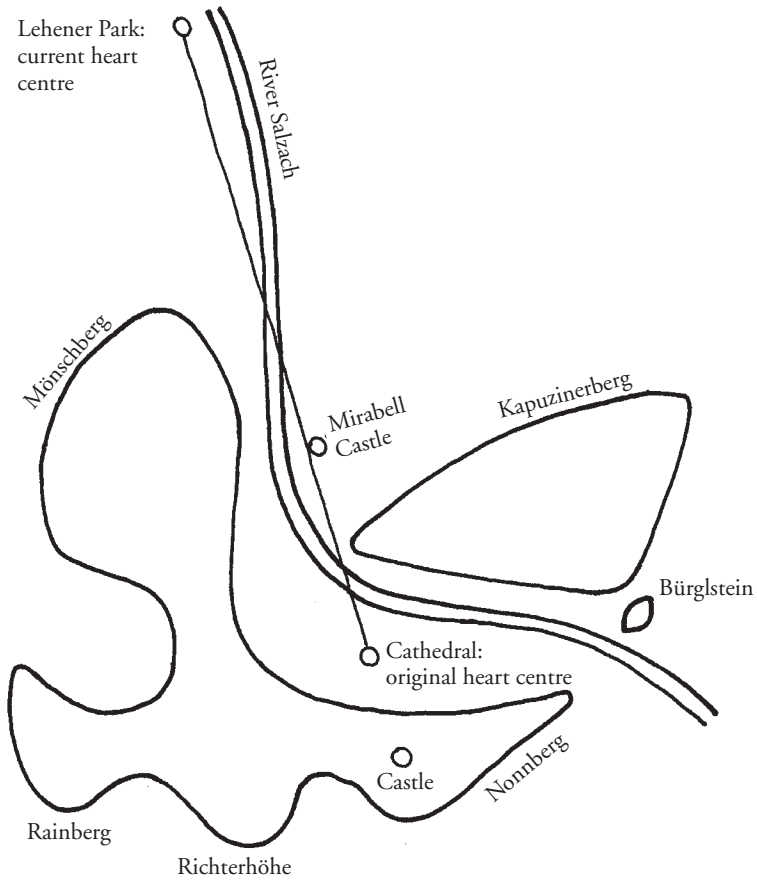


Figure 8

Three rocky massifs, together with the river, form the framework of Salzburg's urban landscape. The line indicates the 'flight' of the heart centre from the cathedral to the Lehener Park.

was destroyed by this pressure. But a heart cannot be destroyed, and therefore it found a way to escape to a place which was then still part of nature. Somehow the link with the original location of the heart centre inside the cathedral remained intact, because otherwise the heart function would have been lost. In this way the energetic-spiritual heart of the city remained effective throughout the years, although its activity was buried deep in the subconscious of the place and is only being lifted into the light of consciousness today, thanks to your help.'

Christopher added that, symbolically speaking, the heart of the city had suffered from 'homesickness' due to the fact that its 'homeland', the city centre, had been literally strangled by those massive and magnificent buildings, coupled with what he calls the 'age-old ice of the dead city core'. He gave us to understand that we would not succeed in restoring the heart centre to its original location but that it made sense to enhance the relationship between the current substitute centre and the original one.

Following up on this, I went to look for the forgotten heart centre and set out to get the help of an elemental being to guide me, because it is very difficult for a human being to intuit something which hardly exists any longer. Amongst other functions, the elemental beings – I like to call them the consciousness of the four elements – keep the memory of the earth; therefore they are capable of knowing something that was extinguished from physical reality a long time ago. Because in this case we were searching for a place within the earth element, I was looking for help from a goblin-like being.

The goblin led me into the huge cathedral, with its rampant baroque magnificence, where I was to sit at a certain spot on the left-hand side. I could only follow him further via my consciousness. He directed it through a dark tunnel into the depths of the earth beneath the northern foundations of the cathedral. Down here was a room reminiscent

of a burial chamber and just as dark, where there was lying a huge, soft body like that of a whale – a symbol of the suppressed heart centre. It seemed to me as if it was tied up tightly with a steel rope so that it could not move, and therefore its characteristic pulsing was cut off as well. I noticed that the ‘rope’, after twisting round the motionless heart-body countless times, led straight in a north-westerly direction. I could not make out from this vision where it led.

I gave thanks for the vision I had been given and went about the business of applying its symbolic language to the actual conditions. It turned out that the ‘predecessor’ of today’s cathedral, a basilica built in the early Middle Ages by an Irish bishop, had been positioned in such a way that the heart centre was situated on its main axis and thus formed the spiritual centre of the church. Then followed the baroque period when power passed into the hands of the archbishop Wolf Dietrich (1587–1612) who had the awe-inspiring old basilica demolished and the axis of the new cathedral shifted in such a way that its northern wall came to rest on the heart centre; this resulted in one of the heavy stone side-pillars pressing right down onto the heart location. The heart centre was purposely strangled.

To answer the question of why such a geomantic crime had been committed, I had to follow the direction which the steel rope had taken in my vision. The track led across the Salzach river to Mirabell Castle which the same Wolf Dietrich had built for his mistress.¹⁹ The relationship between the summer residence and the cathedral is apparent to observers because of the stunning view of one from the other; it is a popular motif on postcards of Salzburg. Nobody suspects a hidden and eerie energy installation behind this impressive visual axis, an energy line that was installed so that one of the high dignitaries of the Church could feed on the strength of the strangled heart centre and misuse it in service of his inflated craving for worldly power.

19. His actions finally angered the Pope of the day to such an extent that he dismissed Wolf Dietrich from his post and even excommunicated him.

10. Lake Constance: a balancing organ is paralysed

It is amazing what people will do in pursuit of egotistical goals or to satisfy their hunger for power. Amongst other acts they seize hold of the sensitive energy systems of the earth without any consideration of the fact that the vital systems of a divine planet will suffer from such destruction. It is time to make these abusive practices public, so that the undermining of planetary balance can at last be stopped.

I have been working since 1993 in the Lake Constance area on both sides of the border between Germany and Switzerland at revitalising one of the balancing organs of the earth. During the first year I worked together with interested citizens at the energy axis of the organ; emerging from the core of the earth it stretches far above its surface and keeps the earth's subtle body anchored in the cosmos. It is situated near Egg, with its centre above the shores of the lake. We have also dealt with the entire range of problems of the places that lie within the radius of the light sphere which has as its centre the exact point where the power axis touches the earth's surface. One half of the light sphere, which is 30 km in diameter, arcs above the earth's surface, the other underneath. In 1995 we continued with this work; we were now focusing our efforts on the two triangles of energy through which the energy axis of the balancing organ is anchored in the landscape of Lake Constance as well as the sphere of light. One of the triangles, which displays yin characteristics, spreads across the landscape within the sphere of light and supports the energy axis of the organ with a pyramid-like superstructure. The other one, which stretches beyond the radius of the sphere, could be called a yang triangle. Its function consists of harnessing the light sphere to the surrounding landscape.

During the preparations for the seminar the Angel of Earth Healing had already brought to our attention that each of the two energy triangles was blocked in its function at a

specific point. The yin triangle was disturbed at the place where it crosses a church on the western shores of the lake. The energy that flows along the triangle is not only blocked here, according to Devos, but is also whirled about causing the polarity to be reversed. It therefore carries wrong information and instead of assisting the balancing organ it puts an additional burden on it. One could, indeed, distinctly sense the chaotic power vortexes on the south side of the church like a strong inner tremor.

When I tried to get to the bottom of the reasons for this chaos I saw, right at the spot where the strip of energy triangle passed, a crypt beneath the church floor. The corpse buried there had been impregnated with terrifying information which, when taken on by the energy triangle, had dramatic results. I saw how two men dressed in 18th-century costume were preoccupied with 'programming' the dead body in strict secrecy.

As a group we tried very hard to wipe out the false information and to redirect the energy line into its original pattern by following the specific directions given by the Angel of Earth Healing. Then, in addition, we had to deal with the problems of the yang triangle, the most serious of which was not far from the centre of the city of Constance. Devos called this the weak point of the city. A specific pressure had been applied to break into the energy layers of the place, which had created a 'black hole' that could be sensed as a deep depression or a barely tolerable pressure. He recommended that here we protect ourselves even more thoroughly with a cloak of light.

When I went to see the location of the black hole, I instantly understood why the place was bound to suffer so much. I found a commemorative stone here with an inscription stating that on this very spot the Czech reformer Jan Hus (16th century) was condemned and burnt at the stake as a heretic. The murder of a person dedicated to divine truth can leave traces as far-reaching as the ones Devos had indi-

cated. I was surprised, though, that when concentrating on the memory layers of the place I did not get the slightest inkling of a stake. What I did see was the darkness of depression Devos had talked about, as well as two or three men in the same 18th-century costume I had seen in the secretive activity at the aforementioned church. I assume that through an act of magic they had focused the negatively charged vibrations of the place where Jan Hus was burnt – legend has it that the site of the stake was further out of town – onto the spot where the commemorative stone is found today, in order to destroy the energy line of the yang triangle.

My intuitive sense resulting from this image suggested that an esoteric lodge had tried by occult means to undermine the power of the bishop of Constance. Without understanding the true significance of the balancing organ, they regarded it as an energy structure that supported the power of the church dignitaries. In the spirit of the 18th-century Age of Enlightenment, they were hoping to disempower the church by blocking the two energy triangles. Thus, unwittingly, a battle between two power structures paralysed one of the earth's sensitive balancing organs.

11. Ousted elemental beings

On a Sunday evening at the end of my second earth-healing seminar for the landscape of Lake Constance some members of the group urged me to visit their workplace not far from Constance in order to advise them on some difficulties they were having in dealing with the problems of the place. It was already dark, which can make it difficult to examine an area. But because I absolutely had to leave next morning I agreed to come, although I was tired after two days of group work in the landscape. I jokingly pointed at the full moon which offered its shining disc for illumination.

We were dealing with an anthroposophically oriented

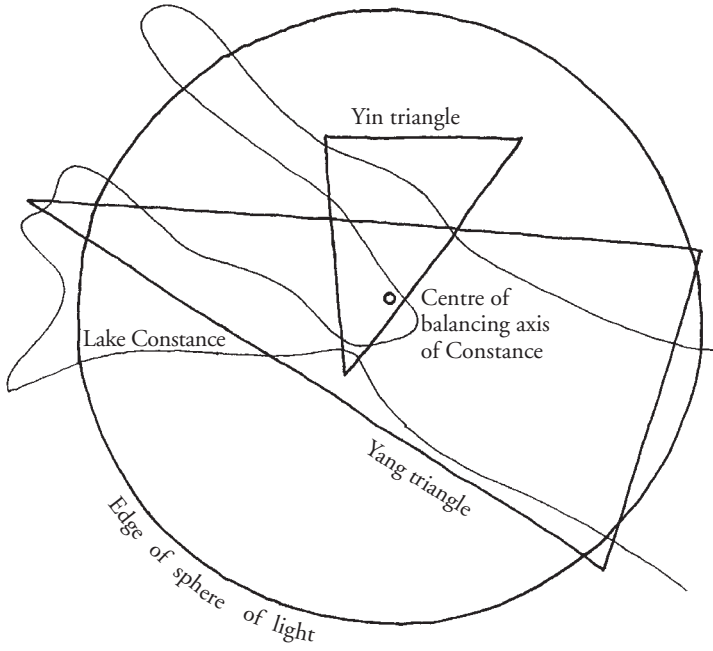


Figure 9
Outline of the earth balancing organ which is situated in the region of Lake Constance.

institution which combines care of physically and mentally disabled people with gardening and farming. While being shown the various parts of the grounds and buildings by the light of the moon, I asked my companions a number of questions and discovered that two decades previously the entire complex had been razed to its foundations and rebuilt. Indeed, I soon noticed that there were no old trees which could have provided a memory of how the place was before the restructuring had happened. When I complained about this, my hosts reassured me: at the edge of the grounds there was still an ancient pear tree, they said, which had survived the changes.

I asked my companions to stand back whilst I approached the mighty tree, putting my hands lightly and lovingly on its rough bark. I now turned to the consciousness of the tree, its 'faun', and asked for a clue as to what, in his experience, had happened at the place and in which direction to look for the causes of its disturbance. My companions had told me that in various aspects of their activity disturbances had taken place which did not occur to such an extent in similar anthroposophical institutions.

The image I got as an answer was simple. I saw the grounds completely flattened, stripped of any life, like a desert on which not a single plant grows. The image was accompanied by an intuition that we were dealing with a wholesale interference with the continuity of the place's life processes, the consequences of which had not as yet been cured.

When I described my inner experiences to my companions, they understood the image instantly. They confirmed that, indeed, in the time before the building works began the live top soil of the entire area was dug up and moved to the edge of a nearby woodland. This was in order to 'protect' the soil and redistribute it over the area later in the course of its reshaping. So a total desertification of the grounds had taken place over a certain period and was later covered up by new plants, leaving behind no visible signs of disturbance to the

life systems. For humans, two or three years of such destruction does not create much of a problem: the place will be green again afterwards, it will be filled with social life, and the barren image of years gone by will soon be forgotten. It is different for the nature intelligence of the place as manifested in countless elemental beings. I call elemental beings the cells of consciousness not only of single rocks, plants, trees, etc, but also of the tapestry of communities of the earth, such as the layers of the soil, the waterways, the landscapes. These cells of consciousness, the elemental beings, are not entities with a physical body, like minerals, plants, animals or people. They rely entirely on their subtle body structures to carry out their tasks – just as do angels. Their difference from angelic beings lies in the fact that angels represent the consciousness of the all-comprehensive totality of the cosmos, whereas elemental beings represent the consciousness of one specific aspect of the whole which within itself is, relatively speaking, a closed circuit: Planet Earth and its realms of life.

The task of the elemental beings within the planetary organism is to incorporate a consciousness into plants and minerals, to direct vital processes, to weave together developments on various levels of existence, to keep the processes of growth within the parameters of their original blueprints, to imbue different realms of life with the qualities of wisdom and love, and a lot more. To enable them to carry out this variety of tasks, the elemental world has a complex structure. There are cells of consciousness that inspire simple creatures such as single trees, herbs, streams or layers of the earth. But there is also a great variety of more highly developed elemental beings that on macroscopic levels look after the cohesion of the landscape. Alongside this differentiation into a number of developmental levels an association with the four elements is also characteristic of the order within the elemental realm: each elemental being, regardless of its developmental level, is connected with one of the ele-

ments — earth water, air or fire.

In the context of our study it is also important to know that elemental beings have two ‘forms’. Their physical organism usually resembles an energy vortex or pattern and lives on the vital-energetic (etheric) plane, whereas their consciousness aspect belongs to the emotional dimension of reality (also called the astral or archetypal dimension). It needs to be understood here that the etheric body of an elemental being is woven into the vital-energetic tissue of a place and that, as a rule, it is not capable of simply leaving its place. An elemental being is tied to a place although its consciousness aspect can unfold freely in the space assigned to it.

So if, as in this case, the vegetation is destroyed and the fertile layer of soil dug away, then the focal points to which the elemental beings are tied in order to perform their tasks are also lost. The elementals are afflicted by something akin to human death, when the soul, through the death of the body, loses its concrete relationship with its fellow human beings and its familiar surroundings in the material world. The human soul follows the steps of the death process and finds its way into the spiritual dimension of being where it can continue its development. The uprooted elementals, however, as parts of a communal organism – the consciousness of Planet Earth – are not freed from their ties to their assigned duties and places. They hover in the astral layers above the destroyed environment and mourn their inability to fulfil their divinely ordained tasks.

It is of no help when on completion of the building works – as happened in our example – the area is landscaped anew and replanted²⁰ unless someone ensures that the banished elemental beings are able to rediscover their focal points in the tapestry of the remodelled grounds. It may take decades

20. There are, of course, also elemental beings that are the spirits of the newly introduced plants, but I am talking here of the original elemental beings of a place.

or centuries before nature will be able to let the vital-energetic tissue of such an injured place mend and heal, so that the relevant elementals can settle here once more.

In terms of earth healing, though, it is possible to accelerate this process when dealing with a place where people long for the presence of elemental beings because they have realised just how painful it is for everybody involved to live in an emotional desert.

In this case I proceeded by having the spot pointed out to me where the entire topsoil of the grounds had been taken. As I had assumed, the elemental beings, who had not been sufficiently forewarned about their fate, had 'gone along' with the mass of earth. Indeed I found that they were present in great flocks at the edge of the wood where two decades previously the mass of soil had been dumped. Never before had I felt such a massive presence of elementals thronging around me. What luck that in the midst of all that misery the soil had been piled up at the edge of a wood and the ousted elemental beings had been able to find refuge in this untouched woodland organism. Thus they had been spared the fate of being thrown into chaos on the level of consciousness as well.

I held an inner dialogue with the elementals who were pushing and shoving around me and begged their pardon for the mistakes committed by my fellow human beings. I asked them to resume their places in 'their' usual area and promised them our help in doing this. I then suggested to my hosts that we should put a lot of stones at the edge of the wood the next day and ask the ousted elementals to attach the focal points of their energy onto them. Twenty-four hours later the people were to distribute the stones, according to their intuition, to various points over the whole area that had once been flattened. These stones would represent new focal points for the elemental beings in the grounds.

It would of course be much more intelligent to perform such a process before meddling with an area designated for

development. In this case one should identify an area at the edge of the endangered land which is not going to be affected by the building process. This is where one should settle the elemental beings of the place in the manner just described so that at the end of the earth shifting they can be reinstated at their original or newly chosen spots. It would be equally important during the building works to fence in as many places as possible where the focal points of certain more highly developed elementals are situated, in order to protect them from any interference. This would create islands of elemental energy from which, on completion of the building and in the course of landscaping the premises, the reanimation of the area could be orchestrated. The best solution would be to use both methods in conjunction.

12. Innsbruck: where shall we put the uprooted fairies of place?

During preparations for a second earth-healing seminar for the urban landscape of Innsbruck which was to focus on the problems of the yin–yang system, the respiratory system, etc, the Angel of Earth Healing ended a message with a plea that we take on yet another place at the eastern end of the *Hofgarten* which urgently required our help. The ‘resident’ entities there were totally suppressed, he said. He advised us to investigate the circumstances in more detail and then lovingly to assist in the transformation of the entities. Devos gave no further instructions because, as usual, it was important to him that in earth healing we humans make as many of our own independent contributions as possible.

I already knew the *Hofgarten* with its wonderful old trees, because the year before I had discovered, in the front part of the park, an area where more highly developed elementals of every kind live in order to direct vital processes from this point into the landscape area that today is occupied by the

city centre. I call this kind of control centre of the elemental beings a *nature temple area*. As Devos now hinted at problems concerning yet another group of elemental beings in the *Hofgarten*, I became frankly curious to find out what else in terms of elemental forces there might be in the most easterly corner of the *Hofgarten*, as, in my experience, the area should be fully taken care of by the influences of the nature temple area. To expect a second control centre here did not make sense to me.

To satisfy my curiosity, I went first to the easterly corner of the *Hofgarten* when preparing for my seminar. Hardly had I started to go within and contemplate the space with the inner eye of my heart, when an eagle – probably a spirit eagle – swooped down at me, firmly pressing his bone-hard beak against my forehead and extending his wings, as if he wanted to prevent me from seeing the truth. Ashamed, I withdrew from my concentration. In my impatience I had forgotten to state clearly who I was and what were the intentions that led me here. The eagle was apparently a guardian spirit for the needy elemental beings that Devos had pointed out to me.

Having made up for my omission, I was confronted with a shattering vision. I saw a group of lifeless, doll-like entities who, measured by a human yardstick, would probably be at least eight metres tall. They all huddled in a little corner where they obviously did not belong and stumbled about chaotically, as if drunk. Not only were their bodies stiff as if made of wood, but they also had a sinister, frozen kind of look. At the same time they appeared to be powerless like birds that had fallen from the sky.

As I had been given the opportunity for some time now to ask the 'Earth Mother' to help me in cases like this, I made use of this again to find out what had caused this tragic situation. She usually emerges from the earth in the form of a huge plump face that seems to be moulded from lumps of dark brown earth. This is why I call this helpful spirit 'Earth

Mother'. She puts herself between my inner eye and the phenomenon that needs looking at, so that by looking through her my vision is enriched with added information. In the case of our 'princess dolls' I learned that they were a group of fairies of place whose focal point until a short time before had been anchored in a nearby park. However, at the moment a modern conference centre was being built there. Through the destruction of their natural environment and the alienating construction activity, they had been caught up in a psycho-energetic process of destruction that had cast them from their existence in a vast space into suspended animation.

By the term 'fairies of place'²¹ I mean elemental beings of the air who represent the consciousness of a landscape area, and who coordinate and harmonise the processes of natural life with those of the civilisation established in that place. These mighty entities form a group which, starting from a central point fixed high in the atmosphere, continuously patrols the area under its care. The source of their activity, which spans an entire landscape area, is fixed by a pillar of light anchored at a corresponding central point in the landscape at ground-level. The destruction and alienation of the area where the group of fairies of place for the Innsbruck region had anchored their source had led to the tragic situation that the Angel of Earth Healing had pointed out to me.

Following his instructions, next morning the seminar group attended to releasing and freeing the negatively charged elemental beings. To do this we made sounds amongst them. In order to restore their energy fields to positive, we led them through a transformation process. First we raised our voices in a wailing chant in order to pick them up in their present state. Then, step by step, we gradually harmonised our voices so as to set the transformation process in

21. See *Nature Spirits & Elemental Beings*, p.49–53

motion – all this accompanied by deep compassion. Many of us could see the liberation of the mighty air entities – how, one after the other, they soared light as feathers and free of form into the atmosphere.

To finish off the earth-healing process I would need to place a lithopuncture stone with a cosmogram at the new spot, to anchor the focal point of the fairies of place firmly there. I hope the time will come when public awareness will have evolved sufficiently to understand how precious the undisturbed activity of the elemental beings is for the quality of life of our shared planetary space – particularly when dealing with densely populated urban landscapes. Then the erection of a lithopuncture stone in a public park should no longer present a great problem.

It would be even more important, though, to expand the efforts of nature conservation into the area of the elementals as well, thus protecting the elementals' focal points in natural and urban landscapes alongside the precious biotopes, and rendering invulnerable the nature temple areas or focal points of the fairies of place.

13. The shadow side of rapid urban expansion

For the earth time runs much slower than for us humans. If we look at the expansion of a town around us over a period of some decades, we will see how yet another piece of land is built upon, how another urban district comes into being, how a new route expands the traffic network, etc. Like a mosaic spreading out in space the town's body grows in a more or less systematic manner.

In terms of the earth's and nature's idea of time, though, even the expansion of modern cities that takes place over several decades seems to occur like an explosion. Within 'a few seconds' the living earth is torn open, as it were, its energy systems uprooted and thrown into chaos, the elemental

beings ruthlessly chased out, and rigid structures erected that hardly allow the breath of life to enter. This wave of destruction which puts the landscape into suspended animation spreads like a whirlwind in all directions. What is left behind after this wave of destruction has passed is a dense urban landscape which it is extremely hard for nature to keep alive and which is in permanent danger of becoming a desert.

The explosive expansion of cities may well take place within the guidelines of city planning, which seems to be carried out in a reasonable, 'orderly' way. There is a shadow side to it, though, that is unfortunately the opposite of orderliness – that is, all-destroying chaos. What is worse is that we are not consciously aware of the essentially destructive nature of this process, at least in the cities of the wealthy nations, because an almost pedantic orderliness on the functional level obscures it. On its shadow side, this emphatically rationalistic order displays a lack of love in relating to the earth's life systems.

Once again I must stress here that I am not at all hostile towards civilisation, but I assert the need to progress towards a balanced multidimensionality. The power of the heart – compassion towards the visible and invisible entities of the earth's systems – should be creatively incorporated into the development of civilisation on a par with the powers of reason. Essentially we are talking not only about making it equal in value but about setting different priorities. Relating and communicating lovingly with the life systems of the earth should unquestionably take priority over any rational planning and decision-making, because only this can ensure holistic development that includes all aspects of life.

If this does not happen, the development of civilisation will continue to generate tremendous amounts of negatively charged energy which hangs over urban structures like huge clouds, invisible to the physical eye. Uprooted forces that once belonged to different, now destroyed, energy systems of

the urban landscape, are mixed with the obscured emotional energies of the suffering elemental beings who have been driven from their focal points and their tasks. Also attached to it is the 'emotional waste' of the town's inhabitants who are incapable of handling their emotions in a more harmonious or creative manner and therefore expel them into the astral atmosphere (the emotional plane) of the place. The Angel of Earth Healing had pointed out to us accumulations of this kind of energy for the first time in June 1994 after we – together with our earth-healing group – had spent quite some time getting to the bottom of the problems in the town of Murska Sobota in the east of Slovenia. Sixty years previously this town had barely existed. There was only a castle with very lovely, spacious grounds and a small village. When the socialist regime came to power, the place was declared a regional capital and accordingly within a few decades became industrialised and grew much bigger.

After my wife Marika and I had worked for two years at the lithopuncture of the park and between times had worked with groups on cleansing and revitalising the vital-energetic organs of the urban landscape, Devos praised our efforts: the level of energy was mounting, he said, and the town was in the process of opening up. Nonetheless it was still burdened by weights that were pulling it into a quagmire. To show us one such 'nightmare point' he had me go to the furthest corner of a school sports field and sense a focal point of negatively charged urban forces. He had warned me beforehand to protect myself well on a personal energetic level, so that I would not be harmed: 'These are, in the true sense of the word, energies gone berserk, aggressive forces that come into existence with every urban development, although ordinarily they are more spread out over the entire town area and are therefore not quite so murderously dangerous. They are a phenomenon that goes along with city growth. It will be clear to you that this is a profound interference with nature and therefore with the natural energy systems and the world

of all the entities that used to live in the area. We are dealing here with an aggressive stance on the part of humankind, inflicted by painful methods. To all of us it is evident that civilisation as it is cannot proceed in any other way. But it depends on how growth is driven on. It would be possible to perform any of these procedures in a much more moderate and grounded way. Instead, you allow 'poisonous' focal points and accumulations of this kind to develop which represent an opposite pole to the city's development and embody an incredible power that can even unleash catastrophes. One could call these kinds of points focal points for urban suicide.'

Last, when we were setting out to do our release-work under his guidance, Devos warned us to protect ourselves personally as well as a group. He emphatically advised us against doing anything aggressively, as this could trigger even more profound chaos in the already strongly negatively polarised vibrational mass. Moreover, we should not endeavour to solve the entire problem in one go, because the amorphous mass had a lot of branches and points to which it clung. As a fourth point, he encouraged us to approach the problem lovingly, even if our feelings of love and compassion were rejected by the negatively polarised energies. At least we could gain the help of positive energies from the environment. Fifth, Devos advised any group members who at this instant felt unstable or anxious, to leave the group for the duration of this particular task. As he explained it, here we were dealing predominantly with emotional energies that had been negatively charged by pain, unhappiness, grief, despair, etc.

First, we purified the place by chanting. Second, an energy shaft was created by means of colour visualisation, which was to serve as a 'cleansing apparatus'. Through a specific dance pattern taught to us by the Angel of Earth Healing we kept pulling the negatively charged forces into the shaft from below, so as to guide them to the top via a transformation



Figure 10
*Group singing to cleanse the castle courtyard at
Murska Sobota, Slovenia, 1993*

process. The cleansed forces we were then to scatter throughout the urban area with the help of the colours blue and purple.

Since then I have had to perform this kind of task in various European towns and have been taught to use a variety of methods for purification. As a rule we work at different points in the cities, most of the time in the emotional centres, so that we can access the main astral accumulations, which are spread throughout a city's emotional atmosphere like amoebae.

Some dramatic events have occurred at times, for example when we found out during a cleansing process that inside the astral accumulations entire 'pockets' of demonised elemental beings were mixed in with the psychic remnants of people who had died in distress. In this case a cleansing is not sufficient. It is necessary also to work on the level of consciousness, that is to say to help the 'trapped' entities to become consciously aware of their situation, to guide them through a transformation process and finally to help them attain their preordained position within the universal order (see also Part Five/5 'Trapped soul remnants').

The dissolution of a city's negatively polarised astral energies is an impossible task unless civilisation changes its destructive attitude towards the invisible dimensions of the urban landscape.

14. The landscape as war victim

If we experience and understand the energy-related consequences of urban expansion in terms of their emotional quality which has been turned negative, we can easily imagine the scale of the destructive processes that warfare triggers in a landscape. It is partly a matter of the energy structures of the area being destroyed by the technologies of war; but the most serious consequences accumulate on the emotional

level. Hatred, anxiety, fear of death, and feelings of unimaginable human suffering build up in war zones.

People are relatively quick to forget the evils of war that once raged in a landscape, but this is not true of the life systems of the earth that underwent equal suffering. This is the most important point I learnt from the landscape-healing project in the Soca (Isonzo) valley in the west of Slovenia. Here the most horrendous battles raged for more than four years during World War I. Within the narrow alpine valley that runs for over 90 km through the exquisitely beautiful mountain chains of the Alps, at least 1.2 million people lost their lives, without even taking into account the numerous combatants who survived but perhaps suffered even more. One can imagine that this valley together with all its vital realms was devastated down to the deepest layers of its being. For most people this seems to belong to the past; it may be food for thought but does not represent any reality here and now. Today the valley is a busy tourist destination – everybody wants to admire and enjoy the incredible blue–green colour of the Soca river.

To some highly sensitive people who live here, however, the valley is not all that peaceful. They invited me to investigate whether there might be invisible damage that subliminally interferes with the life processes. When I wandered through the valley for the first time I noticed to my surprise that, wherever I went, there was no obvious damage that could be sensed. There were, though, at certain lonely and isolated places quite explosive points where problems bubbled under a layer of forgetfulness. They were for example at Slatnica near Cezsoca, in the middle of a field at Idrsko, below Zatulmin, etc.

The valley seemed to have recovered remarkably well over the last 70 years by drawing on its own resources. However, the uprooted and negatively charged emotional energies caused by the events of the war and the suffering of humans and other entities had not been able to disperse complete-

ly. It has never occurred to anyone that it is humans who are responsible for the painful existence of these energies. In the course of decades they have slowly compressed and disappeared into the deep layers of the area's 'subconscious' – or perhaps more precisely, the people's subconscious. Although they seemed to have calmed down, I experienced them as menacingly awake, for example when I visited the plateaux of Slatnica.

While preparing for the seminar in the Soca valley in 1994 I asked the Angel of Earth Healing to show us ways in which we could disperse such a gigantic compression of negatively charged astral energies. His message began with the following words: 'There is indeed a centre of confused energies that stem from the World War on the plateaux of Slatnica. Here they are rooted more deeply than similar compressions above Idrsko, but they do not have the same impact on the whole of the valley as those others that are situated right in the energy triangle of the valley. If I were to describe them I would say that they are hanging over the landscape area just like a heavy lid. To reach them you will have to work at different points in this part of the valley and in doing so you should protect yourselves thoroughly. The main problem involves energy patterns that have been imprinted on the astral layers of the area as a result of the horrendous battles. The place re-experiences this suffering again and again because on the energetic level the battles are still raging.'

Following the instructions of Devos, we were able to solve the problems in this place quite well on this occasion through the group's work in cleansing, transforming and revitalising the area at three locations approximately 5 km apart. We were apparently less successful with our earth-healing work in the middle of the energy triangle at Idrsko. At the follow-up seminar in 1995, when we intended to continue our work down the valley in a southerly direction, Devos first sent the group back to the place at Idrsko with the task of repeating part of the procedure devised for it. This did not mean that



Figure 11
*Cleansing group singing near Idrsko in the
Soca valley (Isonzo), Slovenia, 1994*

we had not been sufficiently successful the previous year. We reassured ourselves by intuitively checking the place now, one year on. The participants did not feel sick to their stomach again, as they had felt before. We could sense the difference quite clearly, although during the cleansing singing I could still perceive single, black, sail-like rags of negativity high in the space which this time we were able to include in the transformation process.

I learned more about the emotional-energetic consequences of warfare at Europe's other pole, when together with my daughter Ana and the Angel of Earth Healing I prepared for the first of three seminar projects for the landscape of Morayshire in the north of Scotland. We could not escape the pull of the 'black hole' which represents the famous battlefield of Culloden Moor, where in the 18th century the followers of Bonnie Prince Charlie were utterly defeated in a bloodbath by the British government troops.

The instructions for what we were to do to heal the place began with a description of the situation: 'First, you should visualise the consequences of this bloody battle on the energetic level. A dense black cloud stretches over the entire area which, because of the great confusion, is spreading incredibly fast. It is so strong that it is drawing ever greater parts of the landscape into its darkness by means of its energies and entities. Everything positive is turned negative, and what is light is darkened. Everything, without discrimination, sinks into this 'black chasm'. The atrocities that took place here during the battle have imprinted a seal onto the area, a pattern that is active to this day and whose power is even being stepped up. Violent actions with fatal results, slaughter and threats . . . have remained in the ether; they were imprinted onto this space, and their impressions carry on the battle and the events; indeed, they are even being increased. Before you do anything there, you should put on your personal protective cloak as well as the one for the group. You should also stand firmly on both your feet in the awareness of what I

have just described, deeply convinced of the meaningfulness of earth-healing work, and not allow yourselves too to be pulled into this chaos.'

When Devos had given us all the instructions that prepared us as a group for a psychologically strenuous cleansing session that would take several hours, he made a final remark that made me think. He said the release work needed to be renewed at least once a year. 'The problem lies in that people keep on visiting the site of this gruesome battle and thus they actualise the story with their thoughts and feelings. They constantly rekindle the threatening energies, continually lending them more and more power.' Indeed, during my visit to Culloden Moor I watched flocks of tourists being led across the former battlefield by guides dressed in historical war costumes, in a way which encouraged the visitors to visualise the bloody battle with all the powers of their imagination. I ask myself, what kind of experience are people seeking through this? They are certainly unaware that they are contributing to the never-ending delirium of the place.

Part Three

*Personal Transformation is
Essential for Earth Healing*

In my introduction to Part Two I briefly mentioned the four dimensions of invisible reality and described their different roles in the landscape. This relates to the macrocosmic world of the earth and nature. What is so exciting about the way our cosmos is structured, however, is that each human being has been created as an independent and complete microcosm. In the human organism the very same space dimensions that we experience in the landscape on a 'large scale' are manifested on a 'small scale'.

The dimension that lends structure for example is expressed in the microcosm of the human being in the form of auric fields or subtle energy lines called acupuncture meridians. The vital-energetic centres and organs of the landscape correspond with the human chakra system. The presence of the archetypal dimension of the astral, i.e. the emotional level of feelings, is no less pronounced in humans – through the emotions, the astral body and the elemental self – than in the earth system. We also know the spiritual-soul dimension which in human terms can be equated with the world of thought – the mental plane – as human spirituality is located on a different level than that of the planetary landscape. In this amazing correspondence between the earth systems and the human being is revealed the most tragic and at the same time most hope-inspiring aspect of our efforts to heal the earth. As a result of the inevitable resonance between the corresponding worlds of the micro- and macrocosm, the alienation, fragmentation and loss of integrity typical of the modern human being have a destructive effect on the life systems of the earth. The earth also suffers as a result of our personal problems, which we believe are no one's business but our own – we do not take into consideration the destruction we cause as a result of projecting our individual and collective unresolved problems outwards into the landscape and its ecological tissue.

However, the macro-microcosmic relationship between earth and human gives rise to a hopeful aspect too, as I men-

tioned earlier. To activate this aspect is crucial at this critical moment of our evolution. How can we go about it?

If more and more people find inner peace and an attunement with their true Selves, the resulting healing energy will necessarily have an effect on planetary life systems. Earth-healing processes are stimulated even if nothing specific has been undertaken in this respect. This feedback process, which is based with almost mathematical precision on the law of macro-microcosmic resonance, is the reason I am convinced that embarking on a process of personal transformation is the most important contribution towards earth healing we can make. It also is the most democratic: no one can worm their way out of it by claiming ignorance of the mysteries of earth healing. It is simply down to the way we treat our own bodies, thoughts and emotions. None of us can escape this responsibility for all of life and, to put it the other way around, we can all contribute in our own unique way towards healing the earth.

At the core of earth healing on this level are processes which have a very individual slant to them. Any attempt at making generalisations leads to more questions than answers. Nonetheless even the very personal processes of change or, rather, of increased self-awareness and self healing are subject to certain laws that apply to all of us. To avoid any anonymous generalising, I want to illustrate some fundamental processes of this kind based on the personal experience of my own most recent cycle of transformation.

1. The ego as adversary

In the autumn of 1994 I was constantly plagued by relatively trivial complaints. For example, I could not help coughing noisily and incessantly during my public talks, in which, ironically, I talk about healing processes in the earth systems. There was an obvious contrast between what I was talking

about and what I was embodying, and I was unable to find its cause. It was hidden in a 'blind spot'; neither hard thinking nor inner contemplation led me to it. Then a dream came to my aid, but at first I did not know what to make of it: We had stopped our car on an access road to a major highway and were about to turn onto it when another vehicle caught up with us, and our driver had to make way for it to turn onto the major road before us. When it had gone, we thought, 'Now it is our turn.' But it was not possible because in our rear mirror we could make out yet more cars that would also shortly want to drive past us. Therefore we preferred to wait for them to pass by. Then I spoke up and suggested that the driver park the car on the left hand side where there was an empty parking space: in this way we could wait in peace until all the cars that might disturb our turning onto the major road were gone. At that moment I heard a strong male voice from the side say that this must not be done to him. That we also had to think about his well-being! It must not end up with him having to walk! It occurred to me only now that the spacious estate car in which the man sat was situated to the right-hand side of our vehicle.

The message of the dream is clear enough. Hesitating to turn onto the major road meant I was scared of changes on my path and would have preferred to stand still on the level I had already mastered instead of stepping into the new and unknown. I welcomed every cause for delay so as to further put off 'turning onto' a new spiritual-soul phase of evolution (a road of a higher order).

Fear of everything new and unknown is not a helpful trait, but it is human, and we have to wrestle with it over and over again. What was disconcerting to me was the male voice that came, totally unexpectedly, from the right-hand side. It sounded both pitiable and peremptory, as if it was speaking in the name of a power that was in no way uncertain about its secret mastery over my decisions. And yet what it said did not appear to make any sense at first and seemed uncon-

nected with the dream message. Unfortunately it was not until nine months later that I understood its very real logic.

As I could not make sense of it, I paid no attention to this part of the dream, and did not have the slightest idea that as a result I had overlooked the essence of the dream message. Instead, I concentrated on the first part of the message. I tried hard to open up internally to the possible expansion of my creativity, the relationship with my family and so on. I could not, however, perceive any remarkable success with regards to my self-awareness. Apparently, without serious consideration of the part of the dream message I had dismissed, no real progress could be made.

So, inevitably, nine months later I was again confronted with the same complaints. Despite a hot summer I was forever coughing my lungs out without being really ill. In view of the fact that I had to lead one group after another with only short intervals in between, I felt rather embarrassed by my coughing fits. Fortunately, I had put aside a fortnight at the end of the summer for a holiday. Under the pressure of my 'illness' I swore I would dedicate this time entirely to exploring my deplorable situation and not use it, as I usually did, for preparing future projects. We usually spend our holidays on a tiny island in the Adriatic Sea where I have at my disposal a small meditation garden with three young olive trees. I was sitting there for days on end pondering innumerable personal questions that I had never found sufficient time for over the previous three years. On the thirteenth day of my contemplation I finally succeeded in recognising the impudent driver of my dream. I was about to explore the shadow sides of my personality when a figure emerged in my inner vision that displayed both the arrogant attitude of that dream character and my own features. This time I could not pretend that this was a sinister force working from without, just aiming at disturbing me. It seems that I had received an insight into an – until then – hidden aspect of myself which in critical moments subliminally influenced my life. He did

not show his full body but only his head with his left shoulder and arm, a terrifying figure that seemed to be cast in rusty iron. His absolute coldness and the complete lack of those spiritual-soul qualities I am striving for in my life, such as sensitivity, openness, trust, modesty, good will, a sense of playfulness, etc, showed me that I was dealing with a force opposite to my inner ideals. He terrified me, and at the same time I knew I could not escape the influence of this sinister figure, as it was a part of me.

At that moment I understood why teachers, especially Eastern ones, warn against the ego's influence, claiming that its overpowering impact on the vital decisions of people in the West will lead the world into disaster. This is what my mind told me – my intuition, though, was of quite another opinion: that in order to become beings with free will, which is what we humans fundamentally are, we have to create an adversary within our own personality who reflects back to us the shadow side of our being. We are tortured by this reflection until we become willing to recognise our shadow side, to undergo a process of transformation and thus to overcome our destructiveness.

This comparatively negative aspect of self mirrors what is wrong in humans. It makes sure that we cannot cross the threshold onto a more perfect level of existence as long as we carry unclarified and uncleared aspects of our own being within us. A second positive attribute of this sinister figure I see in the sense that human beings are not dependent on higher entities in order to work on their own evolution. If, for example, we choose a path that is subliminally based on ambition, our inner adversary, the so-called ego, will make sure that we force things in that direction until the consequences of our actions are so out of proportion that sooner or later we ourselves will have to recognise them as mistakes. In that sense the ego functions as a guardian of our independence.

I do not see any problem in our 'ego', in its role of adver-

sary, challenging us to work on the evolution of our self. It only becomes a problem when people are gullibly led down the garden path by it, without recognising that they have set up the embodiment of their own shortcomings as their master. It is of no help to state one's good intentions or to refer to one's inner guidance. As long as even an unconscious trace of egotism, thirst for power, lack of compassion or similar defects is present in the thoughts or deeds of someone who, for example, deals with earth healing, the adversary has a right to intervene and sabotage the entire undertaking.

There is no spiritual-energetic 'protective cloak' against the influence of one's own ego, because the ego lives inside this same protective device. The pretext of being under spiritual guidance does not help either. The only thing which helps one evade the destructive influence of the adversary is to maintain purity of intention and to act lovingly in each and every situation. A lot of inner discipline, attentiveness to one's self, meditation, grounding and exercises of a similar kind are necessary to achieve this. Only then does desire become being. The negative aspect of self that was cut off and worked as an opposing force is thus reintegrated step by step into the wholeness of the personality. The conflict within a self that is split into a 'player' and an 'opponent' is resolved, and the way to a higher level of existence cleared for that particular person.

2. The elemental self

It is obvious that the human being is not a simple configuration, but rather a focal point where various terrestrial and cosmic aspects of existence meet. Put another way, as an image of the Divine, the human is an inseparable unity, but as a being evolving over the course of a great many incarnations on earth he or she is composed of various entity fragments, each of which plays its own role on the path towards wholeness.

As far as incarnation on Planet Earth is concerned, one has especially to point out the personality – the outer self, i.e. the ego referred to in the previous section; however, it is also important to consider the so-called elemental self of the human being. My daughter Ajra formulated this notion of the elemental self in her first book.²² I have made use of the idea within the framework of researching the world of elemental beings and geomancy and have broadened it to embrace a fundamental human relationship with the earth and nature. One can imagine that Earth looks after incarnated human souls just as it cares for other creatures that live in her realms. The role of steward is taken on by an elemental being which I call the body elemental of a human. It lives as an invisible spirit being inside a person's emotional (astral) energy body. Freely following the astral body's currents of energy, its radius of influence spreads throughout the entire body structure and the auric fields. Its task is to maintain the numerous body functions in balanced and harmonious cooperation. In this respect the body elemental represents a person's body consciousness. Secondly, we can understand the role of the earth's elemental forces within the human being in that the spiritual human being – that is to say the human soul – needs a much more comprehensive support for its incarnation than can be provided by the body's physical structure alone. To be able to incarnate, the soul needs the knowledge of how spirit can express itself under the conditions of materialised space and, as it were, solid matter. This knowledge or, more precisely, this wisdom is exactly what the elemental beings have accumulated during their activity in relation to the materialising processes of the earth's systems over infinitely long periods of time. The wisdom is imparted to each incarnated human soul through the very fact that it shares its life and body space during its whole

22. Ajra Miška: *Dotik večnosti* (Touched by Eternity – The Tale of an Angel), Ljubljana 1993.

incarnation with an elemental being I call the elemental self.

Rudolf Steiner has already pointed to the mystery of the two Jesus boys, which in his understanding means that within the human being two different aspects of cosmic evolution are united. On closer inspection it is apparent that Jesus's birth is mentioned by only two of the four evangelists, and it is noticeable that the two birth myths are totally different in character. Matthew has Jesus born as an heir to the royal lineage of David, and thus he is paid homage by the Three Kings. Luke, however, describes the birth in a poor stable amidst animals. In this case simple shepherds are the witnesses.

Applied to the subject of terrestrial incarnation, the royal birth scenario would correspond with the manifestation of the terrestrial elemental self of Jesus, while the humble birth in the stable would reflect the incarnation of the 'cosmic I'. The coming together of both aspects of his being is, according to the insights of Rudolf Steiner, illustrated in the story of the 12-year-old Jesus whose utterances amaze the learned men in the temple at Jerusalem.²³ I interpret this as Jesus's elemental self merging with his divine soul at this moment and for the first time enabling it to express its true being – the being of an avatar.

There are various illustrations of the two Jesus boys in the art of the Renaissance and Baroque periods. I discovered what is probably a unique representation of this kind in the pilgrim's church of Sveta Gora (Monte Santo) situated high above the Soca valley in western Slovenia. It is a life-size baroque wooden sculpture of the Madonna in a chapel behind the high altar. Whilst she holds one child Jesus in her lap, strangely her left foot rests on the head of a boy with features identical to those of Jesus. This apparently represents his terrestrial-elemental counterpart. Once I had overcome my initial amazement I went into deep contemplation at that

23. Luke 2, 41–51

place and with my inner vision was able to perceive the figure of a boy who trembled, totally disregarded, in the chill wind of human contempt. At the same time I became aware that this figure not only represented the disregarded terrestrial-elemental aspect of Jesus, but without doubt a part of myself as well. This shocking experience moved me to search for months until, during my fortnight-long period of contemplation on our holiday island, I too gained insight into the relationship between the elemental self and the reality of my life.

The revelation began with my discovery that I was fencing myself off from the earth systems on an energy level instead of allowing a free exchange between my soul energies and the terrestrial energies. My dissociation was based on a subtle fear of accepting Earth and my terrestrial body as my temporary home. This vibration of fear, of which I was not at all conscious, created a blockage that caused my elemental self to be permanently suppressed and locked into the miserable state I had experienced it in during the vision described earlier.

I felt an urgent desire to release this blockage – but how? Fortunately, two years earlier on the island I had made friends with a more highly developed elemental being when working on my book *Nature Spirits & Elemental Beings*, a wise old man who, so he told me, was called Julius. At that time I had learned to communicate with this invisible presence, and therefore I was able to pay him a visit this time too – he was still sitting at the summit of Venus Hill – and ask him how I could free the child within me whom I had experienced in such an unhappy state.

As a preamble I have to say here that at that time I already understood why the elemental self as represented in the myth of the two Jesus boys does not reveal itself beyond the age of twelve. This does not signify a devaluation of its role in relation to the essential human being but rather indicates its basic function that goes no further than the threshold of indi-

vidualisation crossed by the human being at puberty. The child in us stands for the elemental vital forces unimpeded by the future development of conscious awareness.

I therefore asked Julius how I could restore the happiness and uninhibitedness of the child within me. His advice contained three stipulations:

1. Never harbour any feelings of anxiety.
2. Nurture the specific emotional quality of unconditionally enjoying whatever may come your way.
3. Practise staying permanently centred in the second chakra. This chakra is usually associated with sexual functioning, but Julius refers to the 'centre of inner peace' and calls it the home of the elemental self. Later it was also explained to me that the way this chakra relates to sexual body functions has a deeper meaning in this context. It concerns the relationship to eroticism that is also part and parcel of the elemental realms of life. Eroticism was shown to me as a fundamental quality of the relationships between the Earth's creatures which not only relates to reproduction, but also to the embodiment of universal love on the level of earth systems. Julius pointed out with great regret how human civilisation abuses eroticism and how planetary space has been emotionally hardened by the impact of human rationality being forced upon all of the Earth's other creatures. The wonderful erotic feeling that permeates the whole world of elemental life and fills it with ecstasy is weakened in this way, not to mention the fact that people cut themselves off from this fundamental vibration through their view that the terrestrial aspect of love is something base.

3. Grounding the energies of the soul

The fascination of discovering the elemental self in humans, usually overlooked in esoteric tradition, was soon to show its shadow side. For example, I tried hard to communicate with the elemental being inside myself and to receive all kinds of answers from it. Finally I had to back off, because I understood that the body elemental is, at any given moment, totally dedicated to its task of creating the necessary conditions that enable the particular individual to express him/herself within the earth systems. Instead of bothering it with my questions I would be better seeing to it that the energies of my soul were free to accept the elemental being's help.

Interestingly, the moment I experienced the elemental self within myself in the figure of the scorned boy in the basilica of St Mary on the Holy Hill of Sveta Gora, I was immediately warned not to forget the possibly equally crucial relationship with my spiritual self, the soul. I was given a dream about this the very next night, but unfortunately I interpreted it as a mere repetition of the experience with the elemental self: I go to the cinema with my wife in the evening leaving a guest on his own in my house. When we come back, and I open the door, I see in the hall a figure tied to an armchair, his head covered with some fabric and bright white paint poured all over it. The figure was so securely bound to the chair that it could not budge.

At first I thought that whilst we had been out robbers had broken into the house and chained up our guest. But internally I knew that I was dealing here with a completely blocked aspect of my own being. Quickly I came to the conclusion that it had something to do with the suppression of my elemental self. It was to be several months before I grasped the true meaning of the dream message during my retreat on the holiday island: I was being encouraged to work at liberating my soul with no less enthusiasm than that of its complementary pole, the elemental self. Had I been a little more

attentive, I could easily have told the two figures apart, using the dream's symbology. The tied figure was not that of a boy but displayed my own features as an adult. It was also lavishly daubed with the colour white, representing the holistic energies of the soul. In order to correct the wrong interpretation of the dream I was extremely careful, during my contemplations on the island, to grant equal space to both aspects of my Self which demand deeper recognition.

From this I understand the soul as the eternal aspect of the human being, the spiritual core that exists beyond space-time limitations and at the same time lives within the lifespan of the incarnated person between birth and death. The soul would therefore be that part of us which evolves from eternity to eternity and imprinted on the human light body carries the divine identity, which ultimately strives to attain its full individual expression.

The evolution of human souls is guided in such a way that each soul is offered a specific passage through incarnations on Planet Earth that follow each other cyclically, so that, by interacting with the earth systems, the soul can learn to express and realise its qualities. To enable it to experience this path, the vital realms of the earth provide it with an elemental being that supports it on its journey through terrestrial life. Therefore the soul and the elemental self are two different spheres of being which come together in the course of incarnation, interdependent in the fulfilling of their life's task, but which slip apart again at the moment death ends a life's journey.

I have been acquainted with theories of this kind for a considerable time already, although I am trying to keep them to a minimum in this book. People have thought along those lines in a variety of ways – especially on the relationship between spirit, soul and body – since the founding of theosophy in the middle of the nineteenth century. So what was the problem? Why did I, despite this knowledge, need the point driven home to me that my soul being was suppressed?

It is the old story: esoteric knowledge is useless – except for boosting spiritual arrogance – if it is not experienced and practised in one's personal everyday life. From my own experiences of my retreat on the island I would recommend the following as a means to liberate one's soul-potential:

1. The grounding of spiritual energies in human beings is essential. From a superficial viewpoint, we belong to a civilisation that deals predominantly with material things, so really we should be well grounded. But unfortunately this is only seemingly so. In practice the spiritual energies of the soul penetrate the material aspects of our existence only to a very limited extent. Instead of directing one's spirit at each moment through one's body deep into the earth – an exercise that should be practised daily – spirit keeps hovering above our heads in our imagination and usually is only allowed to unfold in thinking processes, which means that the soul is limited to a small percentage of its true potential.

2. In second place comes the processing of outmoded thought patterns which often represent virtual ropes of energy which chain the soul forces – the real mental powers! — inside the human being. Normally these are patterns that the person, due to painful experiences from one incarnation to the other, has to carry until mature enough to undo them consciously. They may have different origins; there is no hard and fast rule to it. It is vital to watch in a meditative way what pushes towards the surface of consciousness, whether 'inexplicable' experiences or illnesses, dreams or intuitions.

3. As a third point I would like to stress a kind of inner ethic by which to provide the soul with an effective and protected space within one's personal world. First and foremost the task is to shun the habitually aggressive and power-driven attitude of the personality, i.e. the ego. Expressed positively, this means maintaining a permanent inner space for a sen-

sitive, loving and peaceful attitude. This raises the quality of heart energy into the dominant vibration of one's personal inner space, a quality that corresponds with the vibration of the soul.

Devos, the Angel of Earth Healing, commented to Ana on my efforts to liberate my own soul energies on 6/9/1995; his final words included the following direction: 'It is important to delve deep into one's heart and from there look for the gateway into one's own inner being and into the worlds; purification should also come from the heart. The heart is to be the starting point for everything you do to free the energies of the soul. Learn to enter your own heart and to open it. Here you will find the key to every question: all you need to discover is written in the heart; it is the book of the past, present and future. Learn to listen attentively to the heart in order to gain guidance and direction. The heart is to become the basis from which you start and on which you are founded.'

4. The sub-elemental level of space

Only three years after the completion of my book on elemental beings did I eventually gain fundamental insights about the deepest level of being from which the elemental world draws its power. I have to admit that I was given a chance by the elementals to delve deeper into the secrets of this world earlier on, but I was personally not ready for it then. I was all too ready to settle for the fairy-tale forms of my experiences without becoming aware of their deeper message.

As described in my book *Nature Spirits & Elemental Beings* I had discovered in the winter of 1993 that I could reach into the depths of the earth under my feet through a tunnel which I visualised at the lower end of my spine. Each time I went

‘below’ in my consciousness, I got to know another entity that reminded me of one of the archetypal figures from Slovenian legends.²⁴

From my current vantage point – having become acquainted with the sub-elemental level of space – I would say that these were indeed archetypes representing the blueprints which the elemental beings use as guidelines when they work on the development of terrestrial creation. At that time I was not yet able to differentiate between elemental beings and archetypes of the sub-elemental level. As a result, I mixed elements that are difficult to categorise into my accounts of real observations of the activity of elemental beings in the landscape. I particularly regret the fact that I later partially dismissed those unfathomed perceptions of the sub-elemental level, assuming that they stemmed from an outmoded shamanistic model of perception no longer suitable for modern humankind.²⁵ Thanks to some more recent experiences I had with the sub-elemental level in the winter of 1996, I want to withdraw this negative evaluation and correct it to the effect that with these two methods of perceiving the elemental realm we are dealing with two different levels of this world. One is situated on a vibrational level related to our human emotional world which makes it possible to create a ‘horizontal’ relationship with it. This is the level where those elemental beings are active who look after the life processes in nature and the landscape.

In relation to the horizon of our perception the second level has to be called subterrestrial.²⁶ It feels like it lies underneath the soles of our feet. Humans can usually reach it, as described earlier, via a vertical tunnel which enables one to take one’s consciousness down into the depths of the earth.

24. *Nature Spirits & Elemental Beings*

25. See *Nature Spirits & Elemental Beings*

26. Not to be confused with the area of activity of single elementals which also can be called ‘subterrestrial’.

I called the world that one finds here the ‘sub-elemental realm’ although it could also be called the ‘archetypal elemental realm’, because this is where are stored the archetypes of the terrestrial world which inform the processes of life all the way up to the physical level.

I had held in my hands once already the key that would have helped me to understand the mysterious role of the sub-elemental realm. The elementals had indicated to me that during their lives they constantly relive a cycle of dissolution into the totality of the earth and regeneration of the ‘underworld’, before they take on new tasks in the invisible dimensions of the landscape.²⁷ At this point I should have followed up the question of the true meaning of this ‘underworld’ for life, landscape and human beings. As I had failed to ask then, I was now, three years on, standing again before the same door and asking.

In answer to my question the Angel of Earth Healing described the sub-elemental level of being as the *foundation* of the entire space including its different dimensions. Like a genetic code, all information is stored here that shapes and steers life on the higher levels of existence. One could imagine the sub-elemental level as the source of the inexhaustible, driving energy of life, as the fly-wheel that will never allow life’s cycle to come to a halt. The sub-elemental world is the archetypal basis of terrestrial creation.

This brief sketch of the sub-elemental level gives an idea of just how vital it is for the conservation and constant renewal of the living Earth, but also how delicate and vulnerable it is. Any interference with this world – by magical means or by technologies such as nuclear power and genetic manipulation – should be regarded as tantamount to an attack on the foundations of life. The devastating consequences of such interference seriously endanger the entire organism of life, including the human race. Many forms of earth destruction

27. *Nature Spirits & Elemental Beings*

stem from human meddling with this sensitive world, an activity the Angel of Earth Healing sternly warned us against on this occasion.

The entities with access to the sub-elemental realm are the elemental beings. They draw their strength and knowledge from the sub-elemental realm and, by means of their activities, carry the archetypal blueprints stored there into the tissue of space and into life's processes. The elemental beings are mediators between the wealth of information of the sub-elemental world and the level of manifested life as we perceive and enjoy it with our five senses. This reveals the secret of how the elemental beings know in such detail how a specific life form is to be created. They owe their knowledge to their ongoing relationship with the archetypes of the sub-elemental level.

I found the most precise illustration of how the sub-elemental world relates to the level of elemental beings and to manifested reality in a fresco by Johannes von Kastav dating from the end of the 15th century. It shows the ceremonial procession of the Three Kings and decorates the north wall of a small church in the village of Gradišče by Divaca near the famous grottoes of Skocjan in western Slovenia. Between the horses' hoofs is a row of manikins in funny postures and costumes representing the level of elemental beings. Below this row is another consisting of animals, human-like figures, exotic plants and mysterious archetypal scenes. This bottom row, separated from the rest of the scene, represents the sub-elemental level. Above it unfolds the level of the elementals which is more closely related to the level of life processes symbolised in the procession of the Three Kings on top. The painter must have had an amazing knowledge of the secrets of life.²⁸

So much for the role of the sub-elemental world as far as

28. See also his unique frescoes in the church of Hrstovlje which I describe in detail in my book *Die Landschaft der Göttin* (The Landscape of the Goddess) p.25–28.



Figure 12

Detail from the fresco of the Adoration of the Three Holy Kings in the church of Gradisce near Divaca, Slovenia. A work by Johannes von Kastav, 15th century. At the top: the horses' feet in the festive procession; underneath: elemental beings; beneath these: the sub-elemental level.

the realms of terrestrial space and its life processes are concerned. Now the question arises of what relationship exists between this sub-elemental world and any individual human being? With reference to this, Angel Master Christopher Tragus talks about a sort of energetic root system that humans carry beneath the soles of their feet. The smooth operation of all our body functions depends on this root system, he said, which could be equated with the sub-elemental level.

One should imagine a column of light running up one's spine, a column that he compares to a leyline in the landscape. Just as a power leyline nurtures the subtle dimensions of a landscape with vital energy, the column of light nourishes the body organism in a similar way. One must not imagine this column of light ending at the coccyx. Not at all! It carries on all the way to the root system on the sub-elemental level of the human being. This is where its true source lies, and it is from here that the human power leyline draws its vitalising energy. The column of light with its basis in the human root system and running vertically up to the crown chakra on the top of the head²⁹ represents the main soul-grounding structure I talked about in the previous chapter.

In the tale *The Little Prince* by Antoine de Saint-Exupéry I found the hint of a second role played by the sub-elemental level in human beings. The little prince has under his feet his own micro-planet for which he is responsible. Other people he meets live on their own planets too, be it the king, the drunkard, the geographer or the lamplighter. The characteristics of the 'planet' correspond with the character of the person who lives on it. Indeed, as hinted at earlier, the genetic code of the individual person is focused and guarded in the sub-elemental world. This most important key lies hidden in the symbolic little patch of earth that we carry under

29. The root system should not be confused with the kundalini-energy that belongs to the realm of the soul.

the soles of our feet as our personal planet.

In a certain sense the key significance of the sub-elemental level for human identity had already been pointed out to me during my first conscious contact with the elemental world in the winter of 1993. As I described in my book *Nature Spirits & Elemental Beings* I experienced then, during a regression, the moment of my death in a previous incarnation. I saw how in that instant a group of dwarfs came and carried my heart away. Transformed into a crystal it was then stored in the sub-elemental world, and I had to descend into this world in my consciousness if I wanted to connect again with my heart.³⁰

As I did not yet know the secret of the archetypal images that are stored in the sub-elemental world, I believed something of a singular nature had happened to me which differentiated me from other people. Now I know that what was shown to me applies to every living being, each of whom, humans included, shares the burden of the destiny of terrestrial life. The 'heart crystal' kept in storage for each human being in the halls of the sub-elemental world represents the archetypal blueprint of our personal identity, which we have to go and see each time we embark on a new incarnation – usually unconsciously – in order to be able to proceed in our evolution on earth. This fairytale-like experience was in fact telling me that I needed to engage in a more conscious relationship with my personal archetypal blueprint stored in the sub-elemental world in order to progress on my path of evolution.

Meanwhile I discovered a parallel to this fairy-tale experience in a medieval fresco depicting the death of Mother Mary situated in the apse of a small church in Kosec near Dreznica above the Soca (Isonzo) valley. In the middle of it we see Mary on her deathbed surrounded by wailing apostles. Above Mary the Christ is shown, inside a mandorla,

30. *Nature Spirits & Elemental Beings*

cradling her soul in the form of a little girl. From her heart a golden drop falls in the direction of the earth into a chalice. This chalice with the drop symbolises the elemental archetype of the human being that is guarded in the Holy Grail of the sub-elemental realm. The latter is connected with its upper counterpart, the soul as the heavenly archetype of the human being, which is situated in the Christ mandorla – in the lap of the Higher Self.

Now the question arises, what practical steps can be taken to integrate into your own totality the sub-elemental level, which in our culture has fallen almost completely into oblivion?

– First and foremost I recommend working to heighten your awareness. It is possible to let yourself descend in your consciousness via the aforementioned column of light into the sub-elemental level in order to experience it. Always abide by the rule: to avoid losing yourself come back up the same way you went down.

– Secondly, you should work more thoroughly at your own grounding so as to strengthen the column of light in the crucial area between the subterrestrial root system and the coccyx.

– Third, this subterrestrial area should be integrated into the process of daily cleansing and creating your protective cloak.

Under no circumstances is one allowed to penetrate into the sub-elemental level of another person, plant, animal or matter, or to meddle in any way with the information stored there. The only permitted access is via communication with the elemental beings in charge, or when dealing with humans via their conscious and readily given permission.



Figure 13

Mary's death. Medieval fresco in the church of Kosec near Dreznica, Soca valley, Slovenia.

On top: Christ holding Mary's soul in his lap; below: Mary's archetypal image, in the form of a drop, falls into a chalice.

5. The holistic human being and the Snow White model

When we meet a friend in the street and exchange a few friendly words, we experience the human being as something relatively simple and definite. In contrast, we have discussed in the foregoing sections an extremely complex model of what it means to be human: the personality in relationship to the ego, the elemental self and the soul, the spiritual self and the root system of the human being on the sub-elemental level. How is it that ultimately all these widely differing dimensions of human life come together so gracefully that we are presented with a coherent being? Where does the key to this mysterious synthesis lie?

To my amazement I found it in a fairy-tale known by almost every child on earth: Snow White. The key fell into my lap in the winter of 1996 after I had been tortured over a long period by disruptive energies. The turning point came when the Angel of Earth Healing – in answer to my questions about the causes of my difficulties – pointed out the sub-elemental level of my being and encouraged me to become conscious of it, lest I fell victim again and again to strange forces that try to create unsettling effects through this level. Taking heed I began letting myself down into my root system via the central column of light. During a meditation of this kind I had, for a split second, the impression that I was in that dwarfs' cottage at which Snow White arrived after her flight through the dark forest. In that instant I understood why the cottage appeared so perfectly orderly to Snow White. It is a symbol for the sub-elemental world where the archetypal images of terrestrial creation are guarded. Everything existing within the earth systems has its original blueprint stored here as information. Therefore Snow White, in order to find her personal archetypal image, had to try out six little beds each of a different size until she discovered that the seventh perfectly matched her body, when she lay down

in it and sank into *deep slumber*.

Now I also understood why the dwarfs were not 'in' when Snow White arrived but came home only later to rest and regenerate. They went into the mountains for their everyday work. In the previous chapter I mentioned that the elemental beings render their services to earth and nature in a 'higher' dimension of space, in the area I call the emotional level of the earth. Their cottage, a symbol for the sub-elemental level, only serves them as a point of departure for their activity, and from it they draw the original blueprints they use to form the worlds of life on earth.

Having convinced myself of the correctness of the Snow White message I regretted that I had not allowed myself to enter this level more deeply earlier on when, in April 1993, the elemental beings of the *Heideberg* mountain in North Friesland had brought this fairy-tale to my attention as a key.³¹ Unfortunately at that time I had understood those images in only a very superficial way and had missed out on penetrating further than the outer layer of the tale which reflects the cultural problems of the banning of the Goddess. This time I followed my intuition and could recognise in Snow White the archetype of the human soul as it emerges during the process of incarnation within terrestrial life systems and thereby also encounters their inherent dangers.

The Snow White tale clearly exemplifies three phases symbolic of the course of the soul's incarnation, i.e. the process of becoming human. We can recognise the details of what takes place if we understand the roles distributed between a number of fairy-tale characters as part and parcel of a single being – the human:

- Snow White's relationship with her royal mother corresponds to the soul in its relationship with its divine source
- the Self of spirit.

31. *Nature Spirits & Elemental Beings*

– Snow White’s relationship with her egocentric stepmother, who deludes herself that she is the most beautiful woman in the land, corresponds to the relationship of the soul with the personality, i.e. the ego.

– Snow White’s relationship with the dwarfs corresponds to the soul’s relationship with its complementary partner, the elemental self.

– Snow White’s relationship with the dwarfs’ cottage corresponds to the relationship of human beings with their root system, i.e. their archetypal image on the sub-elemental level.

In the *first phase* of the fairy-tale Snow White is presented as a model for the human soul. Divine perfection as the fundamental characteristic of the soul can be recognised in the cosmogram of the Goddess’s three aspects: ‘*White* as snow, cheeks *red* as blood, hair *black* as ebony.’

In the *second phase* Snow White runs away through a dark forest, a symbol for the dramatic changes which puberty brings in the soul’s relationship with the emotional level of the earth. Finally she finds refuge in her partnership with the dwarfs, which can be interpreted as a symbol for the partnership of the soul with the earth’s elemental forces.

In the *third phase* the egotistical stepmother breaks into the elemental world three times trying to poison the coherence between the soul and the earth elemental realm. In terms of the problems of today’s civilisation, such attempts to poison are quite concrete.

We are dealing here first with the endeavour to sever the spiritual-soul aspect of the human being, symbolised by the upper part of the body, from the terrestrial aspect, the lower part of the body (the symbol used in the fairy-tale is laces tightened to such an extent that they cut off her breathing). Then follows an attempt to poison through a comb as a symbol for the danger of humanity becoming more and more mentally oriented, thereby losing its connection with its heart

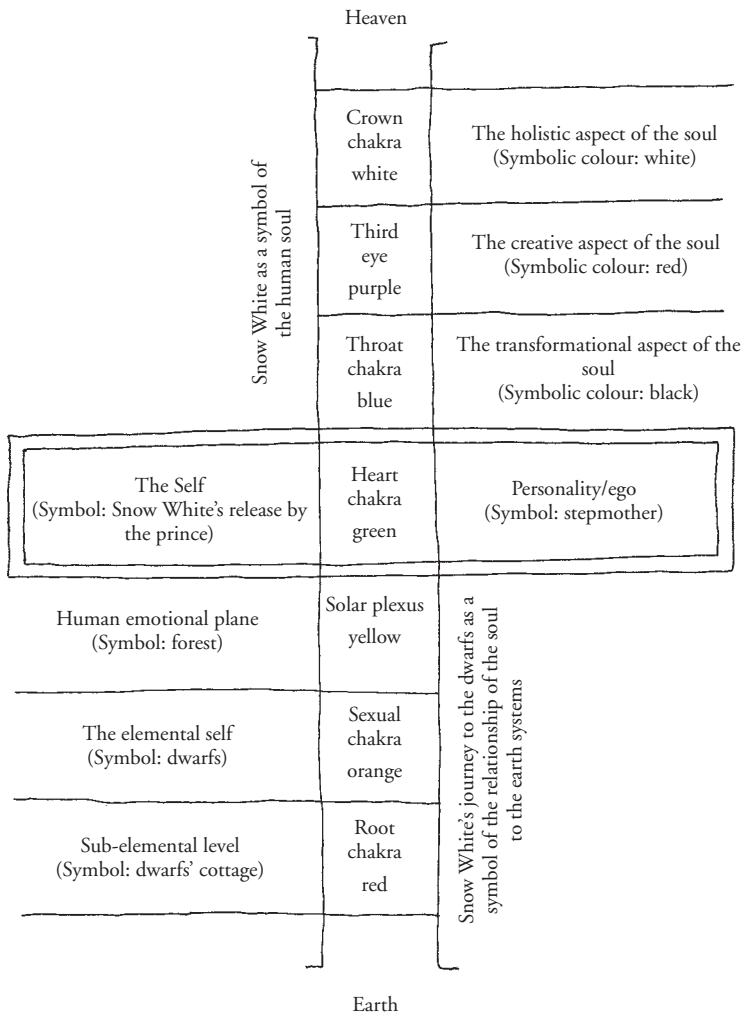


Figure 14

Snow White as a model of the process of human incarnation. In the centre, the so-called 'Jacob's ladder'.

and drowning in a cold world of reason. The third danger is symbolised by an apple poisoned by black magic, representing the conscious distortion of vital energies. This symbol can be related to the modern-day seemingly 'scientific' practice of breaking into the sub-elemental level of the earth systems with the intention of exploiting its original life forces, i.e. of mutilating its archetypal images, instead of respecting the natural laws of creation (examples of this are nuclear power and genetic engineering). The figure of the stepmother mirrors the destructive tendencies by means of which human beings can destroy themselves through misusing the gift of free will.

It is fortunate that the message of the tale of Snow White can reach almost every child on the globe today. Even if this only happens via the Walt Disney version, there is still hope that children will pick it up subconsciously, because this message conveys to an incarnating soul that despite the seeming chaos of the modern world the divine order of the earth is not lost.

The Snow White model of this divine order – see Figure 14 – shows along its main axis a gradation of seven levels symbolised by the chakras running down the spine in their characteristic colours. Thus a 'Jacob's ladder' of seven steps³² runs through the middle of it, symbolising the various levels of reality between the terrestrial and cosmic poles of the original space of eternity. Following the archetypal pattern of Snow White, I have equated the seven steps or gradations with the corresponding dimensions of space characteristic of the totality of the earth systems.

In my book *Schule der Geomantie* I established a similar model by combining the cyclical principle of the Goddess (the number 3) with the archetypal blueprint of the four ele-

32. The notion of a 'staircase to heaven', known as 'Jacob's ladder', stems from the Bible: Jacob saw in a vision a ladder connecting earth and heaven that enabled the angels to move freely between these two realms.

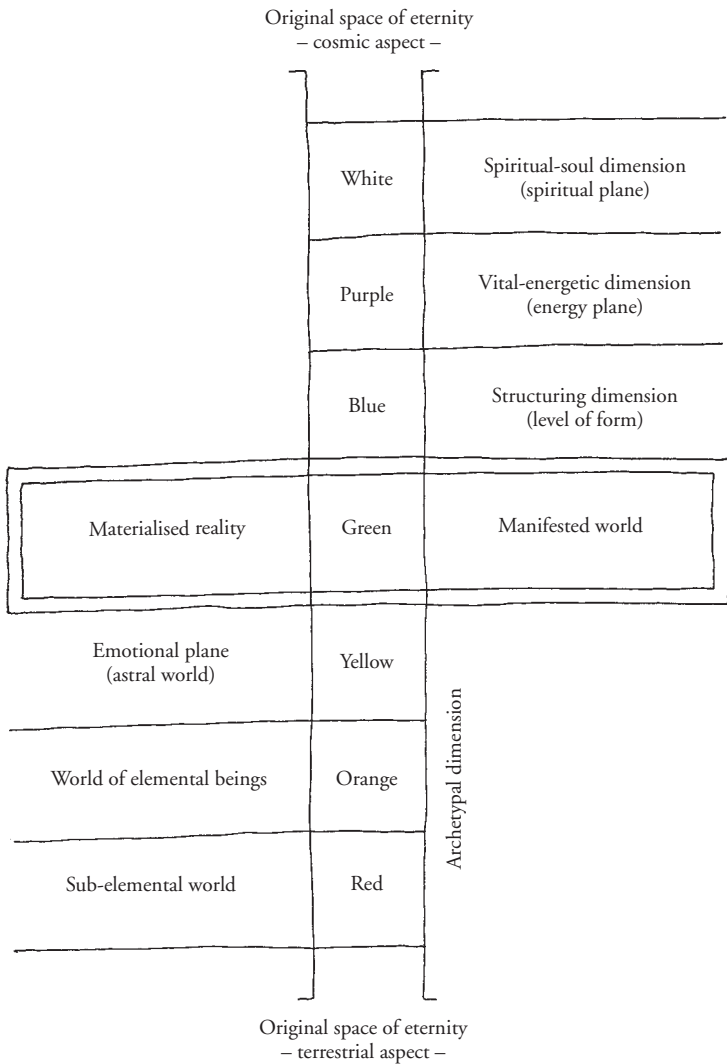


Figure 15

*Snow White as a model of universal space.
The 'Jacob's ladder' in the centre is represented by the colours
of the corresponding arrangement of human chakras.*

ments (number 4). From a numerical point of view the model in that book and the model in this correspond ($3+4=7$). There is a disadvantage in the old model in that it does not provide a full picture of the living context between the individual levels, although it is very useful for understanding the individual space dimensions themselves. In contrast to the usual idea of the materialised world – that of everyday reality – representing the lowest rung and the spiritual one the top rung of the ladder, the Snow White model shows the tangible world – which can be experienced through the senses – in the middle: that is, on the heart level. The subtle levels close in on the world of matter from both directions, from that of the spiritual worlds as well as of terrestrial creation. They carry the materialised world in their midst, which makes it clear that it represents a synthesis of those subtle levels on the outer.

When, during a meditation, I was able to watch the materialisation of the ‘physical’ world I was stunned by its delicacy and vulnerability. We usually imagine the level of matter as particularly firm and durable. But I experienced the opposite: the subtle dimensions appeared stable and firmly rooted in the original space of eternity, whilst the materialised world seemed to be a tender flower prone to wither, which we should handle with the utmost care.³³ Looked at from the terrestrial aspect of eternity, from the bottom upwards in the direction of materialised reality, there are three levels of the dimension of archetypal images arranged one above the other. The sub-elemental level is the lowest, the emotional-astral level is the highest. In between is the level where the elemental beings work. They draw the archetypes for their creations from the ‘treasure chamber’ of the sub-elemental level and transmit them into the subtle forms of the emotional plane. These delicate pre-forms are manifested in the next step, on

33. On the transformations of the physical Earth see *Nature Spirits & Elemental Beings*

the materialised plane, as forms perceptible to the senses. Seen from the opposite direction, starting from the cosmic aspect of eternity, three more levels of the subtle world unfold. The spiritual-soul dimension as the highest of these is responsible for the distribution of divine qualities across the Earth's surface. One step below that is the expanse of the vital-energetic dimension where reside the organs that generate vital energy. A further step closer to the manifested level we have to imagine the structuring dimension which nurtures the materialised world with energies. I have given a detailed account of these three dimensions of the subtle world in my book *Schule der Geomantie*. I only mention them here to give a full picture of the Snow White model.

6. The Grail myth and the invisible family

When we talk about the tasks of earth healing that need to be tackled on the level of working on one's own self, we must not ignore how modern culture has split the wholeness of the world. Here we are dealing not only with the separation between the visible realms and levels of a landscape space and the invisible ones, but also with the intentional creation of barricades between the realms of human life that are accessible to our senses and those beyond their reach. People either, in the name of rational thinking, look upon life as being squeezed within the boundaries of birth and death, or they 'spiritualise' its paranormal side in the name of religious dogma to such an extent that any real connection to the invisible aspects of life gets lost.

However, this 'unnatural' splitting off of the invisible vital realms in modern consciousness also makes some sense which must not be overlooked. In the framework of our divine purpose as human beings we have to learn to make independent decisions, and to act and to listen attentively to the inner voice of the soul. If we were to receive continuous guidance from

deceased relatives or spiritual teachers and were told what decisions to make in specific circumstances every step of the way, it would be bad for our independence. From this vantage point, striving to communicate with the deceased, extraterrestrials and spirit beings of whatever kind, which has become so popular, represents a dangerous counter-force, as does enthusiasm about the significance of guidance some people believe they get from the spiritual realm. It threatens to destroy a basic value of the post-Renaissance spiritual development of humankind – the unfoldment of an awakened consciousness which alone is the foundation that will enable us of our own free will to choose the path of truth and love.

I see a tragic aspect to this retrograde tendency in that the truly necessary and fertile relationships between the human and spiritual realms are thus being discredited and devalued, a circumstance which lends succour to those forces that want to impede human spiritual independence because it would place humankind beyond their influence and manipulation.

To resolve this seemingly paradoxical situation I suggest a conscious discrimination, handled with great responsibility, in communicating with the spiritual world and in relating to our spiritual guidance. While I would insist upon the independence of personal development, at the same time I would nurture relationships with angels, spiritual teachers, elemental beings and, under certain conditions, also with the deceased.

I do believe that such a dual stance is in line with the European intellectual tradition as it was handed down in the Grail myth. In this respect Wolfram von Eschenbach's grail epic 'Parzival' written in the 13th century is particularly clear.

Before I address the subject of the Grail family I would like to say that in my understanding the Grail does not represent an object, a chalice, an ampoule containing the blood of Christ, a magic stone or the horn of plenty of the Goddess. All these are symbols stemming from various periods

of esoteric tradition which give *indications* as to the *essence* of the Grail. In reality, the search for the Grail did not mean looking for any of these symbolic objects but for a particular quality of being where the spiritual energies of the soul resonate in perfect balance with the vital energies of the elemental world. From this synthesis – if found on the inner – a force is born which can be likened to the essential creative power of the universe. Therefore the Grail as a symbol of this power is rightly called the source of unlimited abundance of life, of eternal life and of poetic inspiration.

In answer to our question regarding community-related elements that play a role in our personal development we find that the Grail-seeker – in our case Parsifal, who represents the post-Renaissance human being searching for the secret of the synthesis described earlier – is tied into three family circles. First, there is the *real* family of the seeker; second, there is the so-called *Round Table*; and, third, there is the *Grail family* which is situated on a higher level.

The surname of Parsifal's real family is Anschau, Anschowe or Anschewin and it could, as Wolfram von Eschenbach's comments suggest, originate from the region of Southern Styria in what today is Slovenia, the area around Ptuj (Petau). According to Eschenbach, Parsifal's grandfather, Gandin, came from a Ptuj suburb by the name of Hajdina (German: Haidin), and he was probably named after it.³⁴ The real family with sisters, brothers, parents, in-laws, etc, represents a pattern predetermined by cultural tradition, through which various human souls incarnate in order to create together the necessary social and psychological circumstances in a specific life for each individual member of the group to learn and grow. The relationships within the real family are taken up from birth and, as ordained, come to a close at death.

The Round Table with King Arthur and knights such as

34. Wolfram von Eschenbach: Parzival, p 157

Gawain, Lancelot, Parsifal, etc, symbolises a group of souls who have, it is true, incarnated in different real families, but who, because of their dedication to a common goal – the search for the Grail quality of life – and by reason of their shared battle for truth and freedom, are united on a level which transcends the family. The communality of this level we have become accustomed to call the spiritual family. For the individual, this often stands in contrast to the real family, as in the case of Parsifal, whose mother had in mind quite a different path for him to follow; therefore he had to detach himself from her in a quite forceful way in order to become part of the Round Table. Relationships in the spiritual-soul family are built up throughout many incarnations. The same souls keep incarnating at the same time or even in the same family framework, in order to work together at their own development in interchangeable roles or to engage communally in pursuing certain cultural values. One can imagine that each of these ‘families’, which is present on Earth in the form of some of its members, cultivates and furthers specific agendas. Its identity cannot be recognised by external features, but by a characteristic vibrational quality. We should not confuse the spiritual-soul family with secret societies, lodges or modern ashram groupings that wish to institutionalise the agendas that connect their members – this could disrupt the flexibility of a spiritual-soul family, which far transcends the framework of birth and death.

In addition there is, as mentioned earlier, a third family level, the one shown in the myth of the Grail as the Grail family. If one follows the descriptions of their original residence as the Grail castle, quite obviously it is not directly linked with the materialised world. To put it another way, the Grail family consists of human souls who are not actually incarnated or, from a human perspective, are deceased. In the myth this situation of the Grail family as removed from daily reality is indicated by the fact that it is not possible to find their place of residence, the Grail castle, even by

roaming the area where it is situated. Of those who are incarnated, only someone who is called to the Grail can find the residence of the Grail family and partake in their busy life.

This means that two groups make up the Grail family: a circle of 'the deceased', who dwell on the subtle plane of Earth and develop their activity from there, and a number of individual family members incarnated at this time who walk through life on a physical level. The relationship between the two groups can only happen when the individual on the incarnated level is sufficiently evolved to make a conscious heart-to-heart and mind-to-mind connection with his relatives in the corresponding circle. In the case of Parsifal, the laws governing this relationship are illustrated in that, on his first visit, he is sent away from the Grail castle for not having asked the questions concerning the secret of the Grail – that is, he has not consciously formulated them. This indicates that each human being can only take up their relationship with their Grail family – I prefer to call it the 'family of the beyond' – when they have reached a certain point in their personal evolution.³⁵

I want to state clearly here that by no means is every deceased person working in a 'family of the beyond'. Usually, human souls who cross the threshold of death are, until their next incarnation draws near, occupied with a comprehensive evaluation and integration of their past life into their treasure-house of experience. Only a few among them take part in a family of the beyond — those who have sufficiently mastered their personal evolutionary tasks that they can devote themselves almost entirely to working for the benefit of humankind and the earth systems.

There is yet another difference between a 'family of the

35. I think that so-called contacts with extraterrestrials are in truth contacts with the 'family of the beyond' misinterpreted. Therefore I always warn people to be on their guard when spiritual entities are presented as if they come from the outside, whereas in reality they represent an inner presence. The danger here lies in a covert materialism.

beyond' and the 'world of the deceased'. The latter is situated within one of the realms of cosmic space farther away from us, whereas the residence of the Grail family can be found much closer to our world, on the etheric and astral planes of multidimensional space – that is to say, in immediate proximity to our physical reality. In the myth this close and at the same time remote position is conveyed in the way that the Grail castle does indeed lie in the midst of a real landscape, on a Grail mountain, but is equipped with wondrous attributes of the most varied kind which nonetheless identify it as positioned on the other side of the threshold to the subtle world.

My experience with the 'family of the beyond' also tells me that not only souls on the level of mastery or near that level take part in a Grail family. Angelic beings who assist humanity belong to it too, as Angel Master Christopher Tragus and Devos, the Angel of Earth Healing, helped us in the case of this book. Certain highly developed elemental beings, whom I call elemental angels, also take part. Their presence in the Grail family is symbolised in the myth by Feirefiss, Parsifal's half-brother, whom his father Gamuret has conceived with a Moor princess and who therefore is depicted as half white and half black, and with red lips. The colours black-white-red point to Gaia, the Goddess. Parsifal can only become king of the Grail when his half-brother is reconciled with him and is accepted into the Grail family.

Therefore the role of a Grail family – only a brief although precise sketch is given in Wolfram von Eschenbach's epic³⁶ – consists of taking care that, first, human development does not run off the rails of the divine plan and, second, that the necessary nudges and spiritual help are offered to those of the 'family members' who are actually walking the earth. Their work seems to take place in secret or behind the scenes which often feels suspect to people and gives rise to distrust.

36. See for example *Parzival*, p 254 (verses 493–95)

In truth, though, the members of a 'family of the beyond' must – without exception – respect the quality of independence of human development; therefore they are not allowed to take on the direct guidance of events that take place within the framework of space and time.

To be frank, my personal experiences with the 'family of the beyond' are relatively scarce. All too often my enthusiasm about my relationship with it has got the better of me, and I have imagined that I am under its blessed guidance. In the end it always turned out that my immaturity in this respect allowed my adversary in the realm of the ego to interfere subliminally and surreptitiously undermine the communication, until I suddenly noticed that the messages that seemed to come to me from across the threshold were often empty and meaningless, frequently even misleading. Understandably this was followed by long periods when I did not want to know anything about my 'family of the beyond' and when, in the event of my needing spiritual help, I relied solely on my real family or accepted support from men and women friends in my own spiritual-soul family circle.

I believe that all three levels of family community are equally important for the healthy, all-round development of a person, and that each of them plays its own part which needs to be accepted and nurtured.

I did have some beautiful experiences with my 'family of the beyond', though, that I can describe – for example, when one of my closest friends and co-workers passed over the threshold of death. Not long afterwards he began to get in touch with me in a delicate way from the subtle realm. Soon I discovered that in some relatively small aspects of my work he could be of tremendous help to me, just where I would otherwise have wasted a lot of time. So as to guarantee that no false information would infiltrate our connection, I used as a protective device the intense eye contact with him which I remembered clearly from the time of his incarnation.

Humorous and at the same time educational, although unfortunately all too rare, were my encounters with Julius, whom I mentioned before, the wise old man from the lineage of the earth elemental beings, until I began to look upon him as some kind of master and unconsciously began deferring to him in an emotionally dependent way. Apart from ignorance, this is the error that can most easily block one's relationship with members of the 'family of the beyond'. Now Julius gave me a funny lesson during my retreat time on the holiday island: when I was meditating, in the frame of mind I have just described, at his spot on the summit of Venus Hill, he appeared unexpectedly in my inner vision as a simple man, haggard and tall, in leather shorts and knee-high socks and with heavy hiking boots on his feet. He took my arm in a relaxed manner and we walked together along a long, stony path. It was as if he wanted to tell me: We walk with you along the same exciting and difficult path. The barriers that you erect between us and yourselves are unnecessary.

Part Four

*Perception as a Tool
for Diagnosis*

Let us be frank: in earth healing the object of perception we are dealing with is something that, from a superficial viewpoint, does not even exist. If we use as a yardstick the sphere of reality as perceived by our normal senses – even if their range is extended by instruments like microscopes – we could rightly claim that all those far-reaching problems in the world we share, which I have discussed in the first two parts of this book and sought causes for, cannot exist at all, because for the modern person they are not tangible and therefore cannot be experienced.

Objections like these would be quite justified were it not for those perceptual capacities suppressed by the development of post-Renaissance consciousness, with its increasing emphasis on reason. We have gone so far along the road of repressing our ordinary human sensitivity that we take our inability to sense subtle phenomena for granted and consider someone who still has this capacity a freak. Instead of accepting the unnatural condition we have fallen into as 'normal', I suggest we work at rediscovering our sensitivity before we destroy the basis of life on Earth with our ignorance and seeming inability to experience subtle reality.

Perception of the subtle realms of reality begins even at the sensory level. By realising that what we perceive through our 'physical' senses is just the tip of a multilayered phenomenon, we can already detect strange intimations of a paranormal reality simply by deepening that sense perception. In order to deepen our sensitivity at this – the simplest – level, it is important to keep a closer watch on those experiences that our rational mind has difficulties in classifying, and especially to avoid discarding them and demeaning them as 'chance' or 'nonsensical'. Quite to the contrary – if our inner feeling confirms it, we should pay them particular attention.

Secondly, there is a variety of experience that can be recognised by the way our own body reacts to an invisible phenomenon. Different forms of perception belong here that

can be realised with the help of radiaesthetic instruments, which in principle render bodily reactions visible. But we can also learn to sense our body reactions when encountering various subtle events and from these to conclude what kind of phenomenon is at hand.

A third possible method of perceiving invisible reality is available on the emotional or astral plane through emotional impressions, visions, dreams or internal dialogue.

Fourthly, there are perceptions on the spiritual-soul level called intuition. They can also take the form of a message from spiritual sources or develop into a profound revelation.

In earth-healing work, perception in the subtle area is made even more difficult by the fact that often we are dealing with phenomena that can only be termed invisible but that are also, in their very essence, pushed to the margin or into the depths of the 'subconscious' of the space. It is hardly possible to systematise these, as in almost every case the hidden configuration of problems is unique. Therefore we should learn to proceed in an undogmatic and creative way and combine the various options of perceiving and of gaining insight depending on how things present themselves.

1. A dream message as a call for help

When I was staying in Cologne in the spring of 1995 preparing for a seminar, I had a lucid dream: I was standing on a very busy road hemmed in on both sides by high multi-storey buildings. They displayed elements of every architectural period since Roman antiquity, so that when I awoke I had no difficulty in identifying the place as Cologne which had been given the name *Colonia Agrippinensis* by the Romans, and which as an important city went through all the ensuing transformations of western culture.

But back to my dream. Next I noticed a frightening detail: On the edge of the roof of one of the buildings an enormous

Roman marble sculpture had been erected which was about to slip from its setting and was leaning ominously over the road. It felt as if at any moment the massive block of stone might plunge into the heavy traffic below. The sculpture showed the head of a bearded elemental being, which I identified as a representation of Pan of antiquity. Waking with a feeling of impending danger, it was instantly clear to me that there must be an acute problem in the town in the realm of the elementals which I must not overlook when preparing for my earth-healing seminar. To orient myself as to where within the urban landscape I had to look for the endangered area, I moved my index finger across a map of the city, all the while keeping the main dream image in the back of my mind. I was searching for the spot that resonated with this picture.

A resonance showed up in the area where there had once been a moat around the city, which is where the ring road runs today – more precisely, at the *Ebertplatz*. At that spot I could feel heat piercing the tip of my index finger. I immediately set off to make a thorough investigation of the place. I discovered that I was dealing with a destroyed nature temple where, in bygone days, higher-level elemental beings had looked after the coordination of life processes in the surrounding landscape. At the time of the Roman construction of the city the area was still a long way outside the city walls and was possibly still honoured as a sacred grove. The first disturbance may already have occurred with the medieval construction of the city's moat. In the 1960s the nature temple was finally suppressed as a result of the building of an underground station with a pedestrian subway.

A second example that shows how accurate a dream message can be in indicating the problems of a place is one relating to the landscape of Morayshire in the north of Scotland. The place is Cluny Hill, which is composed of seven hills connected as a unit, situated at the edge of the town centre of Forres. This formation of seven hills is one of the most

impressive spiritual-soul centres of a landscape temple's creative energies I have ever come across. That we are dealing with an integral configuration can be seen in that, among other things, the summit of each hill forms the focal point for one of the seven major planets.

Furthermore, on the west side of the group of seven hills there is an independent eighth hill which is separate from the rest, a fact which is even more emphasised by a road running in between. I had the feeling, however, that this hill was also part of the sevenfold formation. To follow up on this hunch I visited the hill when preparing for my seminar. Although private houses have been built on much of it, there is a public path leading towards its summit which, luckily, has no buildings. The public area up there is very narrow and fenced off by a wooden fence that ends in an oblong pointed angle.

The following night I dreamt that a wooden, conically shaped splinter pierced one of my nostrils making my breathing difficult. By means of the pointed shape the dream linked the splinter to the conical form of the fence; the breathing difficulties showed me that the place up there had to do with the respiratory function, and that it was blocked. As my daughter Ana had travelled with me to help with my seminar, I asked her to ask the Angel of Earth Healing whether he would confirm the dream message for me.

His answer was that the eighth hill was indeed a kind of inhalation organ for the seven-hill formation, directing the quality and quantity of the energy that flowed towards the seven hills. The breathing function was executed in such a way that the hill functioned simultaneously as a sort of counterbalance to the seven hills. Devos described a spiral of light by means of which the energy from the cosmos let itself down. Inside the hill, he said, were a cylindrical yang centre and a pyramidal yin centre which differentiated the energy influx into its positive and negative poles and, as such, led them to the configuration of seven hills. A part of the differentiated

power was held back and directed into a column of light which sat in the middle of the two centres, serving as an axis of the cosmic spiral as well as a balancing organ between the yin and yang components of the inflowing energies. Last, Devos gave a diagnosis of the blockages impeding this extremely sensitive breathing organ and explained how these obstacles could possibly be removed.

2. Unexpected pointers to problems in an area

Earth-healing work, in the form of a summer camp, was under way for a second year in the area of Svetinje-Jeruzalem in eastern Slovenia, when a friend living near the site brought to my attention a remarkable entry in the local chronicles. In these it was mentioned that the Matek forest – a little woodland next to the cemetery – was used by the mothers of the village as a ‘bogeyman’ to frighten their disobedient children. It was also reported that people who had to pass through the forest would say the Lord’s Prayer and that drunk people often broke down in tears there.

During the next lunch break I went across to the Matek forest, ten minutes’ walk from the village. Indeed, it had an eerie atmosphere. I also perceived ‘entities’ like errant shadows that reminded me of the soul-remnants of people who have died a violent death and therefore have not completely passed on (see Part Six/5 ‘Trapped soul-remnants’). The entry in the chronicles appeared, indeed, to point to a crime committed against unknown people, although I could not get to the bottom of it at the time.

I invited the seminar group to gather at a point in the forest and to work at cleansing the place. Unlike our usual experience it felt like very hard work. When we talked it over afterwards the group was of the unanimous opinion that a serious crime against innocent people must have been committed there.

The experience of one of the participants was a decisive factor in solving this problem. While we were singing our purifying chant in the woods she had felt the same pain in her stomach as she had experienced earlier when walking on a certain path leading to the church at the summit of the hill. As the obvious assumption was that the resonance she felt indicated a connection between those two places, we first went back to the path near the church. And, in fact, after each participant had checked out the place for him/herself we all agreed that the same awful vibration could be felt here too. I had a vision that went with it. I saw a group of simple people huddled together and among them the figure of a young man with a brilliant blue aura. My impression was that we were dealing with a religious group in the late Middle Ages condemned as a sect and executed.

Although we put in a lot of effort to free the second place of this tragic memory as well, the group was left with the feeling that the work was not complete. Therefore I asked the Angel of Earth Healing to give us a pointer. He confirmed that we were dealing with the murder of many innocent people whose feelings during the atrocities had influenced the energy pattern of the space. Although in the meantime a lot of water had passed under the bridge, the terror connected with this deed had remained intact because it had impregnated the emotional level of the landscape space; in fact, it had spread even further. The worst places were the ones below the church, where the people had been mocked, and in the forest near the cemetery, where they were killed. Devos confirmed that we had cleansed both places well except for the path between the two along which those people had had to walk. Above this, he said, there still lingered part of the feelings of terror. He then gave us instructions as to how the group was to walk the path in order to round off the work of redemption.

3. Events that uncover a trace

One of the most beautiful tasks I ever had was the revitalisation of the extensive landscape temple of Morayshire in northern Scotland. Here we are dealing with a two-part configuration of the spiritual-soul focal points of the area; one part of it lies east of Forres, the other to the west. They are linked with one another by the energetic body of the Findhorn river. Of the threefold configuration to the east I have already mentioned the seven hills of Cluny Hill which represent the creative centre of this landscape temple. Its inhalation focus is situated in Burghead on a steep rocky promontory reaching far into the North Sea.

This place, which dominates the surrounding countryside and the sea, was used over long periods as a fortification, as an earth rampart – in other words as a place to wield power. Today all traces of its violent past are wiped out. The place is empty and serves as a car park for tourists; but if contemplated internally it is sinister and blocked. I was just explaining to the participants in my seminar the supreme importance of a centre of inhalation on the spiritual-soul level – as the specific energy pattern of such a place determines what kind of spiritual and energetic qualities are attracted from the cosmos to feed the organism of the particular landscape temple. I was trying hard to point out the suppressed beauty of the Burghead peninsula, despite the miserable state it was in, when I noticed that no one was listening to me. Everybody was gazing somewhere over my head into the distance. Turning and letting my eyes scan the sea I saw in the distance a group of dolphins jumping out of the water. I let go of my explanations, and together we watched the school of dolphins as, gracefully and incredibly joyfully, it drew an exact semi-circle around the tip of Burghead. When they finally disappeared into the east and we stopped focusing on them, we suddenly noticed that our group mood had become extraordinarily high-spirited and joyful, appar-

ently as a result of our contact with the dolphin family. Unconsciously we had worked as mediators here and enabled cosmic consciousness – which, as we know, is a characteristic of dolphins – to connect with the suppressed forces of the cosmic energy centre upon which we were standing. Suddenly we realised that the place now resonated again in its original quality – the one I had tried to talk about earlier with so little success. Now nobody wanted to leave the spot. We all stood here, immersed in the miracle which this place is meant to radiate at all times – not just in this unique moment when the buried essence of its being was playfully touched by the dolphins.

4. Bodily alarm bells

When, in the winter of 1993, our cooperation with the Angel of Earth Healing had only just started, I had not experienced just how precise his information can be. I only got a sense of it when I mistook a place he had indicated for another one. In this way it came about that our group carried out the instructions he had given me for a specific place at the wrong location.

This happened during my first earth-healing seminar in Graz; the right place – a centre of respiration – was the slope behind the St Antoni Church; the wrong place was the area of the *Burggarten* (castle grounds). I mixed up the two because I mistakenly thought that the centre of respiration was behind the cathedral. The instruction had not meant the cathedral, though, but the church.

Unaware that I was doing anything wrong, I led the seminar group into the *Burggarten* behind the cathedral. There I walked about for a long time searching for the right place in which to work at unblocking the town's respiratory centre. No part of it felt totally right. As I could not remain undecided for ever, I finally chose a spot where we carried

out our group work of art.

Soon afterwards, sitting in the train headed for Ljubljana, I became aware of a constant headache that just would not ease, no matter how much I tried to cure myself of it. It was a strange kind of pain that affected the eyes too. When the pain was still there the next morning, and I myself could find no explanation for it, I asked my daughter Ana to consult the Angel of Earth Healing. He made me aware of the muddle over the places and also explained why the reaction to this mistake had turned out to be so painful.

The *Burrgarten* was a place with great problems, he told us, where disturbed energies were at work. Our group had gone there and delivered a healing that was not created for the release of these energies but had an entirely different conscious intent. First, our activity had not had any effect at all, and, second, we had unconsciously drawn to us the chaotic energies of the place. My sore head was the result of this. Next time we were to listen closely to the directions given by a spiritual source or, relying on our own perception, we should first explore the problems and qualities of a place before undertaking anything in the way of earth healing. In relation to the second option he gave the following instructions: 'When investigating a place like this I suggest that, first of all, you make sure you strengthen your own protective cloak before you go near it. Moreover, you should be grounded and centred. If you simply blunder into it when you are wide open, you become a channel for all kinds of things to pass through – which is not always good, as you have experienced in the case of the *Burrgarten*. Secondly, you have to go to the key point – there can be several for one area – where the problems of the place are encoded. It is important to find the right key in order to understand the place's situation. If you do not find the key, then this means that the area is not yet ready to reveal the causes of its problems. In this case it is important to leave it in peace for the time being.'

The instructions concerning the ‘coding system’ of a place should not be generalised however, Devos added. Systems like that exist predominantly in places that have been so badly hurt in the past that they have had to be protected from total destruction or desertion by being closed off so that they can wait for the right moment for release in this way. There are entities which look after such unhappy places, and also have been empowered to disclose the key to someone who comes along with a suitable plan for helping the place.³⁷ It is different if – as happened with the *Burrgarten* in Graz – people come along with an erroneous plan and simply try to break in, disregarding the ‘coding systems’.

In such a case the place itself responds violently; because of the state it is in, it cannot respond in any other way. A year later, when during my second earth-healing seminar we targeted the true problems of the *Burrgarten*, we could see for ourselves how very painful, in fact, they were for the place.

5. Body signals as an expression of spiritual guidance

When I went to the southern hemisphere for the first time in my life – the journey to Brazil I mentioned earlier – my body came to my aid in a painful way. The moment I left the Brazilian embassy in Vienna with a visa in my pocket, I felt unusual pains in my left hip and on the surface of my upper thigh. I considered a variety of possible causes but the pain remained, until a week later I went to the airport with my wife. While we were waiting for our flight in the departure lounge, it got worse, and throughout the week when we waited on the 18th floor of our hotel in Rio de Janeiro for the rainy season to end the pain was by this time so over-

37. See the description of my encounter with the guardian in the *Hofgarten* in Innsbruck in Part Two/12.

whelming that I could hardly walk.

Change, and with it my instant recovery, only came with our trip into the wilderness of Petropolis-Lage. A woman healer, in whom I immediately recognised an heir to the old Indian tradition, treated the energy meridian that runs across my hip; in the area of the hip and lower abdomen she discovered previously unnoticed blockages that had manifested here and had their origin in a serious childhood trauma. She felt they were originally caused by the psychological stress which a cold, authoritarian force had exerted on my sensitive infantile soul. Immediately two possible causes came to mind: on one hand the pressure of the Nazi regime on my parents in the period before and after my birth – my father supported the resistance – and on the other hand the strict rules of socialist hospital administration, which forced me to spend six weeks in hospital as a small child separated from my parents for what seemed an eternity – as far as I was concerned, they were ‘dead’. It is not important here what happened to me personally. I only mention it so that you may understand just why these painful layers were activated the moment I first made contact with a South American country. Obviously a resonance was created between the subconscious record of personal injuries inflicted upon me by two patriarchal-authoritarian regimes and the wounds deeply engrained in the emotional layers of a country that had had to suffer the trauma of being conquered by a Christian-authoritarian culture of a similar kind – the Spanish/Portuguese Conquest. To be honest, in my evaluation of earth-healing tasks in relation to Brazil I would have greatly underestimated the ongoing reality of the injuries which the Spanish/Portuguese Conquest had inflicted on the emotional body of the country five centuries previously had I not experienced in my own body the pain just described. My active experience of suffering Brazil’s trauma has led to more than one positive outcome, though. Whilst the healer was still working at harmonising my entire meridian system after

the dissolution of the blockages, I had a series of visions that provided me with valuable insights into the original Indian culture of the country.

First there appeared before my inner vision a bony, dark-red old Indian woman shaman whose almost tangible presence made a strong impression on me. The meaning of her appearance remained obscure to me until I began investigating the country. There I met with entities on the emotional level whose role I would never have understood had I not been able to call on the old shaman for help. You see, it turned out that the world of the elemental beings over there is to a large extent influenced by the mythology of the old Indian cultures, with the result that I was often unable to classify phenomena in the South American landscape from the perspective of my European experiences. The world of elementals is formless compared with our experience of materialised, 'shaped' reality; we are dealing with entities of consciousness who, in areas where their activities intersect with those of human culture, take on certain forms whose only purpose is to facilitate better communication with people. What surprised me in Brazil was that the aesthetic of these 'secondary' forms correlates entirely with the imagery of Indian art. Apparently culture and nature had grown together through their dealings with and mutual influence on each other and this can be experienced to this day in the appearances of the elemental world.

For example, I examined a park in Rio de Janeiro called Parque Lage in preparation for my planned workshop there. At the point where the park grounds begin to rise up in terraces to the granite mountain of Corcovado I discovered a small – but from the energy perspective enormously strong – nature sanctuary focused around two natural rocks. One of the rocks radiates quite brightly but is guarded by a dark entity. The other one has a dark force running through it with a downward drag into the depths of the earth but, in contrast to this, it is guarded by a bright, airy entity that

hovers above it. We are dealing here with a double polarisation that I was unable to classify, one of the reasons being that both entities were covered with symbols typical of characters from the old South American cultures, with whose language of forms, unfortunately, I am not acquainted.

This was one of the moments when I sought the advice of the old shaman woman who had revealed herself to me in a vision while I was receiving healing. In this case and in other cases she tried to get her answer into my awareness by a combination of images and emotional impressions. I understood her message to say that the sanctuary is consecrated to the entity of the mountain at whose feet it is situated, the deva of Corcovado mountain. The quality embodied by this deva was associated in my consciousness with the Latin Goddess Fortuna who balances the light and shadow sides of life. This is why the old culture chose the two polarised rocks as its sanctuary.

6. Help from elemental beings

Elemental beings can be of excellent help in diagnosing an area because they serve at a particular place over long periods of time and therefore develop a perfect overview of its problems. Their help can be very welcome indeed, especially if totally unexpected difficulties arise at a spot.

During an earth-healing seminar on the hill of San Gius- to in Trieste some group members pointed out a huge tree that stood on its own in front of the cathedral. They suggested that we form a circle around the tree and silently send it our spiritual support. In the midst of our stillness the faun (tree spirit) quite unexpectedly transmitted a message to my daughter Ana; it was so clearly put that she got it as a concise statement: 'This is a happy place of joy. Only the square in front of the entrance is disturbing.'

The 'square in front of the entrance' meant a marking in

the pavement in front of the main door of the cathedral. Decades ago the outline of the ancient portico had been found during excavations; later, when the square was paved, this was marked by special flagstones. Unfortunately, the outline of the Roman propylaea is at a totally different angle from the cathedral building. The marking in the pavement alone can create a disagreeable interference between the two axes, just on the optical level; the consequences on the energetic level, however, are far more unpleasant. Even so, if the elemental being had not pointed this out, none of us would have noticed this disturbance.

A second example takes us to the town of Lendava where the three countries of Hungary, Croatia and Slovenia meet. A small group of committed women were making sure that the focal points of the Virgin Goddess and the Goddess of Transformation for this old Roman town were created in accordance to its spiritual-soul identity. The focus of transformation is situated in the area of the former Jewish cemetery which was totally neglected and overgrown. Of more than two hundred Jewish families who used to live in this town only two had been left after the ravages of National Socialism, and these too had moved away. There was no one left to look after the cemetery.

When it was discovered that the Jewish cemetery was the exact focal point of the Black Goddess, the women started an initiative to restore the old burial ground. In the summer of 1993 the work was almost complete when I visited the place with a group. I was asked to give my advice concerning a couple of details in the new landscaping of the place. So as to get a sense of the grounds, the group dispersed among the tombs which had interesting symbols on them. I was attracted by a magnificent box tree in the southern part of the cemetery.

I had barely reached it when I realised that the tree was irrelevant – instead, I was mesmerised by something dramatic happening on the ground. Instantly my attention was

pulled across the threshold to the invisible where I saw a group of gnomes, obviously in a fluster, who were pointing in a certain direction. Their gestures conveyed such a feeling of desperation and urgency that I thought an explosion was imminent in the direction they were indicating. Looking that way, I grasped that it had to do with the recently restored morgue which I had not yet entered. I quickly walked across to it and could not help noticing that it was weighed down by terrifying vibrations, indeed so horrifying that it really did seem in danger of blowing up. I now gathered my group and described the gnomes' cry for help and also the tragedy of the Jewish families that used to live here. We then got to work on releasing the excruciating patterns of pain which were resonating at this place as a result of the tragic experience of the Jewish people during the Nazi era. Our wailing chant seemed as if it could go on for ever.

7. An exercise for inner vision

The capacity of inner vision is usually identified with the role of the third eye. This stems from the assumption that the two physical eyes were created only to perceive materialised matter, while the third was designed to perceive the spiritual-energetic world. Well, that is easy to grasp as a concept but it does not describe what truly takes place in paranormal perception. Contrary to seeing with our external eyes, following a line between subject and contemplated object, inner vision is holistic, total perception. It requires that we become part of what we wish to perceive.

Metaphorically speaking, we first of all 'bathe' in the vibratory sea of the phenomenon that is to be perceived, so as to gather the perceptual impulses that will not be decoded until the second stage and only then will become intelligible to our understanding. This means that the heart chakra plays a more fundamental role in inner vision than the third

eye chakra, whose function consists more of formulating perception in our consciousness through imagery. Symbolically speaking, with inner vision one looks predominantly 'with one's heart' or even one's 'guts'. The idea of the third eye as a magical force that pierces the shield of physical reality is an illusion, an invention of cartoons.

To support me in my striving to attain an ever more accurate perception, the Angel of Earth Healing suggested an exercise that had excellent results. Before describing the exercise I want to say that it is about the practical use of the heart energies, the praise of which Devos had already sung in the message of 6/9/1995 as being fundamental to the liberation of the soul (see Part Three/3: 'Grounding the energies of the soul'). A warning here: This method of inner vision, emerging from the centre of the heart, cannot produce any results if it is utilised for the wilful gatecrashing of the secrets of the invisible worlds. A process of loving attunement to the world we share and wish to contemplate is an essential prerequisite.

First you concentrate for a moment on the centre of your heart by visualising a green spot in the area on the surface of the body. In the second stage you glide with your consciousness through the green spot into the inner space behind it. You remain for a while in this 'heart space' in order to connect vibrationally with the phenomenon to be perceived. Then follows a third stage when the consciousness of the onlooker should pull back a little to create some distance, so that you can watch the figure or form of the invisible phenomenon from this imaginary standpoint. During the final stage you return into the centre of your heart and consciously link up with the vertical channel through which you gain cosmic energy; you open up to this to replenish any energy you have used.

Using this method it is also possible to see at the level of the solar plexus. In this case you do not start with the colour green, but yellow. In my experience, it is rather the etheric

aspects that are perceived at this level, whereas on the heart level it is mainly the holistic aspects of reality. Whether they can be perceived at all depends not only on successfully dismantling the obstacles that block one's personal sensitivity but also on the ethical stance of the onlooker. Moreover, so as to ascertain the authenticity of paranormal perception, one ought continually to ask three questions:

- Am I well grounded?
- Am I in a state of inner peace?
- Is my breathing regular?

In a similar fashion the five remaining centres of the vertical chakra system can be utilised for inner vision. The chakra of inner peace (sexual chakra) enhances insights on the elemental level, while the root chakra does so on the sub-elemental level. To attain perceptions on these two levels of the 'Jacob's ladder' mentioned in the previous chapter, the Angel of Earth Healing again suggests starting by entering the heart as previously described. Here we are to concentrate our awareness inside an imaginary sphere of light. Then inside the sphere, as in an 'escalator', we descend vertically along the spine.

If we wish to contemplate the quality of the elemental level from this perspective, we visualise the 'escalator' stopping the moment we feel we have reached the surface of the earth under our feet; at the same time the imaginary ball of light dissolves. From this point we gather impressions and intuitions. Usually they come as a combination of colours, feelings and images. Once we have finished the perception phase we re-create the ball of light and ascend back to the heart level. Then we leave the sphere and conclude the process of perception as illustrated in the original exercise.

But if we want to attain perceptions on the sub-elemental level, the light sphere – with the contemplator's consciousness concentrated in it – is not brought to a standstill on the imaginary level of the earth's surface; rather we

‘descend’ even further into the depths of the earth until we reach a clear threshold. There the contemplator gets out and begins the perception process. We need to consider here that the quality of this level of existence also contains *emotional* information which is often more important than the images that usually arise during the process of inner vision. At the end of the perception phase we return, as described earlier, to the heart centre.

In a similar manner, the three centres above the heart chakra can be used for contemplating the spiritual realms of reality. This is because human beings, as a link between heaven and earth, have the capacity to experience both poles of spatial order to an equal extent. In this case, too, we begin at the centre of the heart and ascend vertically in consciousness. This time we need not enter a sphere of light because an ascent of this kind should be quite normal for a human who, after all, is an angel-like being. Our consciousness has access to the original space of eternity at any time without restriction. It is only the modern human fear of our true identity, which we might experience here, that shuts the gates. When it comes to the terrestrial dimensions of the cosmos it is a different matter: here we humans are guests and have to submit to the laws of their systems.

8. Yardstick for the health of a place

Before I visited one of the last primeval forests of Europe I thought the landscapes of Europe, although admittedly having problems, were still generally normal. Some effects of alienation are to be observed, it is true, and also a certain weakening of the landscape organism as a result of it, but we have nothing to compare it with in order to see what a landscape feels like qualitatively when left undisturbed in a state of wholeness. This is because in Europe only very few areas remain that have not been radically changed by human

beings, not to mention urbanisation. The isolated high mountain landscapes are among these and so are a few patches of primeval forest, some of which are in Slovenia.

The primeval forest near Kocevje I was privileged to visit lies on a plateau that is difficult to access. As far back as the 19th century, when the forests were beginning to be targeted for exploitation, it was specifically designated for protection by the duke of Auersperg, a decision which still stands to this day. This means that for at least ten thousand years this forest has existed in its rhythm of three phases – the one we know as the rhythm of the Goddess of three aspects. There are trees of the virgin phase in all parts of the forest, seedlings that have already reached a certain height but will have to wait for up to a hundred years for their place in the sun. Then there are huge trees – it is a mixed woodland of predominantly beeches and pines – that belong to the creative phase of the cycle. And finally one sees trees in the stage of transformation: mighty giants that have been knocked down by storms and snow after centuries of growth and are now lying on the ground or as towering tree ruins are serving as food for burgeoning new life. Slowly they make way for the waiting virginal trees which can now grow undisturbed into the creative phase.

So the life of the forest, uninterrupted for millennia, follows the threefold cycle, and those who spend some time in it can feel the special quality of this landscape space embracing and pervading them, keeping them connected to a high spiritual-energetic level. Totally different from this is the average European landscape, the cycles of which are continually disturbed. For instance, trees are felled at the height of their creative phase because people fear that the wood they desire might deteriorate. The naturally occurring phase of transformation is cut out. Consequently, the start of a new cycle needs to be artificially induced, and so on. When you see everything from the perspective of its market value, you are only interested in the creative phase. Moreover, the whole-

ness of the landscape is cut through by roads, settlements and so on. How should nature, which we have driven to such a pitiable state, maintain the high quality of life of a primeval forest?

To enable me to evaluate the current quality of a landscape organism, I orient myself on the radiation of the earth. By this I mean the etheric aura of the earth which can be compared with the subtle radiation of the human body as made visible by Kirlian photography. As far as the earth is concerned, this aureole would, when healthy, stretch at least far enough for the human being to be completely immersed in it with arms stretched up towards the sky. In this way we are enfolded by the vital force of the earth which supports our own health.

But reality looks different: there are hardly any places where this emanation from the ground extends higher than a person's hips. In urban landscapes or in a repartitioned agricultural area its limit can usually be felt below the knees. In places with an extensively damaged subtle organism the earth radiation hardly reaches further than the ankles.

I confirm its extent by putting my hand close to the ground and then bringing it slowly upwards. As long as I swing my hand within the earth's aura it can be moved with ease. Once it is out of the zone of this pleasant radiation it becomes tangibly stiffer and more restricted in its movements. So as to establish the boundaries more precisely I then bring my hand back towards the ground, paying attention to the threshold of the area where it grows freer and lighter again. I repeat this procedure at various points around the place so as to gain an impression of the general quality of the space.

Another method of perceiving the life quality of a place consists of contemplating the subtle patterns of its atmospheric space through inner vision. If the space is in a good state the energy patterns have specific, often crystalline forms and their colours are clear. Everything that occurs fol-

lows certain rhythmical laws. But the heavily alienated landscape spaces we usually live in are in the opposite state: colourless, chaotic, frozen . . .

Now the decisive question arises: in order to reverse this fatal trend do we have to revert to primeval forest? Definitely not. Human beings, when consciously attuned to cooperating with the elemental world, are able to maintain the same life quality that nature achieved in earlier times through the cycles of primeval forests and other forms of wilderness!

The aforementioned three-phase cycle of the female energies as embodied, for example, in a primeval forest can be manifested by consciously shaping and caring for landscape temple patterns. The healing and revitalisation of the disturbed energy organs of a landscape would lead to a more intense and expansive life force. If spaces, be they architectural or landscape ones, were aligned, structured and shaped following geomantic principles, then the vital potential of the earth would once again flow freely. And if finally the elementals were incorporated into the life of civilisation and its creative processes, then a primeval forest brimming with vital quality would be possible right in the middle of Europe. I am convinced that we have all options at our disposal to create paradise here and now.

Part Five

Methods of Earth Healing

I think the time has not yet come to present a complete system of earth-healing methods. At the moment I am more interested in outlining the tasks and creative options for this future profession, based on my own experience. By doing this, I hope first of all to create some space in public awareness for earth healing, because as long as the general public as beneficiaries of the landscape do not understand the urgent need to look after the well-being of Planet Earth on the subtle level, very little can be achieved in the field of earth healing.

Secondly, I consider it useful that those who feel particularly drawn to the tasks of earth healing take their own steps in learning and have their own experiences, initially with the help of the knowledge conveyed through the Angel of Earth Healing and my experience; in this way they complete and enrich the spectrum of earth healing. It is essential to do it in a sensitive way and to consider the relative uniqueness of one's personal experience – in this case *my* personal experience. I do not find it useful to be rigid in applying the methods described in this book. Rather, every single person is required to offer his or her own creative contribution to the development of earth healing or at least to learn from it on a personal level. I do not believe in dramatic pronouncements about the Earth being in danger and that we have to rush head over heels into earth healing.

A third motivation in describing my earth-healing experiences as accurately as possible is to offer help to individuals who are wrestling with space-related problems in their personal surroundings. My experience may help in classifying certain phenomena and introduce these people to tools that can assist them in dealing with the problems. Furthermore, this offers the chance for them to be inspired by my accounts.

1. *Space acupuncture points and cosmograms*

In earth-healing practice we first of all have to connect two seemingly totally separate poles of reality with one another during the healing process in order for any healing effect to occur at all. The person instigating the healing stands within the narrow confines of materialised reality, whereas the success of his or her creative endeavours is largely decided on the subtle levels. First and foremost we are dealing with the level of energy – the vital-energetic dimension of space – and the emotional plane, or in other words the archetypal dimension.

Now, before discussing individual methods of earth healing, we have to ask ourselves: how can relationships be established between the plane of materialised reality and the planes of multidimensional reality in order for a healing process to take place freely between those two realms of the world?

In the following pages I would like first to introduce *space acupuncture points* as fundamental keys by means of which reciprocal interaction with the geomantic systems of the *energy plane* can come about. Then I will show how *cosmograms* can unlock access to the *emotional plane*.

Acupuncture points

In geomantic research it has by now become an unquestioningly accepted habit to say, ‘There is a power centre here,’ while pointing at a certain spot on the ground. Or someone refers to a landscape, remarking that an energy line runs through this strip of land. Those new to geomancy who are not familiar with this jargon could become confused by assumptions of this kind, as it is obvious that there is no centre on that spot nor is there a leyline on the indicated piece of land, at least not one perceptible to our physical eyes. To express more precisely where a subtle centre or an energy line is located relative to a geological landscape one would really need to say: ‘The presence of the power centre or the ley-

line is tangible at this specific place.' When we use a radi-aesthetic instrument here or close our eyes in order to listen to our feelings more effectively, the existence of the phenomenon can be perceived and can even be classified in terms of its qualities. Although the geomantic phenomena at the place in question are not visible, information about their existence is no less accessible. I call such points in the topography of the materialised earth, where information about certain subtle phenomena are tangible and detectable by radi-aesthesia, space acupuncture points.

Therefore we could call the acupuncture points of a landscape places that, by resonance, are connected with a certain energy phenomenon. If we wish to get in touch with this phenomenon in order to sense the state it is in or to trigger a healing process, it is normally necessary first to go and visit the place which resonates with the energy phenomenon one has in mind.

To the inner vision an acupuncture point looks like a sort of energy vortex penetrating vertically into the earth; within itself it collects information on the properties of the specific subtle phenomenon with which it resonates. These points can be detected at very specific spots on the ground. There they hand over the information they hold to whomever attunes to their focal point. This may happen while we are investigating a place, by concentrating on an acupuncture point while watching our own body reactions or feelings or through inner vision. A similar thing happens when doing earth-healing work on a place, for instance by placing a lithopuncture stone. If we do not erect it just anywhere but exactly above the acupuncture point correlating with the energy phenomenon, and if it also bears a cosmogram created according to the point's function, then its impulse will be carried directly to the desired energy system. The expected effect will be triggered in response to this.



Figure 16

*One of the author's lithopuncture stones in Jesenice, Slovenia. Since 1995 it has stood on the area's main acupuncture point.
(Photo: Marika Pogacnik)*

Whenever I plan to examine a specific energy phenomenon, I first look for the acupuncture point through which I can best access it. I let myself be guided by the sensitivity of my hands, at the same time focusing the quality of the sought phenomenon as a guideline on an emotional level in my consciousness. This is how I am led to the place that corresponds to its vibration. Once I have found the acupuncture point I was seeking, I check whether the place I am standing on is the correct one by further attuning and sensing. I proceed in a similar way when looking for a suitable point for placing a lithopuncture stone or positioning an earth-healing group.

It often happens that an acupuncture point is not accessible because of a certain obstacle. This in no way means that we have to give up on experiencing the phenomenon in question. All of the more important acupuncture points have 'minor points' in their vicinity that serve as substitutes through which the same phenomenon can be accessed. To inner vision it appears as if an acupuncture point is surrounded by a network of fine threads similar to the mycelium of a mushroom. The intersecting parts of this 'mycelium' can be perceived on the earth's surface as minor acupuncture points. By 'touching' such a point one can access the desired phenomenon quite well via the main point that it is linked with. The same applies in healing processes.

A second bypass route consists of looking for the substitute point for the acupuncture point in question that, in a secondary manner, is linked to the energy source which we cannot reach directly. We know of such an alternative acupuncture system in the human body, in which the feet, hands, ears and tongue act as substitute zones for different parts or organs of the body. It is usually possible to find substitute geomantic systems at central energy places in a landscape which are in charge of the 'circulation' of the country's supply of basic life information.

It is, however, also possible to create a system of substitute acupuncture points with the help of a work of art. Sometimes this is the only way. I undertook a project of this kind in 1990 at the Museum for Modern Art in Ljubljana. Its purpose was to heal nine places in the city of Ljubljana that could not be accessed by erecting stones on the spot. The problem areas were, for example, occupied by a high-rise building or located in the middle of the river bed of the Ljubljanica or underneath a church, etc. To create substitute points in the great hall of the museum where lithopuncture stones were set up during the exhibition, I used the principle of a maze. I created the maze structure with white ropes that ran horizontally across the space, held by a network of fine threads hanging from the ceiling. The outlines of the 'maze' were a model version of the outline of the city centre of Ljubljana in which lay the nine places that were to be treated. According to the principle of correspondence between micro-and macrocosm, the basis was created for a resonance between the newly set up room of the museum and the actual space of the city. The resonance effect, with the help of the maze, was set in motion by the museum visitors following the same routes as the city dwellers who simultaneously populated the real streets of the town.

Although the lithopuncture stones did not stand in direct proximity to the endangered points in town but at the corresponding points within the maze in the museum, I could watch, during the period of the exhibition which lasted two months, how positive and constructive changes came about at the distressed places in town. The improvements remained stable afterwards too.

Cosmograms

The Angel of Earth Healing calls cosmograms the controlling organs of a space that affect and direct energies and information on the lower levels coming from the emotional (astral) plane. Through their particular form they also deter-

mine the quality of the energy that runs through it so that the vibrational pattern of the power current after flowing through the cosmogram corresponds exactly with the function for which this current is meant. A third role of cosmograms – they could be imagined as chakra-like centres of light – consists of maintaining a certain level of intensity in an energy current.

All three cosmogram functions give an idea of how crucial their cooperation can be in earth-healing processes. They make it possible for a healing procedure not to be superficially restricted to the earth-related levels, but to find a way to link up with the energy of the original space of eternity and attract the cooperation of the spiritual world. Whether this opening up to the cosmos is achieved by a cosmogram depends, according to Devos, on two conditions:

- The drawing, i.e. the pattern, of the cosmogram must be clearly related to the archetypal image in which the identity of a place or the corresponding space function is encoded.
- The symbol needs to be so profoundly connected with the archetypal image in question that a communication channel is created by which the entities from the original space of eternity guarding the archetypal image can have a greater range of effect through the cosmogram.

However fascinating to look at a symbol or geometric form might be, it cannot automatically be used as a cosmogram. First it is necessary to test whether the expected energies do actually flow through the symbol or whether it is so 'sullied' by misuse that it is useless as an organ for the activities of spiritual entities.

A five-pointed star, for example – an age-old symbol of the connection between the four elements of the terrestrial world and the ether as the representative of the spiritual world – cannot work as a cosmogram if used by a regime that tries to separate its people from spiritual reality. The swastika as



Figure 17

*A work of art as a 'substitute' acupuncture system:
A lithopuncture stone, erected in a maze made of ropes –
an artwork by the author
in the Museum for Modern Art in Ljubljana, 1990.
(From museum photo archives)*

a symbol of transformation is blocked in its cosmogram function the moment it is chosen to be the emblem of a dogmatically rigid, 'unchangeable' regime. In order to be able to use symbols of that kind as cosmograms, a cleansing would be necessary, not only on the personal level but on the level of society as a whole. It is different if signs of this kind are integrated into the features of the cosmogram in such an original way that they are thus beyond the influence of their disturbed blueprints.

Normally I make use of cosmograms in an earth-healing process by chiselling them into the surfaces of lithopuncture stones as a relief, or they are set into any floor surface or pavement at an acupuncture point embossed on a little bronze plaque (see Figure 29).

In principle, a cosmogram ought to have an effect even when simply drawn onto a wall. But its effect is greatly enhanced when it is related to the acupuncture point in question, and when it is set in some natural material capable of emanating energy. If one desires a cosmogram to have an impact on extended macro spaces, then putting it in just one place is not enough. I gained my main experience in this respect when creating the national coat of arms of Slovenia in the form of a cosmogram shortly before the country stepped into independence. It fulfils its function of protecting Slovenia's true identity by appearing at all of its borders, by being mandatory on all official papers and stamps, by being portrayed on all the national flags, etc.

Following the instructions given by the Angel of Earth healing I also use cosmograms when working with groups. There are two different ways in which they are imprinted onto the subtle tissue of a space. One option is to draw a large-scale cosmogram on the ground and have the group walk through it in single file. But it can also be fixed in a space by a group visualising it over a certain period of time. The group 'sees' the cosmogram in the chosen area in the atmosphere of the place.



Figure 18

*A balancing cosmogram on one of the lithopuncture stones
in the park at Murska Sobota, 1993.
(Radio Slovenija photo archives)*

2. Healing through group singing

As mentioned before, during the first decade of my earth-healing activity I based it on the idea of acupuncture for the earth; therefore it seemed obvious to use iron bars or, later, lithopuncture stones as physical agents. Only at the beginning of the 1990s did I start to replace the lithopuncture procedure by a sort of acupuncture singing at places where stones could not be erected. It became evident that a group of people gathered in concentric circles around an acupuncture point can dissolve certain blockages just as well as a lithopuncture system. The results are even more rapid.

Even during the early stages of group singing a basic format emerged which I use to this day. The group is first acquainted with the complaints of the place that is to be treated. Enough time is always allowed to enable people to tune in to the situation for themselves. We then form concentric circles around the place in question and begin singing sounds without following any musical notation. In order to work from a common basis, we restrict the sounds to vowels. The key, the variation of tone, intervals, etc, are determined by each participant as appropriate to the process. It is crucial to follow one's own feelings and intuition. And one should also try continually to attune to the place and the group. What usually happens is that during the first stage the singing reflects the problems of the distressed place, and so it sounds discordant. As the blockages slowly dissolve and the energy pattern of the place is sorted out, the singing quite naturally becomes lighter and more harmonious. It should not stop until the very last discordance has been dissolved, which can be taken as a sign that the energy patterns of the place, too, have regained their harmony.

Although during the first period of trying out this method the singing sounded quite different at each place – probably because of their different conditions – we only knew the form



Figure 19

The author using a divining rod to demonstrate the various energy qualities of Slovenia's coat of arms as drawn on the ground, Bohinj 1996.

(Photo: Bojan Breclj)

of ‘acupuncture singing’ described above. This changed dramatically when we began cooperating with the Angel of Earth Healing through my daughter Ana. In a message of March 17th 1993 he described to us the enormous range of possibilities that singing holds for earth healing. To begin with, he praised music as a source of the purest and therefore also the strongest energies.

‘Musical sound has a strong power for breaking through and enables access to a place, no matter how heavily blocked and suppressed it is. Music can serve to cleanse and revitalise power points and also to regenerate a space completely. In the same way that spring revitalises the forces of nature, music too carries within itself the energy that reawakens life; therefore sound can bring a place that has, for example, been put to sleep by destruction, oblivion and the like back to vibrating, awakening and reactivation. Its pulse begins to beat again, its currents to flow.

‘Those are the general advantages of healing through music of which the power to reanimate is the most important. The effect of music in a space can be compared with the flow of the *chi*-energy (etheric currents) through the human body. When music runs through the body of a landscape, bringing it back to life, the landscape is sufficiently strengthened that from a certain point onward it no longer needs sound as an accelerator, and begins to keep itself alive through its own energies. In such a case, music has achieved the most difficult moment of new beginning – unfortunately the landscape needs revitalisation because of your destructive urge. It is the music and its high vibrational quality that can ‘force’ the landscape to resume its role and start breathing again. It works like a kind of ventilator for artificial respiration. This effect can be enhanced by doing a colour visualisation along with the singing. In this way the musical vibrations are complemented and overlaid by the vibrations of the colours.’

After this message Devos introduced to us an angel of



Figure 20

*The yang centre above Lake Bohinj is strengthened through harmonious singing, 1996.
(Photo: Bojan Brecelj)*

healing through music called Oran; together with him he described to us and commented on four different kinds of earth-healing singing:

First *cleansing singing*. This form of singing is applied as an instrument for transformation when a place is buried, blocked, alienated . . . by vibrational decline. The singing begins discordantly; this is when the group tries to pick up the place from its position. Each member of the group allows the disharmonic sounds to emerge as they wish. Thus the disturbed vibrations are picked out of the energy structures of the place, even from the deeply buried layers. Slowly the discordant 'wailing chant' is harmonised in order to guide the destroyed vibrations that have been unearthed into a process of transformation and to enable them to resume their original patterns.

Commenting on cleansing singing, Devos stressed the necessity for the group to learn to meld with the surrounding nature, space and place. This is the only way in which the participants will know what the place needs and how to use their voices accordingly. He said this would enable the angels and elemental beings of the place to work alongside them and give their assistance. This is why it is necessary first to get in touch with the place emotionally and only then to embark on the singing. Everyone should act as an individual as well as part of the group. In this the group spirit has priority, Devos said.

Oran, the Angel of Healing through Music, stressed the meaning of disharmonies in cleansing singing and criticised our attempts to synchronise our voices as quickly as possible so that it sounded 'beautiful'. He said we were dealing here with the homoeopathic principle whereby like is treated by like. Only through the rubbing and chafing of the many unharmonised voices against one another could the desired cleansing take place. As the purifying process continues, harmonies can eventually be introduced. Often ugly sounds and intervals are necessary as well; it is important that they are



Figure 21
Wailing chant in Bohinj, Slovenia, 1996
(Photo: Bojan Brecelj).

not sung out of a wish to destroy but out of compassion for the suffering place.

Cleansing singing is usually done in a close group, whereas *resuscitation singing* requires that participants are dispersed over the area being treated. This is a procedure for revitalising and renewing the space of a park, a garden, a building, a forest, etc, on a vibrational level. After each participant has connected internally with the space in question, the group disperses across the area with each individual intuitively finding their own spot.³⁸

When you have arrived at your own spot you intuitively choose a certain tone and begin singing it. It takes a while until everybody has 'defrosted' their spot, and attunement has taken place. Then you can begin to vary your chosen tone and try out the whole range of your capacities – but in this the connection to the group as a whole should not be lost. In every case, it is good at this stage for the range of the sound spectrum to be as wide as possible, starting with very deep tones that help the space to ground itself, all the way up to very high-pitched ones that are important for alignment with cosmic vibrations. The group ends in total harmony with the entire space becoming a space of sound.

As a third option Devos and Oran described *acupuncture singing*. This is normally connected with the dissolution of blockages in a certain acupuncture point where a pretty exact knowledge is necessary of which function the point holds in the space of a particular landscape. The group stands around the acupuncture point in concentric circles and directs the tone like an acupuncture needle right into that particular point in the earth. Everyone sings the same tone which has been chosen and practised beforehand according to the task at hand. This tone is kept going for some time until it is firmly anchored in the ground. One should 'sing into the earth' on this occasion and concen-

38. They should remain within hearing range of one another.



Figure 22

*The group forms a row ready to sing on the line
near Utwill at Lake Constance, 1995.*

*The energy line of the yang triangle,
part of the earth balancing organ at Lake Constance,
was broken here.*

trate on the earth; it is important to feel the strong connection of your feet with the earth and to expand this connectedness into the entire body.

When the singing has been directed into the earth's depths in this way for some time, you begin, still focusing, to increase the sound radius by adding deeper and higher-pitched tones and by improvising. Oran recommends lining the tones up following your feelings, similar to a painter applying different colours to a canvas next to one another.

The fourth kind of group singing takes the form of *singing on the line*. We are dealing here with reconnecting energy lines or energy-related relationships between power focal points that belong together and have been disrupted for whatever reason. An energy line can break, for example, when a destructive act is committed in its course. Or else the disruption is perhaps caused by building activities. I discovered a third case during the first earth-healing seminar in the Wendland when the Angel of Earth Healing drew our attention to the fact that energy lines had been disrupted by the track of the former 'iron curtain' along the West German/East German border. When we investigated the area between Wustrow and Salzwedel we could see that the former border system was so strongly impressed on a vibrational level upon the subtle organism of the landscape that despite its physical dismantling it presented an insurmountable blockage for certain energy lines, although it should have vanished long before. This fatal imprinting may have been a result of the psychological terror which generations of soldiers and policemen have focused along the border. But we may well be dealing with a consciously established geomantic device like the one I mentioned in the case of the Berlin Wall. Energetically it guaranteed that the Iron Curtain could not be surmounted. Unfortunately nobody has addressed themselves to dissolving it.

The technique of singing can be used to bridge a disruption in energy lines. In such a case the group arranges itself

along the broken line. The person at the tail end of the chain should be standing inside the flow of the energy line where it is still whole; all the people in the row hold hands and position themselves along the assumed course of the energy line. The last person in the line begins sounding a note that is continually repeated and which corresponds with the quality of the point on which he or she stands. After a short while the next one in the row starts with his/her own tone, then follow the third, fourth, etc. Those who have already started keep singing their sounds until the person at the head of the chain begins singing his or her tone. Now the members of the singing line can begin to vary their tones and produce new harmonies.

When you create a 'singing line' you should make sure that a harmony of the whole is reached, and at the same time you should closely tune in to how the energies of the disrupted line are being picked up and carried along by the waves of singing. The Angel of Healing through Music has particularly stressed that one should not proceed with singing on the line any faster than the energy can follow.

3. The power of colour

Regarding the meaning of colour in earth healing, Devos, the Angel of Earth Healing, transmitted a message for this book on January 14th 1996 in which he says: 'The entire world is made of colour, and so is the energy plane of space. All the energy structures you know have a specific colour vibration. In reality, colour is the basic vibration which lends an energy system its form, function, meaning, etc. It is part of the function of colour that each structure has a basic main colour to characterise it. There is no fixed rule that says which colours certain systems display. It depends mainly on the quality of the space in which the system is situated.

'One could say that differences in colour quality make it

possible to differentiate between various energy centres or systems of a space. The specific colour represents the individual element by which an energy system or phenomenon is integrated into the totality of the space. One could imagine this as each of these centres or systems not always but usually being composed of several colours – that is, a ground colour representing the foundation and accompanying colours that belong to the totality of the system, denoting its pattern or added qualities. It is important to know that it is colours that constitute the vibrational pattern and therefore lend a common background to all energy structures. It often happens that the colour which is used in healing has to do with the ground colour of the energy system that is being healed.

‘A second way to implement colour in healing consists of applying certain colours or colour vibrations to stimulate helpful processes such as transformation or cleansing. As different colours have different vibrations and properties they are excellent for healing rooms, people, plants, elemental beings and so on. The principle of this kind of healing rests on the interference, i.e. the mutual resonance, between the colours that characterise the object of our healing and the colours that we use to assist us in the process. Often just a minimal correction of colour nuance is needed in the object of healing and can be achieved in this way. Now to the individual colours:

– White embodies the quality of perfection and purity and is therefore excellent for raising the energy level of a place, person or whatever else.

– Purple is a combination of two opposite vibrations (yin–blue and yang–red) and therefore has a strongly polarising structure which makes it suitable for cleansing and protection purposes.

– Blue has gentle vibrations and is able to calm a space and at the same time strengthen it. It fortifies energy structures,

but is mainly important for its calming effects.

– Green is the colour of heart energy. It is very appropriate for healing because it contains the heart vibrations – that is to say, it is centring and at the same time strengthening. Green also has a strong influence on the emotional level.

– Yellow, too, has a strong effect on the emotional level; on the energetic level it helps in cleansing because its very ‘sharp’ and strong vibrations cause it to be penetrating and concentrated. This is why it can be used when entering along blocked lines after the cleansing process. It can be used to great effect in re-establishing a relationship between two places that has been lost, and it is also suitable as a tool for guided visualisation because, as mentioned, it is so concentrated and direct.

– The vibrations of the colour orange are largely terrestrial, therefore orange is not used very much when working on the energy level. But it has its own properties which can have an influence on the energy plane. For instance, it is used for grounding a space.

– Red is even more suitable for this purpose, as it has yet more of a terrestrial quality. Because it feels so earthy, it is too aggressive, too strong, for healing purposes and is only rarely applied.’

In the methods of earth healing that Devos conveyed to us colour is mostly implemented through visualisation. The group stands on a certain point and for a period of time visualises projecting the chosen colour into the space. Purple, for example, can be used in different ways, individually as well as in group work:

– For example, you imagine that the space that is to be treated is filled with purple. In order to stimulate processes of transformation, the colour is not imagined as static, but as in a continuous whirling motion, skipping about in the

space. This type of colour visualisation can also be accompanied and supported by cleansing or acupuncture singing.

– To purify a space, the area concerned is filled with purple. The person visualising focuses his or her consciousness on the request that the disturbing vibrations of the space may be coupled with the purple colour. Then a second stage of visualisation follows where a random spot in the space is chosen and imagined as white. Emerging from the white spot one then spreads a translucent white colour in a star shape in all directions throughout the space – slowly and step by step – until the entire space is filled with white light and every last bit of purple has been transformed. This form of colour visualisation is often used at extremely difficult places as a kind of preparatory cleansing before the group proceeds with cleansing singing.

– In the third procedure too the space is first thoroughly imbued with purple in order to attach disturbed vibratory patterns to it. Then piece by piece the purple colour is ‘turned over’ and transformed into white. This is another method to stimulate processes of transformation.

4. Patterns of dance

‘Each point, each system, in the landscape not only displays a particular colour but also a corresponding pattern, i.e. cosmogram. Here we are really dealing with the structure of energies of a place, a specific composition of the energy patterns which lend to a system or focal point in the landscape its characteristic form. These structures are highly sensitive and can best be compared with the delicate patterns of snowflakes or the perfect structure of crystals. Although structures like these, as in snowflakes, are very distinct, they are at the same time extremely delicate and therefore succumb very easily to change. Such patterns, i.e. cosmograms,



Figure 23

The first stage in the dance at the centre point of the yin/yang energy structure of the Wendland near Müggenburg, 1995.

(Photo: Brigitta Klotz)

in the landscape are the first things to collapse whenever any difficulties arise in a place. You can contribute to their restoration and revitalisation in different ways. The most effective method, though, is dancing. In this, rhythm – or more precisely the rhythm of the dance – is shaped according to the original pattern of the place, thus re-establishing it in the space in question. Essentially it is about creating a resonance between the space and the danced pattern which enables the space to regain its original pattern. The steps, the rhythm, the movement and the wavelike motion of the energies that accompany it help to restore the energy pattern of a location. The human presence plays a vital part in this as vibrations are transmitted from the physical to the energy plane through the human energy body. The dancing person works as a kind of interpreter. The sequence of steps is of fundamental importance here as the creation of the pattern depends on it. The entire procedure serves to bring the patterns of the space back to life.

‘The analogy with the structure of the snowflake is compelling in a different context too: at first glance all snowflakes look alike, but in its essence each snowflake crystal has a unique form. To return to the energy patterns we were discussing earlier, each one of these, too, is a unique, integral unit. Therefore a dance created to bring one of these patterns of space back to life should, accordingly, exhibit a unique individual form as well. In reality there is no one dance or sequence of steps that could be applied universally. Each space and each focal point has a pattern of its own and therefore calls for an individually tailored dance.’

After this general explanation of the role of dance as a method of earth healing Devos illustrated the step-by-step procedure he favours for our cooperation in the healing process:

‘As indicated earlier, dance is the most effective technique for the renewal of space cosmograms but by no means the only one. Those patterns can also be put to rights by singing



Figure 24

*In the second stage of the dance near Müggenburg
the two circles – one representing the yin forces,
the other the yang – have changed places, 1995.
(Photo: Brigitta Klotz)*

because this also entails a strong structure, a strong rhythm and the necessary energies. The same applies to using appropriate colours. It is important for human beings to open themselves in the dance: only then does a connection occur between the physical patterns created by the movements of the dancers, the energy plane and the space's pattern. At the same time, of course, the kind of movements executed and the way the dancers relate to these movements has significance. Simply performing certain steps on the earth's surface leads to resonating vibrations – but this only happens if you are open to it.

‘Consequently, it is not possible to follow any common rule in creating dances for individual points. Every single point at a place, its energy pattern included, is just too individual, too different, to allow for a general rule. When dance is implemented at a place as a healing technique, its pattern should be created according to the energy pattern of the place.’

To give you some examples of dances that have been created individually for specific places according to Devos's principle, I would like first to refer to a choreography for Salzburg's substitute heart centre. This is the wrung-out heart centre of the urban landscape mentioned in Part Two/9, which was originally situated right under the old cathedral and today manifests in the Lehener Park as a substitute heart centre. The dance was created to calm the place down after the cleansing singing and to return it to its original quality.

The dancers gathered in several concentric circles around the centre, holding hands.³⁹ Every second person squatted down. The dance began with the squatters getting up, then

39. In all group activities that call for this kind of connection – and this includes group singing – hands should be held in such a way that the left hand receiving energy from its neighbour faces palm up, and the right hand that passes the energy on faces palm down. This ensures the flow of energy in the group.

the ones who were upright squatted and got up again. When the whole group was standing up it continued with the following dance steps:⁴⁰ two steps to the left, one in front (with right foot), two behind (beginning on the left foot). Then came two steps to the right, crossing the legs over. Then the sequence: 'squat, get up, squat, get up' was repeated and the steps were repeated. In this way the dance continued with its circles growing larger and larger – there was always one step more backwards than forwards. At some point the circles became so large that the dancers let go of each other's hands and the dance evolved individually from that point. As part of the choreography the dancers were required to focus consciously on certain emotional qualities: love, peace and understanding for the problems of the heart centre.

As a second example, there is the dance we performed on 9/7/1995 on the inbreath focal point in Cologne, in order to reanimate the respiratory system of the urban landscape. This dance was also preceded by cleansing singing. The pattern of the dance was to assist the inbreath system to resume its function. Its energies were hovering in the air above the place, which was badly damaged and had formed a kind of armour around itself, preventing the energies of the inbreath from letting themselves down into the depths of the earth. When the 'armour' had been dismantled, the energies had to be brought down through the dance from their hovering state of existence and directed into the earth. For this dance the group split up into three subdivisions that again formed concentric circles:

– the outermost circle did not dance but stood still and took care of grounding by means of its participants focusing on the depths of the earth.

40. Each step comprises two beats, whereby you follow with the other foot on every second beat.

– the innermost circle danced one step to the left, one back, one in front, two to the right, one ‘squat, get up’ and one step to the left.

– the middle circle danced one step to the left, one in front, one behind, one ‘squat, get up’, one step to the right and two to the left.

The polarised rhythm of the two dancing circles was repeated for some time – whilst the outer dancing circle moved forwards, the inner circle stepped backwards, so that the circles swapped places; when one was moving to the right, the other one was squatting, etc. This created a gravity which concentrated the breath hovering above the place and pulled it into the earth.

In other cases the dance weaves things together as happened during a dance to reanimate the eighth hill of Cluny Hill near Forres in Scotland which I mentioned in Part Four/1 (‘A dream message as a call for help’). As described, the hill exhibits yin and yang inbreath systems which in conjunction perform the inhalation function for the place. The dance was created in order to reconnect the two systems after they had been cleansed and regenerated at the point in question:

The dancers stood in two circles gathered around the point. While the inner circle moved one step to the left, the outer circle took one step to the right, and whilst the inner circle took one step backwards, the outer took one step forwards – letting go of each other’s hands. Now the outer circle was inside and the inner outside. This pattern was repeated until a previously agreed-upon sign was given so that the inner circle stepped back but the outer one did not make the corresponding step forwards. In this way the entire group finally came together in a single circle as a symbol of marriage between the yin and yang poles.

5. Creative imagination

Through our mental abilities we humans can also attract the same healing energies and create those same revitalising archetypal patterns which can be achieved through the body in dancing. Instead of body movements the art of internal imagination is exercised. I am talking about the capacity of our consciousness to create imagery that functions as an etheric model by means of which the processes of manifestation can be carried along and enhanced. In this procedure three chakras (= power centres) of the human body are used in combination: First, there is the throat chakra which emanates the creative impulses, whilst the third eye chakra focuses the corresponding pattern, which serves as a blueprint for the imagined model and projects it into the space. The balanced quality of the heart chakra is indispensable in this; it brings in the energies that are necessary for the creation of imagery.

So creative imagination really has nothing to do with mental work, although human mental capabilities do play an important role in it. They come into play as a driving force for the generation of appropriate images. But it is the forces of all three chakras combined that lend creative power to imagination. If an image were only created mentally, it would soon become shallow and ineffective.

Now to the areas of application:

First, one can use the power of creative imagination where certain energy relationships, including their function within the totality of a space, are weakened, have become chaotic or have fallen into total oblivion. When a group builds up these structures in a space through its imaginative power, their regeneration is stimulated, directed and strengthened. It is particularly important here that the imagery is generated not by a single person but by a group, because the individual variations that play into it automatically make a great contribution to completing the shared imaginative creation. On the

other hand the process must not degenerate into a ragbag of images. To avoid this, a common image should be discussed in detail beforehand, and also how it relates to the goal. If the visualisation is to be established in several phases, a leader is needed to announce the individual stages one after the other in the form of a guided meditation so that people do them at the same time.

I would like to give a few examples of the areas in which creative imagination can be used in earth healing. The first takes us to Constance, an age-old town on Lake Constance. In analysing the subtle problems of the town the Angel of Earth Healing pointed out to us that the city centre was no longer able on an energetic level to support the rapid expansion of a modern city because it was weakened by a variety of factors. After we had worked on dissipating some of these causes in our urban healing seminar on June 6th 1993 Devos suggested the following visualisation to strengthen the totality of the town's organism:

We were to gather around one of the acupuncture points of the vital-energetic centre of the urban landscape situated inside the cathedral. On a subterrestrial level we were in our visualisation to disperse in all directions the energy that emerges from the centre. We were to imagine ourselves weaving a spider's web of crystal clear threads beneath the urban landscape, reaching all the way to the outskirts of town. Here we were to pull the threads up into the daylight and bring them back to the centre. By creating this visualised image over and over again, the city as a whole would be wrapped in a supporting and cohesive energy net. Those who lived there could repeat such a visualisation on a daily basis in order to help their city.

A second example shows how creative imagination can be combined with the technique of colour visualisation. Here we are talking about Lendava, a border town in the most easterly corner of Slovenia which I mentioned before. Seen energetically, the town borders on an energy triangle with a



Figure 25
*Blessing hands of a participant
during a group visualisation in Bohinj, 1996.
(Photo: Bohan Breclj)*

length of approximately 5 km on one side, which represents a kind of portal for the energies destined for the macro-landscape of Slovenia. In August 1993, together with the participants of the Svetinje-Jeruzalem seminar, I was busy clearing out energetic damage at the triangle. In order to reconnect the side of the triangle between Gabrje and Trimlini, Devos suggested that we proceed with a combination of techniques in which the colour blue – as the characteristic colour of the triangle – was to be combined with a visualised image. In this visualisation the group first pulled a blue thread-like line out of the centre that is situated in one corner of the triangle near Gabrje and then wound it up like a ball of wool. In the second stage this ball was visualised rolling in the direction of the other corner centre near Trimlini so that it left a blue line behind it that eventually connected the two corner points with each another. Thus the diminishing relationship between the two places was brought back into resonance again.

In such a case, when dealing with the revitalisation of an energy relationship in a space, the imagery procedure can be combined equally well with some physical activity. One option is stamping the feet, something the Angel of Earth Healing suggested in earlier days. By stamping – that is to say, by alternately touching the earth with the right and left feet – a strong vibration is set up. The forceful stamping of a group of people creates a powerful vibration which, by means of the group's imagination, is sent in a previously agreed-upon direction and restores the vibrancy that has been lost. The point that is meant to be realigned is kept in one's awareness throughout the entire stamping exercise.

The creative power of visualisation can also be used to reanimate the function of a place. In analysing a place's problems you may find that an energy source has sunk too deeply beneath the strain of the suppression it has suffered. It no longer has any effect on the surface of the earth. In such a



Figure 26

*Stamping on an energy line strengthens it. Hitzacker, 1994.
(Photo: Brigitta Klotz)*

case, after purifying the place and ridding it of blockages, the group can continue with creative visualisation in order to revive its function. In their imagination the participants delve into the depths, lovingly holding the sunken energy in their hands and carrying it to the surface in the form of a substance of light or a previously agreed-upon colour. Once there, the vibrating energy of the source is distributed throughout the space. The entire process is repeated, just as one repeats artificial respiration for a while, until it feels like the source is flowing again.

It also sometimes happens that a power centre is suppressed by a building to such a degree that its normal activity dries up; it is as if it were paralysed and mute. As the building which is causing the damage usually cannot be demolished, other ways of helping the disturbed centre have to be found. The Angel of Earth Healing has given us several suggestions for such cases. The group can 'dissolve' the walls of the building in their imagination and thus render them more permeable for the energy currents. This happens by imagining that the walls – including the foundations and the entire edifice – are transformed into structures of light and colour. It is also possible to visualise penetrating the walls step by step, first with the hands and finally with the entire body, and beginning to move ever more freely through the structure until the movements become a dance that is no longer impeded in any way by the fabric of the building.

The role of leader in such guided imagery can entail a particular responsibility if during the exercise unexpected difficulties arise. Let us assume that the place has not been sufficiently thoroughly cleansed beforehand. The group is already at the reanimation stage when suddenly it comes up against hidden pockets of unreleased energies. At that moment, the group leader has to interrupt the visualisation procedure and instigate a belated cleansing; only when this has been done can the guided imagery continue. Otherwise group members who did not expect to encounter any more

disturbed forces and have opened up too much may suffer some energetic or emotional damage.

6. Earth-healing rituals

It can be seen from the foregoing examples that it is hardly possible to draw an exact line between the realm of creative imagination and ritual. The former almost imperceptibly merges into the latter. But there are two reasons why I would still like to talk about rituals as a tool for earth healing in their own right. First, in rituals the physical activity of those who perform them plays a main role, in contrast to the techniques of visualisation, where mental-energetic empathy is predominant. Second, the order in which a ritual is performed is of greater significance than how the individual sequences are carried out, that is to say, the individual dances, imagery or colour visualisations. In effect, a ritual represents a meaningful combination of all those individual tools.

With regard to the first aspect of ritual, where physical participation as a symbolic act is predominant, I would like to describe the case of the town of Koper on the Slovenian Adriatic coast. The city was built by the Venetian Republic on an island connected to the mainland only by a bridge. At that time it was called Capo d'Istria. In the course of modern urban development and the enormous expansion of the commercial port, the strip of sea that separated the island from the mainland began to be filled in and built on. Thus, little by little, the island character of the town was lost.

In the subtle realm this gave rise to a couple of serious problems, of which I only want to mention one which is intrinsic to the island character of the town. To comprehend the situation you have to understand that a rocky island surrounded by a mass of water experiences a strong polarisation between the yin and yang forces, which increases the place's potential. This is what enabled the island to fulfil its unique

role for millennia within the landscape of Istria. Through growing drainage these preconditions are increasingly being lost.

In order to sustain the island's true identity as it disappears into a dry urban landscape, I developed the following ritual: During an earth-healing seminar in 1993 I supplied the group members with yogurt tubs which we filled with sea water from the south of the urban island and carried along the former shore, by then infilled, to the northern point where one reaches the water again; there we poured the water from the tubs into the sea.

During this ritual walk the group stopped every hundred metres, at which times I spoke about the various aspects of the water element and its meaning for life and landscape so as to maintain the necessary focus throughout the ritual – the intention behind it being to remind the former island of its original state when it was surrounded by water. It was February and very cold, and it took great effort to perform the ritual all the way through.

To illustrate the second aspect of ritual which focuses mainly on how separate actions are combined in a sequence, I would like to describe a case from the Soca valley (Isonzo) in Slovenia. Our task was to transform its depressing state which was an aftermath of the First World War. In Part Two/14 I have already discussed our work in dissolving the accumulation of negative astral energies near Idrsko. I would now like to describe the ritual which the Angel of Earth Healing conceived in this case to help our seminar group in the transformation work. I shall illustrate it step by step to give you a better overview of the structure of the ritual that we carried out on August 23rd 1994:

First stage: The group follows a guided imagery where the focus is on personal grounding and reconnection with the spiritual world. Then we create the personal protective cloak

and finally another of a similar kind for the entire group to help us throughout our period of working together.

Second stage: The group participants choose a spot within the area from which to feel into the problems of the space so that they might draw from their personal experience in the ensuing work. Individual experiences will be discussed in the group afterwards.

Third stage: The group gathers in concentric circles around the acupuncture point in question and begins with cleansing singing. At first this is done discordantly, as described earlier, with the intention of pulling the disturbing accumulations hanging over the landscape into the transformation process by means of resonance. Then the harmonious part follows to round off the procedure of transformation.

Fourth stage: This stage is about transforming the destructive energy pattern that has dominated the area since the war. The group still stands in concentric circles – there should be an equal number of them – with every second circle turning in such a way that pairs of circles are facing each other in what seems to be a fighting position (breast to breast). But now, instead of fighting with one another, you send as much love as possible to your ‘adversary’ by singing harmoniously. This turns the negative pattern back into its opposite.

Fifth stage: The group stays in the same position and performs a dance aimed at consolidating the new, positive power pattern in the space. The dancers should emanate the qualities of warmth, tenderness and love to support the transition from the old to the new energy pattern. With the dancers holding hands, the uneven-numbered outward-facing circles perform the following steps:

- one step back
- one step to the left
- squat
- get up
- one step to the left
- raise hands
- one step to the front
- let go of hands

Then you hold hands again with your neighbours on either side and repeat the same sequence of steps. At the same time, the even-numbered inward-facing circles perform the following steps:

- one step to the front
- one step to the right
- one step to the left
- squat
- raise hands whilst squatting
- get up
- one step back
- let go of hands

Then you hold hands with your neighbours again and repeat the sequence of steps. It is obvious that this dance was created to deal with the situation we found there. The different rhythms of the steps, squatting, etc, create an element of polarity between the two sides, the negative tendency of which is overlaid by the loving harmonising of the sounds.

During the ritual some participants experienced a menacing feeling coming from the direction of one of the surrounding mountains, Robić (Ic). We therefore decided to add yet a sixth stage, performing one of the aforementioned acts of cleansing with the help of the colour purple directed towards the mountain. A year later we wanted to carry on with the purification of the Soca valley. But, as I mentioned earlier, before we could continue our work a little way fur-

ther down the valley, Devos sent us back to the place near Idrsko to repeat the third and fifth stages of the ritual. This is not to say that we had not been successful the previous year. We could see that for ourselves when we intuitively checked the place over now, a year later. No one any longer experienced a sick feeling in their stomach as had been the case the first time around. We could feel the difference quite clearly, although when we repeated the cleansing singing a few single black, sail-like shreds of negativity could still be sensed in the space high above that we had not been able to extract from the place's subconscious on the first occasion. It had taken them a year to be 'ripe' for transformation. Reading the description of the Idrsko ritual and its follow-up will have made it clear that an earth-healing ritual needs to be tailor-made for the specific dynamics of a place if one wants it to have a real effect.

7. Lithopuncture treatment of places and landscapes

It goes without saying that in the varied areas of earth healing we are mainly treating the subtle levels of the earth and landscape – whether we are addressing the energy, the emotional or the spiritual plane. However, as stressed several times before, the relationship of these realms of reality with the materialised plane should not be disregarded because of its paramount importance for the quality of life within the space-time structure. It is therefore desirable for any earth-healing activities to leave their traces on the physical level as well, so that they may continue to be perceived on the external also.

The method of earth healing that has a physical form and is derived from the principle of acupuncture, I call lithopuncture. The notion originally means: acupuncture of the earth by placing of stones (*lithos*, Gr.= stone, *punctura* from

pungere Lat.= puncture). Lithopuncture is different from simply erecting a stone, firstly because an appropriate acupuncture point is chosen to place it in and not just any spot that is suitable from an energy perspective. Secondly, a lithopuncture stone is provided with a symbol – a cosmogram – which draws the archetypal or spiritual-soul dimensions of a place into the healing process.

I normally use the erection of a stone as a basis for lithopuncture, chiselling the cosmogram into the stone as a bas-relief. But I have also been in situations where I could chisel the cosmogram into a stone wall present at the location, or into a stone floor or a rock, without the need for placing a stone. In other cases which I would also call lithopuncture the stone is not relevant. Another material is used instead, such as bronze, glass, a copper plate or something similar. I use bronze acupuncture plates with engraved cosmograms that are inserted in floor surfaces or tarmac if places to be treated lie in the middle of a road. In a similar fashion cosmograms can be attached to vertical surfaces by glass painting or other painting techniques. Cosmograms can be applied to wooden floors by being engraved onto copper plates which are then nailed to the spot in question.

The advantages of earth-healing methods that have a physical form are threefold:

1. The earth-healing process is grounded and anchored permanently when formulated in matter.
2. The visible form of lithopuncture work helps the earth-healing process to be brought to public awareness; it therefore has an additional repercussion on the social-psychological level.
3. An object of art is created in the space. This in itself contributes to the spiritual-soul quality of the place.

As the erection of a stone is the most common method of lithopuncture, I would like here to list four geomantic pre-



Figure 27
*One of the lithopuncture stones in the park at Murska Sobota,
1993. (Radio Slovenija photo archives)*

conditions for placing a stone that is appropriate for the subtle realms of a place:

1. As far as the choice of stone is concerned, two aspects need to be considered. First, it is necessary to check whether or not a stone harmonises vibrationally with the place that is to be treated.⁴¹ And second, the form of the stone has also to be right. Ecological circumstances should be taken into consideration here, such as for example how far it has come from the quarry and the way the latter is managed.⁴²

2. When put into position, each stone unit should be aligned in such a way that a resonance bridge is created between the energy structures of the stone and the subtle energy organism of its location; over this bridge the mutual healing effects can flow without interruption.

3. If possible, individual stone units should be tied together in a single system, by which different energy focal points of a place can be treated in such a way that they support each other in a mutual fashion. Thus the individual lithopuncture stones are not only attuned relative to their location but also to each other as the basis for the creation of a system.

4. I do not consider the inauguration of the erected lithopuncture units to be just a formal ceremony but a contribution on a spiritual level. It helps to open the channels so that the more subtle energies emanating from the over-lighting spiritual entities of the angelic or elemental realms can do their work through the lithopuncture. During the inauguration, which if possible should be done in public, one should clearly state the intention behind this work. At

41. I use the following test method: I embrace in my consciousness the place that is to be treated, while placing my right hand on the chosen stone. Through the vibrations of my left hand I determine the degree of congruence between the stone and the place.

42. If possible, I search the quarry for offcuts – but they should be sufficiently compact to withstand weather conditions.



Figure 28

*A lithopuncture stone is erected and aligned
in the course of work on both sides of the border
between Northern Ireland and the Irish Republic, 1992.
(Photo: Brandan McMenamain)*

the same time, too, one should not miss the opportunity for a ritual that enables the invisible entities of the space to take part in the ceremony. This may take the form of, for example, a guided meditation.

The erecting of a stone represents the basic element of a lithopuncture. In addition to this, there is a specific cosmogram through which the healing effect is focused and directed. I have already mentioned a few important points about the essence, creation and effects of cosmograms in Part Five/1. In the context of their application to earth healing I want to point out three other types of cosmogram. I classify them as:

- cosmograms as symbols of a place's identity
- cosmograms as tools for certain healing processes
- cosmograms as kinesiograms

As a symbol of a place's identity a cosmogram reveals the role that the place in question plays in the framework of a larger unit – for example a landscape temple. Or else it supplies information about a certain quality embodied by the place. It may be the coat of arms of a place or nation, or it may be the essence of a single point or landscape area.

If a cosmogram serves as a direct tool in the framework of healing a space, it is essential to create an energy pattern or vortex through its implementation which purposely draws certain forces into the space – forces that are able either to overcome existing blockages or to affect the healing or regeneration of the space in some other way. It is obvious that innumerable energies flow through a place. Whenever such a cosmogram is introduced, new energies are pulled into it or energies already existing there are either refocused or better directed. At the same time a cosmogram creates a channel through which angels and elementals approach the place and can enhance the healing processes.

If a cosmogram has been created for the purpose of stimulating one simple function within the space, I call it a kine-

siogram (*kinein*, Greek – to move, and *gramma*, Greek – sign). As the word indicates, we are dealing with information given in an image that can either enhance or hinder a certain movement in the space. An example of the creation of a kinesiogram is a symbol I described in my book *Schule der Geomantie*; engraved on a glass wall, it warns birds against flying into the glass.

The first lithopuncture project that encompassed all the elements I have described was carried out in the grounds of Törnich castle, not far from Cologne, in the years 1986–89. In all of the numerous projects in the ensuing years that have been performed following the Törnich model the principal aim was the revitalisation of places affected by destructive processes such as an artificial lowering of the ground water level, too rapid urbanisation, warfare and much else. In such cases the subtle patterns, currents or centres are detected in the area and their actual state is tested and compared with the state they should be in. By placing stones at the appropriate acupuncture points their blockages are dissolved and their functions are stimulated to start up again. Finally, bringing individual lithopuncture stones into mutual interaction also has an effect on the quality of a place as a whole as well as on its biotope.

The lithopuncture in the grounds of Törnich castle was conceived in such a way that polarised etheric currents inside the park were strengthened and brought into balance. Therefore we have two systems of lithopuncture stones there that interact with each other in a polarised fashion: one of them representing the watery (yin) system, the other the fiery (yang) system. They are positioned alongside the energy lines with a watery or fiery character respectively. They are precisely balanced in their relationship with each other.

In the case of the urban landscape of Villach the procedure was totally different. There, individual vital-energetic power centres or energy lines that were felt to be weakened and disturbed were strengthened in their function by the

placing of stones. In Hermannsdorf south of Munich I again applied the art of lithopuncture in order to pull energy lines through newly created infills.

In the case of the urban landscape of Ljubljana, Devos, the Angel of Earth Healing, suggested a lithopuncture option with the aim of linking to the urban landscape's star-shaped power centre the modern parts of the town which had not formed a vital-energetic relationship with the centre, thus improving the overall quality of the city's ambience. In this case individual lithopuncture stones were to be erected on the energy lines that radiate from the centre in a star shape in all directions so that each district would acquire at least one standing stone. This was to avoid a situation where individual town districts floated about chaotically within the space without any energy link to the centre, as is often the case with modern cities when they grow faster than their organism's natural capacity to expand. Unfortunately the plan commissioned by the city council has not yet been put into effect.

All the lithopuncture projects mentioned so far were conceived in such a way that they act mainly on the vital-energetic level. It is different with the lithopuncture system on both sides of the border between Northern Ireland and the Irish Republic.⁴³ In this case the intention was not purely ecological but also political: to reconnect on a spiritual and energy-related level a landscape divided by a state border. In this way, the client, the city council of Derry (Londonderry), wished to enhance the peace process between the two countries through a work of art. Consequently, this lithopuncture work was focused on the spiritual-soul level. Thanks to the help of Angel Master Christopher Tragus we were able to identify the landscape temple of Donegal that was cut in two by the border. Its focal points were marked by lithop-

43. This lithopuncture project was described in detail in my book *Die Landschaft der Göttin*, p 104 (available only in German).



Figure 29

*An acupuncture bronze plate let into the pavement
in a Derry street, Northern Ireland, 1992.*

(Photo: Brandan McMEnamin)

uncture stones and connected with one another across the border between the countries.

8. Releasing elemental beings

So far we have been talking about methods of earth healing that find application when we are working with the subtle *energies*. From the cases illustrated in Part Two, though, you will have gathered that when we are dealing with places and landscapes that have become disturbed through human influence we are not only confronted with problems on the energy level. It happens again and again that the *entities* 'living' in a place are also dragged into the vortex of destruction. Any healing and reanimation work would be most incomplete and the harmony attained at a place short-lived if some trapped entities lingered on, overlooked, in the space.

When talking about 'release' here, I want first to exclude all those 'entities' which do not belong to the original organism of the landscape – that is to say, pseudo-entities that have come into being through human desires. These 'false' entities are in the first place creatures that have come into being as astral figments through acts of black magic. In this category we also find those entities who, it is true, have a place in the cosmic order but have been dragged away from that place through human interference and have been pulled into the multidimensional space of the earth. They live in a 'wrong' space dimension and this renders their presence negative. How to deal with these two kinds of 'entity' and more of the same species will be explained in the next section and should not be confused with the process of releasing elemental beings. If you offer a release process to wrong 'entities', you grant them a space in existence which is not theirs to have – it would only help them to spread their destructive activity further. Before they can be released they have to become what they truly are.

The entities who without question have a rightful place in the landscape and can be directly incorporated into earth healing are the elemental beings. To begin with I want to stress the essential difference between the handling of impersonal energies and the treatment of elemental beings who are imbued with consciousness. In contrast to energies, we are dealing here with entities who can be addressed. It is possible to explain their situation to them and to encourage them to act in a certain way. I even think we cannot avoid communicating with entities and gaining their conscious cooperation in a healing process that affects them as well. If this communication does not take place, the healing process might only scratch the surface of a problem and fail to bring about the release of the suffering elementals. If it does take place, the entities in question, through their conscious cooperation in the release process, can learn what is important for their development.

I begin every healing of disturbed or negatively polarised elemental beings by giving a speech in which first of all I introduce myself to them. I then describe to the affected entities the reality of their situation (which should have been examined and analysed beforehand). Thirdly, I present the planned healing procedure to them in detail. Fourthly, I apologise with all my heart for the mistakes and bad deeds that my fellow human beings have committed against the entities in question. I then ask their permission to give healing. Last comes my request for their conscious cooperation. Only when this many-faceted communication has been established and I am sure that the feedback⁴⁴ is positive can I begin the work of healing.

In the healing procedure the entire range of methods illustrated so far can be applied, such as colour visualisation, singing, guided imagery, etc. It is different from working

44. This feedback can be very hesitant or weak because the consciousness of the elemental beings is often very 'darkened' by the abuse they have experienced.

with energy structures in that the emotional plane gains in significance the moment entities are included in the process. Since the consciousness of elemental beings resides on the astral emotional plane, their energy blueprint does too. If the latter is not accessed, healing – in the sense of release of the affected entities from their torture or alienation – cannot take place.

In the case of cleansing through singing this means, for example, that the first stage, which we have called the discordant phase, becomes much more emotional in character. It can be most closely compared to the wailing chants that the peoples of old used to intone at funeral ceremonies to express mourning. Emotional intensity is the decisive ingredient in the harmonious phase of the singing too.

In relation to elementals we are usually dealing with three types of cause that call for a healing or release procedure.

1. The true identity of elemental beings may be suppressed, alienated or negatively polarised. In this case, as a rule, you begin with the singing, described above, for cleansing and transformation. This usually accomplishes the task. Often elementals need additional help to regenerate their energy blueprint. This can be provided by means of an appropriate colour visualisation, perhaps supported by harmonious singing.

2. The negative polarisation of elemental beings is often coupled with their expulsion: they have been driven out of their original place in the landscape. In this case one should begin with cleansing and regeneration. Then follows the process of resettlement which can be done in various ways. By means of guided imagery the group might build a bridge of light from the place where the elementals have taken refuge to their original or newly chosen focal point. Whilst the bridge is maintained through visualisation, the group can support the moving and settling procedure by harmonious singing.

A second possibility would be temporarily to transfer the focal points of the affected elemental beings onto small stones or crystals; you carry them in your hands to the desired places so that they can then settle their focal points there. I have described this procedure in Part Two/11 (Ousted elemental beings).

3. A third kind of destruction that affects elemental beings is their conscious maltreatment by humans. In this case people have taken advantage of the elementals' inability to protect themselves against the imposition of human will. This happens when, through some technique of magic, elemental beings are imprinted with a command that coerces them to act out of keeping with their nature and purpose, which *always* strives towards the good. Instead, the elemental is now forced to serve the egotistical desire of a human being.

In such a case, too, healing should begin with cleansing and dissolving the false command pattern in which the affected elemental's consciousness is caught. After the elemental being has been liberated, it is recommended that it be resettled with a more highly developed companion who can train it back to its original character. It goes without saying that you first ask the chosen master entity whether it agrees to this procedure.

Part Six

*Dealing with
Destructive Forces*

Most people make things easy for themselves by adopting a polarised attitude towards 'evil' and regarding destructive forces as manifestations of an evil principle. At the same time they always start from the perspective that they themselves are on the side of the light, good and constructive forces. The logical conclusion of this attitude is to reject the opposing forces that fight and tarnish the divine in the universe and ban them from our world like some sort of 'garbage'.

If we are interested in ecology and earth healing, we would then need to ask ourselves which dimension of the universe would be suitable to become a dump for these dark forces. There are religions that have no compunction about denoting such a mixture of the sub-elemental, elemental and emotional levels as hell and branding these realms, which are vital for life on the planet, as a space of evil. However, now that in Part Three of this book we have acknowledged the archetypal dimension of the earth space, including the three aforementioned levels, as part of the cosmic order, we have to dismiss such a viewpoint as unacceptable. On the contrary, we are motivated even more urgently to keep these realms as free of destructive energies as possible.

In my books I have developed several strategies to help understand creation and the meaning of destructive forces without falling into the trap of polarising good and evil:

1. It is possible to integrate the seemingly evil forces into the cycle of the totality of the world in terms of the Black Goddess principle. The destructive forces, in this case, are understood as the forces of transformation. Their task would lie in destroying exhausted life forms in order for them to undergo a process of renewal.

2. We can learn to differentiate between destructive and constructive forces by regarding the process as an ethical-moral

training. From this viewpoint, destructive forces are an expression of dissonant human feelings and destructive actions that reflect a negative attitude towards life. On the way to independence we humans have to learn to handle our own creative forces in the right way. If we use them for egotistical purposes our (wrong) decisions are reflected back to us as destructive forces. We are haunted by them until we learn to change our thinking and act in accordance with the whole. In this respect evil takes on the role of teacher.

3. Destructive forces can also be seen as a result of disharmonious dealings on the part of human beings with earth's archetypal energies. Suppressed, misjudged or abused earth-system energies have been turned around and work in a destructive manner. Then evil phenomena emerge in the space concerned, such as 'emotional garbage', astral projections, active blockages, astral beings and 'trapped soul-remnants'. When these phenomena that disturb the life processes are returned to their original state through healing, they lose the destructive character that was forced onto them by humans.

In light of my own development, today I see the three above-mentioned attitudes towards the phenomenon of evil as complementary. They combine well, and together they form a clear point of departure for dealing with destructive forces that emerge in earth healing. However, the 'mystery of evil' entails other aspects as well, which it is important to clarify here.

I first want to give a word of warning about engaging in earth healing. Principally, destructive forces are an expression of a planet that has been upset by humans. If it is their role to point out the truth so that we may learn from the consequences of our deeds, then every *battle* against destructive forces is meaningless and counterproductive. Much

more to the point is instigating a shift in our attitude towards the earth, nature and the landscape, rather than fighting against the forces that hold a mirror up for us. Every battle against something that has a right to exist forces the counterpart to react even more strongly, in order that we may eventually grasp that we ourselves are the cause of evil.

1. The figure of the adversary

First I would like to define the area of influence of destructive forces within the framework of the model of space outlined in Part Three, following the archetypal blueprint represented in the fairy-tale of Snow White. In fact, the destructive forces affect the realm of the archetypal dimension of the earth where the intelligence of Planet Earth is located. This happens firstly through the archetypal images which form the basis of terrestrial creation, secondly through the elemental world, and thirdly through the emotional forces on the astral plane.

I do not consider the structuring and the vital-energetic dimensions of reality, which represent the true fields of earth healing, to be within the sphere of influence of destructive forces. In these areas we are dealing solely with *energy*-related problems that come about through disharmonious human actions. They can be treated with the methods of earth healing described. In the case of destructive forces, though, we are dealing with a more or less consciously acting malevolent intelligence that has come into existence through negative human behaviour, misjudgement or a reversing of the poles of the *emotional plane* of the earth. I equate the emotional plane with the consciousness of Planet Earth by understanding the term in its broader sense, which beyond the astral level of emotional energies also includes the realm of the elementals and the sub-elemental layer. Due to their qual-

ity of consciousness the destructive forces are traditionally associated with a figure endowed with intelligence that comes on the scene as the adversary to divine intentions and plans. It may be given the name Satan, Lucifer, Ahriman (the 'devil' in Persian mythology) or Sorat,⁴⁵ the sun demon. From my own insight, however, I feel that fundamentally we are not dealing with one unambiguous individuality, but with a broad spectrum of destructive forces that can only be perceived as a personal entity through an aspect common to all. I call this aspect the *adversary aspect*.

I gained a clear insight into the adversary aspect of the destructive forces during my retreat in September 1995, mentioned several times in Part Three, when I was searching for the cause of the chronic bronchitis which has accompanied me since puberty. Since that time I have repeatedly suffered from long-drawn-out periods of coughing. In meditation I relived my incarnation process. I savoured the perfect rhythm of my breathing until I reached late childhood when suddenly I noticed an unknown force beginning to work against my breathing rhythm. My breathing became disturbed in the sense that there was an interference between two different rhythms. I could overcome this opposing force easily at times when I felt strong and clear. But whenever I was weakened by personality problems, the counter-rhythm became overpowering and I again fell victim to these coughing fits.

While focusing further on the cause of this counter-rhythm, there was a moment when I penetrated the more superficial level of the phenomenon and noticed to my surprise the figure of a wicked manikin who, behind his outward demeanour, was mighty happy about working against

45. For information on Sorat as Christ's adversary see the talks by Rudolf Steiner called 'The Apocalypse of John', held in June 1908 in Nuremberg, especially the 11th talk.

the waves of my breath. He was hopping up and down and was spitefully pleased when he succeeded in obstructing my breathing.

I was aware that during this observation I was on the elemental level. I asked myself what archetypal blueprint lay as a driving force behind this figure which obviously embodied destructive forces. In this way I penetrated further into an even deeper layer which I define as the sub-elemental level. In the ensuing vision I was standing in front of a long, huge pipe; inside its cylindrical space an immense, perfectly manufactured steel screw was spinning to the left. I was busy wondering whether I ought to squeeze through the tight space between the screw and the wall of the pipe in order to look for the meaning of the vision, when suddenly the screw exploded and the obstacle was gone. I was about to move bravely into the pipe when I noticed an icy cold wind and to my horror saw that the entire cylindrical space was filled with flying ice balls. Had I ventured inside I would instantly have frozen to death.

It would have been difficult to interpret this vision had I not had a complementary experience in the field of earth healing in May 1994. On that occasion it was in relation to a place in Kiel, in the north of Germany, in the middle of the Southern Cemetery, which the Angel of Earth Healing had pointed out to us, commenting that this was a totally devastated place which had sunk into a negativity beyond imagination and was in urgent need of help. The preparatory investigation showed that it was an essential place for the landscape in question, maintaining as it did the vertical connection to the cosmos in the days when the place was still intact. Its function was therefore similar to that of the human crown chakra.

During our investigation I had a vision telling me that the place had been consciously destroyed by a people that had wanted to conquer the country; it was done so as to sever

the local population's link to the spiritual world and thus make it easier to subjugate them. I saw the conquerors murder innocent people one after another and place their corpses head down in a circle on a hill that existed here in those days, until the entire area was covered with bloody corpses.

Next day when we arrived at the place with the group – we were more than forty volunteers – I described the gruesome situation the place was in. We then began with a cleansing singing that started with a bloodcurdling ‘wailing chant’ and eventually after a lot of effort became harmonious. It took at least thirty minutes until the singing petered out. We remained standing motionless and in silence for quite a while because usually after release work a blessing comes down. This time, though, the atmosphere was quite different. Instead of a blessing a paralysing, menacing silence reigned. Then with my inner eye I saw, crystal clear, a mighty wooden door in a frame but without a palace attached to it. The gate opened and a tall, haggard, morose figure wearing clothes that looked like a sorcerer's came out, wondering who had blown the palace down.

For a moment I felt uncertain – the group was still standing in concentric circles with their eyes closed – then I made up my mind and with my inner voice asked the adversary to leave the place and invited Archangel Michael to take over the rule of the power place. I had hardly uttered the last syllable when the adversary disappeared and waves of blessings poured over us.

The vision of the ice-filled pipe with the screw's precise left-turning motion corresponded exactly with the emotional qualities projected by the adversary figure as perceived in Kiel. It was a pretty devilish mixture of extreme lack of love (coldness) and a mental intelligence revved up to its maximum. I was devastated when I realised that these two properties characteristic of the adversary can be felt around us wherever we go. One could say that they represent a basic

attitude in our present civilisation which we play down by calling it 'general alienation' instead of being clear that most of the time we are generously feeding the forces of the adversary in our world with cynicism.

Absolute lack of love coupled with a tremendously highly developed intelligence are properties of the adversary's powers whose aim it is, according to Rudolf Steiner's insights, to separate the world from its spiritual source. More precisely, Steiner differentiates between two aspects of the adversary's powers. The Ahrimanic one works in such a way that the light of the spiritual world is overshadowed and becomes repulsive to us, with the objective of reducing all the manifold aspects of our being to nothing but physicality. In contrast to this the aspect of Lucifer lulls us into illusion and tries to uproot us from the terrestrial life systems in order to keep us captive in an ungrounded, seemingly spiritual space. If seen in this way, the forces of the adversary could be equated with the animal in the apocalypse of the Book of Revelation, Chapter 12, that fights with Archangel Michael, and which in the 13th chapter appears before humankind in two different ways: at one moment as an animal that emerges from the sea, and the next as one from the earth.

The pessimistic outlook on the future of Rudolf Steiner's days at the beginning of the century began to change in the early 1970s. I am thinking here of a cycle of talks on Christhood by David Spangler⁴⁶ at which I myself was present in August 1971 in Findhorn, Scotland. One message that David received from his Higher Self whilst preparing for this round of talks was entitled: 'The role of Lucifer in human evolution'.⁴⁷ Here Lucifer stands for the figure of the adversary whose role it is to lead human beings back to lost wholeness. Lucifer, himself an archangelic being, as a companion of

46. Published in: David Spangler, *Reflections on the Christ*, Findhorn Press, 1978

47. Appears in the book as 'Lucifer, Christ and God'.

humankind on the difficult path into independence has taken on the often humiliating task of reflecting the erroneous development of both individuals and humankind as a whole. The more eagerly we press on in a direction that takes us away from wholeness, the more painful and relentless will be the attack of the opposing forces on our being. To the degree that we individually or communally find our way back to that lost wholeness on a new level, Lucifer too is freed of the painful task he has volunteered to take on.

The statements of the two seers represent two complementary perspectives which, in my experience, fit together well, meaning that the optimistic approach has come more into perspective. I have experienced an astonishing conformity to rules in these forces, not only in the case of my encounter with the adversary in Kiel. They disappear instantly, the moment there is no longer a reason for their destructive interference. They are not wicked in themselves but only in relation to the wrong done by humans. At that critical moment in Kiel when the 'Lord of Darkness' appeared, my rational mind thought that I had to drive him out with a command. But my intuition insisted upon asking him sincerely to leave the place. And this he did, without the slightest hesitation, once human wrongdoing at that place had been redeemed.

2. How destructive forces manifest in a space

What we can recognise spiritually as the figure of the adversary finds expression in the subtle realm as a wide spectrum of disturbing and destructive forces. They act as a counterpart and mirror to human activity that has cut itself off from wholeness, and is therefore dissonant and destructive. This feedback provided by the dark forces is meant to serve as a lesson for us, and at the same time represents a test that makes

it obvious whether or not humankind is ready for a higher evolutionary stage.

In answer to my question about the origin of forces that work against the intention and practice of earth healing – I simply called them ‘anti-forces’ – the Angel of Earth Healing classified them into four kinds:

1. Forces on the astral emotional plane that have been dragged into a destructive role by human abuse of the terrestrial life systems, and by our aggressive behaviour.

2. Forces fascinated by the negative idols that humans so wantonly create on earth; emulating these, they themselves eventually became embodiments of these unfortunate idols.⁴⁸

3. Destructive forces that have come into being as a result of people consciously reversing the polarity of constructive forces, and using them negatively in order to achieve their egotistical goals. We are dealing here with power struggles that happen out of the public eye.

4. Forces that originally belong to the archetypal dimension of individual places or countries. Through the destruction of our environment on the subtle levels these forces are being thrown into chaos and negativity, so that they eventually begin to act in a destructive manner. People’s feelings of fear and hatred, fused with life-destroying actions, are the main causes for the generation of anti-forces of this kind.

Devos explicitly names the following as some of the causes that elicit the creation of anti-forces:

1. Outmoded thought patterns to which people cling en masse. A particularly venomous thought pattern is the one

48. Humans, as angelic beings, in this sense hold an additional responsibility for life, because simpler entities on Earth have a tendency to follow them as their ideal.

which creates a polarity between good and evil, holding the two poles as unbridgeable opposites, as a result of which we always believe ourselves to be on the good side, whilst whoever is confronting us is branded as the embodiment of evil.

2. Because we fear change we prefer to align ourselves with negatively polarised forces that hinder evolution instead of undergoing the process of transformation.

3. Out of jealousy and envy of the beauty of life which is inconceivable to our reasoning mind we work against the life-giving forces.⁴⁹

Humanity, Devos said finally, nurtures the opposing forces by its destructive behaviour towards the environment, by meaningless actions disconnected from the whole and by robot-like thinking limited to reason. In the olden days humans used to take advantage of the forces of the adversary in order to achieve their selfish objectives by means of their help. Nowadays, according to the Angel of Earth Healing, the destructive energies have gained the upper hand and they in turn hold humanity in their power.

In my experience the forces of the adversary work in every possible area of life and space. They act on the personal level wherever there is anything in the human microcosm which is unpurified, severed, suppressed or coming from a wrong attitude. It is, so to speak, their right to act upon such imperfections in order to fulfil their teaching function. There is nothing else to do but to labour persistently at clearing our own problems and to work at personally reconnecting with our own multi-layered wholeness. And it is just as essential to learn to discriminate which of the energies are our own and which are alien anti-forces that have permeated us due to certain resonances, so that we may not be fooled by the

49. I remind you of my vision of the manikin gloating with delight when obstructing the rhythm of my breathing.

latter. Part of this is to take constant care of our personal protection.

The surreptitious activity of antagonistic forces in public spaces would have remained largely hidden from me, had I not created the coat of arms of the Republic of Slovenia at the time when my country attained its independence. In the years that followed, attempts were often made to break into the energetic structure of the coat of arms. When that happened I noticed how these break-ins often coincided with the attempts of certain political parties to push through certain political ideas which would not have got through under a democratic process. To be able to perform such an act they needed the archetypal key to the country as encoded in the coat of arms. As described in my book *Die Landschaft der Göttin* I created the coat of arms as a cosmogram expressing Slovenia's identity.

I also experienced a number of disturbances during earth-healing work that, as I myself ascertained, were purposely instigated, although as a rule they were carried out by people who were convinced they were doing something good for the earth. False energy relationships were created in a space that confused the energy lines. Energy patterns were manifested that sent wrong information to the place. Haze was conjured up which obscures the true qualities or problems of a place. If in such a case you follow a false source of inspiration and unintentionally contribute to further destruction of the world, it is no good professing your good intentions. In most cases I have investigated, the unexpected reversal of polarity was caused by the groups in question pursuing aims that were too ambitious and that were inconsistent with what is known about the underlying laws of the space in question. Thus the place was put under pressure, which attracted the destructive forces. Unfortunately, the ambition of being an earth healer all too often opens the door which lets in the opposing forces, and carried along on waves of false messages they then occupy the place disguised as

‘earth-healing forces’. The forms through which the destructive forces act are manifold. First, there are various kinds of disturbance but I cannot say anything more concrete about these than I described earlier. With regard to these it is vitally important to be consistent, to work with clearing one’s own motivation and evolution, and to protect oneself. Secondly, there are more specific phenomena that carry the stamp of the destructive forces, such as energy-theft, taking over of channels of communication, astral projections or artificially conjured-up creatures. To deal with these one needs to know the appropriate methods. Unfortunately, I have to admit that this is a kind of esoteric criminality that we are forced to confront if we want to engage in earth healing.

3. Breaking into the astral plane and projections

Every being, and therefore humankind too, carries within itself dimensions of existence that are strictly personal and must not be tapped from without. This, on one hand, is about the personal archetypal and code system and, on the other hand, about the knowledge and memories which a person brings into his or her incarnation. The vital-energetic centres and energy fields must not be encroached upon without the approval of the person in question. If this does happen, however, an occult crime is being committed that needs to be treated as a breaking into the subtle systems. Usually a crime of this sort is committed as a kind of unconscious energy-theft or with the purpose of taking possession of information or of influencing that person’s channels of communication.

Just as with people, this kind of crime can also be inflicted on places. I mentioned in this context the example of the wrung-out heart centre of the city of Salzburg (Part Two/9). To avoid energy theft and other forms of place abuse, the

ancient cultures developed various systems of encoding and protecting their sacred sites. For example, in a courtyard founded by the order of the Templars in the Cologne area I found that the entire place had been tied up energetically – probably after the order had had to leave – so that its potential felt as if it had been put to sleep. Although nowadays the place is used in a holistic fashion, it has remained closed and has not been able to support the new activities despite the fact that they are right for the place. Further to this, there is usually a protective cloak created individually for each power place that is composed of different layers of colour and light-forms.

Encoding systems can be compared with the human immune system – the protective cloak could be likened, in biological terms, to the defence system provided by the skin. For Planet Earth it is the ozone layer which plays this role. We are speaking here, it is true, about similar installations on the subtle level but, if healthy and intact, these can also represent an essential basis for the successful functioning of the immune systems on the physical level.

If a personal protective cloak has been broken into, for instance, with the aim of robbing the affected person of strength or knowledge, the first thing that needs to be done is to cleanse oneself and to rebuild the protective system. If further break-ins are imminent or actually take place, you have to work at uncoupling from the possible perpetrators. Based on the method that my daughter Ajra developed to assist her healing work I have created my own variety of uncoupling exercise. It can be used in all sorts of cases to guarantee the invulnerability of one's own energy systems and the freedom of one's own being. I internally visualise myself standing in the middle of a strong, unbreakable glass sphere. I then let the suspected person slowly draw near in my imagination, and I watch their behaviour from the moment they spot me. I talk to them, I declare my right to freedom, i.e. my independence, and I ask the person to pur-

sue their own path. If they respond to my request, this means that they have not worked at creating any false energy relationship with me. If the person does not want to leave, or if he becomes aggressive and tries to destroy my protective sphere, more uncoupling work needs to be done.

In such circumstances, first of all one's own protective sphere needs to be reinforced, be it by inserting several layers of glass or by putting a crystal layer under it, etc. There is, furthermore, the option of asking that particular person's guardian angel to guide them on their spiritual path away from oneself. If this does not help, we are allowed to turn to the last resort which is, while still inside the glass sphere oneself, visualising the perpetrator behind an additional glass wall in order to keep them at a distance. The exercise should be repeated as often as it takes for the person in question to leave the endangered one in peace, which means that the connection which goes against divine order has been dissolved. You are allowed to be creative in this exercise; it is vital to make the correct intuitive decisions at the right moment and to work at it consistently.⁵⁰ This must only be applied in the case of self defence. In certain cases, a modified form of the exercise can be used to safeguard a place's integrity, for example one's home.

I would like to add, however, that procedures of this kind, once unleashed, can take a very long time. It is of little use, then, to repeat exercises as described above 'by rote'. Parallel to this, it is imperative to work consistently at clearing one's own personality and at finding and dissipating the hidden causes in oneself that open the door to these distressing forces. Moreover, healing and cleansing activities that create the highest possible degree of clarity and strength are to be exerted on behalf of the space or place where the disturbances

50. When we do not know who the perpetrator is, we can perform the same procedure with an imaginary person to whom we ascribe the emotional qualities we intuited during the break-in.

occur. One can only attain lasting success through this triangle: working on oneself – healing the place – resisting the opposing forces.

Resistance against destructive forces needs to be strengthened if we are dealing with astral projections or even artificially conjured-up entities that plague a place or person. We are talking here about entirely artificial phenomena where you have to take into consideration the presence of the person who created them, similar to the case of the uncoupling procedure. They were called into existence through bad human intentions – usually by black magic – but they can also work independently from their source in a kind of chain reaction. Consequently, extremely rigorous methods of dealing with them are permitted. You must not show compassion when facing these kinds of forces but strictly insist that they – as abused energies of the divine order – revert to their true nature so that they can return to their original place in the universe. Dealing with astral projections and creatures involves only dissolution, not healing.

Artificial vortexes or centres may serve as an example of astral projections in space, created to evoke disturbances at the place in question and to spread them throughout the area. I can relate one such example from the park in Murska Sobota (Slovenia) where, in the years 1993 and '94, I and my wife Marika carried out a lithopuncture project to revitalise the place.

In June 1994, when the last lithopuncture stones were about to be placed and some positive evidence of our work should have started to be apparent, I became concerned when I noticed, in the farthest part of the park, the existence of a vortex of energy that was strongly negatively polarised. The energy emanating from the ground in the vortex area was extremely weak over a radius of 45 metres; it reached no higher than the knees. Grey strips of a force of some kind permeated the park from here, causing an unpleasant feeling. With my inner eye I could see in the centre of the 'negatively

charged' field a black vortex funnel rising from inside the earth whose edges were, surprisingly, decorated with a thin layer of gold.

When contemplating the origin of this image I saw strange age-old figures rise from the earth, with one of them leading a person by the hand. Intuitively I interpreted the image as an indication that this was a purposeful awakening of forces which, in bygone days, were predominant powers of evolution – hence the gold – but who, were they to be raised artificially today, would act in a poisonous manner. I knew from circumstances I cannot relate here that the vortex was brought into existence by a person who envied my work and who possessed sufficient knowledge to unleash forces of this kind.

When I had the question of how to handle apparitions of this kind put to the Angel of Earth Healing, he first confirmed that the destructive vortex was indeed purposely manifested by a person, and he encouraged us to deal with it cautiously. He suggested we work at it as part of our next earth-healing seminar via colour visualisation and cleansing singing within the group. First, we were to send the colour green from the edge towards the centre of the disturbance. The colour was to be of a darker shade at the edge, becoming brighter the further it travelled towards the centre until it was a perfect white in the middle. Then we were to walk into the centre and through our sound technique cleanse the disturbing forces gathered there. In addition, we finished off by visualising a new protective cloak for the park so that such break-ins to its energy systems could no longer occur.

A month later, when checking the park once more, I was horrified to notice the vortex there again at the same place, giving off disturbing vibrations. The Angel of Earth Healing commented that the same person had interfered with a specific point on the energy axis of the park by implanting their code in a way that enabled them still to go about their destructive activity despite the new protective cloak. He sug-

gested that we cleanse the point in question, erase the code, and additionally surround the place with a protective sphere. After that we renewed and strengthened the protection of the entire park with an extra layer of colour.

This example shows how complex and time-consuming dealing with astral projections can be. They can even emerge as artificially conjured up ‘beings’ – by this I mean astral creatures. You must not confuse them with elemental beings, not even those that have been enslaved and programmed by people for destructive purposes. Astral creatures – just like other projections (illusions) – should be dissolved on the emotional level. You can use the energies of the colour purple for this, combined with a request to the overlighting angelic beings to escort the purified forces back to their rightful place in the universe.

I cannot give a strong enough warning about the devastating karmic consequences that are incurred by those who create astral projections and disturbances!

4. Arch-elemental demons

There are other disturbing phenomena in space that cannot be classified simply as astral projections. They are not only an expression of the disturbed elemental realm either, although they exercise their distressing influence on the emotional plane of a space. I am talking about the problems of ‘arch-elemental demons’ and ‘trapped soul-remnants’ which are both quite unique in character and should be talked about separately.

The phenomenon of ‘arch-elemental demons’ is caused by the artificial raising, through human interference, of certain entities that belong to the sub-elemental level of space onto a higher level of space – where they should under no circumstances be. It involves their activation on the astral plane where their effects can be most destructive because

their energies bear no real relation to the structure of space on the earth's surface. Their influence is therefore exaggerated out of all proportion.

When writing my book *Schule der Geomantie* I was not able to classify destructive entities of this kind correctly. Their origin had not been disclosed to me at that time because I did not know about the sub-elemental level of existence. Therefore I took them for elemental beings from Atlantean times of evolution who were retarded in their development, having fallen into an astral sleep, and now needed to await a future opportunity to progress.

I want to discriminate between two phenomena here. The demons of the Atlantean era are more likely to act in a way which disturbs the consciousness. They are usually activated by spiritualist practices or by the ignorance of seekers on the spiritual path who experiment off their own bat in communicating with spiritual entities.⁵¹

What I call arch-elemental demons are even more dangerous entities who come into being through conscious acts of black magic or through the destruction of a landscape which affects certain places of spiritual-energetic significance representing the original abode of such entities. Something similar to the legendary releasing of the genie from the bottle is happening here. The genie in question, which was as it were 'wrapped up' in its role at the sub-elemental level, expands in a particular space to an almost unlimited degree, after being dragged from its function by either an individual or a group of people. You can feel its presence pervading the entire space, not a pleasant presence but an actively malevolent one. The behaviour of such a demon is totally unpredictable because it is placed on a level of space inappropriate for it, governed by laws to which it cannot conform. To your inner vision it might appear in this space as a

51. For a more detailed explanation, see my book *Nature Spirits & Elemental Beings*

giant or as a dazzling display of lights in a wild dance of colours.⁵²

There is yet another attribute peculiar to arch-elemental demons. These subtle forces can project a part of their presence onto the material plane and this can alter the proportions of visible things with the result that, for example, two legs of a table – which obviously has four legs of the same length – become shorter, making it look as if the table is about to tip to one side. Objects may change position too, accidents may be engineered which the logical mind cannot explain, etc. But this kind of influence on the material world is *always* symbolic in nature, in my experience. Although such events horrify the person who experiences them, one need not be afraid of an attack by these demonic forces on the physical as long as one is well grounded and consciously wears a protective cloak. In fact, these demons are trying to draw your attention to their unfortunate state so that they may be released from it.

As in the case of astral creatures one must not try to communicate with demonised forces of the sub-elemental level because this only serves to increase their menacing presence. The only action appropriate to their situation would be to lend a helping hand in enabling them to return to their original state. I have developed a procedure for doing this, which I have tried out several times already:

1. Choose a rock crystal, lay it on the ground in the space in question and spiritually align the crystal's vibration with the vibration of the demonic presence, so that the latter can enter the crystal at stage 4.
2. Visualise the entire space enveloped in a sphere of translucent white light, whilst your heightened awareness – I recommend working in a small group – causes the demon to

52. I believe that the *Asuras* Rudolf Steiner described correspond to the phenomenon of arch-elemental demons.

begin to grow seemingly without limit.

3. At this critical moment utter a forceful command, with total determination – usually I command in the name of Archangel Michael: ‘Be what you are!’

4. At that instant the inflated presence begins to implode. When it has shrunk to just a few centimetres in size, you should tell it to curl up and lie down in the prepared crystal. To put it another way: it should be changed back into the form of a seed.

5. Following this the crystal is buried in the earth or thrown into a river, and the space is cleansed by singing or colour visualisation.

5. Trapped soul-remnants

The phenomenon of ‘trapped soul-remnants’ is often overdramatised. We are not really dealing with the soul of a person who for various reasons is held trapped within terrestrial space after death. The idea that there could be souls trapped in terrestrial space is, in my opinion, an expression of fear and a lack of trust in Earth and her life systems. We cannot help believing that the elemental world of Planet Earth is, after all, hostile towards human beings in some respect.

I have put forward various perspectives on the causes of trapped soul-remnants in my other books, and I do not want to repeat this in detail here.⁵³ They are mainly a consequence of an unfinished act of dying where remains of the energy sheaths of the deceased have been left behind in the astral realm of a space. This only happens when disharmonious circumstances seriously disturb the process of dying. The caus-

53. See for example *Nature Spirits & Elemental Beings*, pp 227–229.

es may be external, such as war or murder, or internal, such as severe depression which obstructs the completion of the dying process. The emotional attachment of relatives can also prevent soul-remnants from completely entering the after-death processes of transformation.

We are not dealing here with astral 'waste' left behind by the deceased. The personal soul-remnants are inscribed with the imprint of the person in question – his or her personal code. They have to be incorporated into the dying process in order for the deceased to carry them through the ensuing stages of cleansing and dissolution. If they are left behind on the terrestrial astral plane, however, they require the dead person's body elemental to carry on maintaining the body – although it is now only part of a body. Such 'trapped soul-remnants' appear to us as full-bodied 'ghost people'; this is because the elemental being, prevented by the imprint from uncoupling itself from the 'soul-remnant' after the person's death, tries as far as possible to make the 'person' it is serving complete. In reality it is trying to bring the tragic presence of the deceased to the attention of those who are living.

This gives rise to the first characteristic sign by which you can recognise that a place is burdened by the presence of a 'trapped soul-remnant'. You often get the impression that someone else is living alongside you in the affected space, someone who cannot be seen but whose presence can be felt or sensed from certain signs. In fact, the invisible cohabitant usually has its corner, where it 'lives' unobtrusively but it is also able to move through rooms unhampered by walls or other obstacles. In reality it does not move through physical space but through the emotional plane of the space in question, which is the only level on which it exists.

A second sign of a space being burdened by a 'trapped soul-remnant' is that the space is more or less worn out on a vital-energetic level. Since maintaining an astral body represents an existence outside the divine plan, the power to do so is taken in a parasitic fashion from the vital-energetic sys-

tems of the surrounding space. Geomantically, this results in the space in question being permanently weakened.

I also regard this characteristic as providing the best opportunity to discriminate between the presence of a sub-elemental demon and a 'trapped soul-remnant'. Whilst a demon – through the almost unlimited strength which it draws from the treasure-chamber of the sub-elemental realms – can fill the entire space in question, the parasitical existence of a 'trapped soul-remnant' shows up as an acute weakness of the space. To human awareness both phenomena can feel equally obtrusive. Indeed, a 'trapped soul remnant' can utilise its close vibration with the world of humans to send strong, often frightening intuitions to the living.

I experienced a very touching case of a 'trapped soul-remnant' in a house in Switzerland where I spent several nights in succession as a guest. Every night I was awoken at three o'clock by an unidentified presence. Later I heard that for years, as long as the family had been living there, this presence had been felt as an inexplicable disturbing factor. After noticing a pattern to these nocturnal visits, I decided to listen to the visitor. I learned that it was the soul-remnant of an officer who was killed as a mercenary in a foreign country – from the uniform in which he presented himself to me I guessed it was in the 18th century. Before leaving his family, who used to live in this house, he had sworn that he would return to it one day. He held to his oath so steadfastly that at the moment of death he was able to separate his astral remnants and return home in this form. The tragedy of this longed-for return lay in that his beloved family did not recognise his presence. This is how 'he' was caught in a trap he had set for himself. Once I had performed the process of release, he departed this world in relief, leaving the room in an energetically exhausted state.

Other circumstances where one is confronted with 'trapped soul-remnants' sound less romantic. In landscapes where wars have raged or in the distressed emotional centres

of big cities the soul-remnants of the deceased linger on in droves, awaiting release, mixed with the accumulation of astral garbage.

Release comes about through the reconnection of the subtle body remnants with the corresponding soul whilst it is in the process of dying. By 'process of dying' I do not only mean the moment of leaving this world, but also the dissolution processes of the subtle sheaths that, together with the physical body and the body elemental, made possible the past incarnation. As long as these subtle remnants are bound on the astral plane, the soul is held fast in a miserable state in the phase of dying – or, rather, the immediate afterlife. Only reconnecting with the remains of the body sheaths enables the soul to settle its debts towards the vital worlds of the earth and to return to the spiritual world.

The misery of these souls, who are already in the after-death process but are unable to proceed because of the missing parts of their astral bodies, represents an appeal to their fellow humans still living in their bodies to release their 'trapped soul remnants'. This is because we are the only ones who, due to our integration in the emotional level of the earth, have 'access' to the 'trapped soul-remnants' and therefore a chance to release them. Spiritual entities such as angels do not have this opportunity. Besides a sense of personal compassion there is yet another reason for working at the release of soul-remnants within the framework of earth healing. This lies in the fact that the enormous mass of parasitic 'earth dwellers', produced by modern civilisation's separation from wholeness, constitute an enormous stress on the vital-energetic and astral systems of the earth.

Nine years ago in Türrnich I discovered a simple model for the release process which has proved successful throughout the years. I begin by creating my own protective cloak. I also establish a sphere of light around the place that is to be treated, so that certain forces will not be able to escape the release process. I then get in touch telepathically with the

‘trapped soul-remnant’ or, if there is more than one, with the ‘group’; with my inner voice I explain to them their hopeless situation. Lovingly I encourage them to reunite with their essential souls. I begin to visualise a shaft of light that leads into the higher dimensions, and I encourage them to enter this tunnel. If necessary, I emphasise this invitation by applying some emotional pressure. If this fails to help dissolve their ties to the space-time-structure, I ask the Angel of the Purple Ray to help, or I utilise this ray myself through visualisation.

When I have a feeling that the ‘soul’ has become light and has begun to levitate, I visualise in addition a narrower light channel leading down, helping the body elemental to uncouple from the rising soul-remnants and return into its terrestrial realm. The fact that both partners are liberated from their mutual imprisonment finds expression in a special feeling of lightness and bliss.

The liberated space is then cleansed either through singing or through colour visualisation. Finally, one needs to take care of revitalising the exhausted environment. Various methods of earth healing can be chosen, such as stamping, colour visualisation or harmonious singing.

Part Seven

*Earth Healing on the
Personal Level*

When applying earth healing in one's personal space, there is often a strong desire to receive clear instructions that can be applied swiftly and surely without a great deal of prior knowledge. Unfortunately, I simply do not believe in patterns that can be applied indiscriminately when dealing with the subtle levels of reality. In my experience, and confirmed by the messages of the Angel of Earth Healing, every place is unique in one way or another. Consequently the problems of a place cannot be treated by standardised procedures.

There are schools of radiaesthesia that have devised precise formulas allowing the qualities and difficulties of places to be assessed and classified in a routine manner. I do not believe that such generalisations make sense, even if they prove successful. I believe that life on Planet Earth is a gift given to each human being individually, so that each of us can learn from the earth's life systems what is particularly important for us. A formulaic 'mastering' by rote of the problems the earth presents us with would therefore be counter-productive, reducing our individual chances of learning the most we can during our incarnation here. How could anyone learn anything new, if the width and breadth of a teacher's knowledge – in this case of the earth's geomantic system – were from the start limited to certain formulas? I therefore approach this subject in two ways. On one hand, I try to give clear instructions regarding earth healing on a personal level; on the other hand, what you choose to do and how you do it is dependent on the personal creative commitment which you as an individual contribute to the diagnosis and treatment of the place in question.

1. Homes and gardens

Multidimensional space is divided into an astonishing number of sections, while its individual parts are linked by reso-

nance on different levels. We have already mentioned the resonance of the multi-layered body of the individual human being with the earth as a comparable macro-body. In terms of the subject under discussion it is also a valid principle that there is a more or less distinct correspondence between the destiny of an individual human and the properties of his/her home. Just as we were not born into a specific family by accident, we should not regard our place of residence, whether that of an individual or a family, as accidental.

Time and space form the two main coordinates within which our earthly existence takes place. Each instant of our life, made possible for us by the earth systems, is immensely precious, and the same is true for the space available to us for our personal experience and development. This may be an unusual perspective, but it is a fact that the quality of the dwellings and gardens we have been led through in the course of our terrestrial life reflects a clear order behind which a deeper meaning is hidden. A specific home is offered to each of us by divine foresight, the characteristics of which are meant to stimulate us to create experiences appropriate for us or to develop a particular personality trait. As a rule we are dealing with constructive qualities through which a place enhances human development, such as for example a particularly favourable position regarding currents of vital energy, special focal points of power or an abundance of elementals. However, the properties of a home exerting distressing influences on its inhabitants should not be underestimated either. I am thinking of the emanations from water veins or faults in the earth's crust and traces or blockages in the emotional layers of spaces.

I see the deeper significance of destructive influences in our personal living or working areas in that they encourage us to deal with issues and questions which we tend to avoid when working with soul processes. Usually it involves a deep-rooted ignorance of the spiritual aspect of the earth or the dismissal of an aspect of earth life. Acute problems may play

a role here or the effect of karmic debt. When we are confronted with such unpleasant tasks in the confines of our personal space, this does not mean that destiny wants to torture us but that we undergo exactly those experiences on a vibrational level which free us from karmic debt – so it is in fact a blessing which often, unfortunately, can only be attained through suffering.

If our integration into our personal space is understood as part and parcel of our destiny, it immediately follows that space healing, if done only with the intention of getting rid of disturbances in the space, falls short of its healing effect in a holistic sense of the word. Healing (= to make whole) does not only mean to block disturbing influences but to help the human being in more than one respect:

1. To understand which of the *causes* rooted in the human personality have led to a disharmony between ourselves and the earth systems;
2. To work out strategies or healing methods that are likely to overcome these disharmonies;
3. Subsequently, to instigate procedures of space healing suitable to heal the damaging *consequences* of our past conflict with the organism of the space.

With these three points in mind, we can understand that each living space or garden is different in nature, and that there is never a case where it is possible to act following fixed guidelines. In my opinion, we can in no way do justice to life's infinite variations if we try to implement an inflexible plan when examining a family home: if, for example, we take into account water veins or intersections of lines as described by Hartmann and Curry while totally neglecting the consciousness level (= emotional level) of the space or disregarding the personal entanglements within the family. It is

admittedly true that there are certain geomantic laws that are valid for every unit of space. But one should not overlook the qualities, circumstances and influences that make each microspace unique.

The notion of a unit of space, the *holon* (wholeness, from Greek *holos* = whole), I see as one of the basic ever-present features. A continent may be such a unit of space as well as a country or a landscape. On a smaller scale a place represents a holon, and finally the smallest unit of space is probably a home. The fundamental principle applies here that the earth organism supplies the smallest unit of space with the same geomantic systems and centres as the largest. The only difference is in scale. The focal points of a country appear as mighty power centres, while in a home they are to be found as tiny power points. You can, therefore, find an inbreath point and, linked to it, an outbreath point for every unit of space, as well as a star-shaped energy centre and polarised yin-yang energy sources. One could add here that the boundaries of a holon do not necessarily correspond with those of a country or a private property. They have to be assessed radi-aesthetically or emotionally.

A second permanent feature fundamental to all living spaces is the fact that, like it or not, we live on the earth's crust. Subterrestrial water veins run through it, and it is composed of a variety of geological layers, sometimes with faults which may enable energies inappropriate to the needs of living beings to rise from the depths of the earth. It is also riddled with energy fields that exhibit certain resonance structures, and the surface of the earth is alive with etheric currents. All these phenomena should be included when creating or healing a living space. It is crucial here to take into account the fact that humans are highly sensitive beings who do not cope well with some of the terrestrial phenomena just mentioned, such as water veins and fault lines, whereas there are other phenomena that are vital for our survival, such as etheric currents and etheric fields.

The third underlying characteristic is that places, landscapes and the Earth as a whole are imbued with different qualities of consciousness. Here we are not only dealing with elemental beings as intelligent cells of nature but also with archetypal images as control centres for the landscape, i.e. with cosmograms and the emotional energy of the earth. It would be erroneous to believe that densely populated urban residential areas were completely bereft of this dimension of consciousness. Nature is doing its utmost to keep even these areas integrated in its network of consciousness. Most of the time disturbed and destroyed forms of consciousness accumulate here, which call urgently for space healing. The infinitely variable and fascinating dynamic of a home is created by a particular person with specific mental and creative abilities and individual needs for evolution being ‘incarnated’ into his or her holon or even an entire family with its intricately entwined relationships. To find your way in such a complex, geomantic-psychological situation, it is necessary to discriminate between three kinds of influence:

1. Influences of the earth organism on the living space that are to be respected or avoided.
2. Influences caused by the inhabitants, which it is essential to heal.
3. Qualities in the space that should be enhanced and expanded.

Point 1 usually includes the aforementioned subterrestrial currents and emanations from the depths of the earth. As I have illustrated in detail in *Schule der Geomantie* these phenomena should not be spurned as interference zones of necessarily negative impact. We humans can withstand them quite well and cope with their emanations, as long as we *move* about within their area of influence. Only if we *sit* or *sleep* above such a source of radiation for hours on end can it

become detrimental to our health. Even in such cases, however, there are, according to my insight, people who mentally and from an energy point of view can easily cope with situations that would cause great stress in others, for instance those who might currently be going through a difficult process of change.

Whenever I am asked to investigate a house or garden – which I do only exceptionally, as it is not within my field of work – I start with point 1. I use a divining rod or the vibration of my hands to check out the course of possible water currents or faults running through the living area. This is to ascertain that places for sleep or work where one is sitting or lying for hours are outside the lines of radiation. If necessary, I suggest moving the furniture. If, due to a lack of space, this is not possible, then – and only then – is it permissible to try to block the emanations from a water vein or fault line in its course through this particular dwelling.⁵⁴

One can use two thick iron rods, approximately 70 cm long and 15–20 mm thick, that are hammered into the earth on the points where the unwanted water vein or fault line enters the building, and where it leaves it. You absolutely need to understand here that clarity of intention and asking for success are just as important as the material used, if not even more important. When the acupuncture rods are placed correctly this should result in a cutting out of the threatening radiation in the area between the two ‘needles’. A second option would be to put an appropriate cosmogram on some natural material – it can be chiselled in or cast in bronze – and to place it on the two points where the line enters and leaves the room. In this case, too, the desired result should be obtained if the aforementioned steps have been carried out.

54. If possible one should pay attention to this even before a house is built and arrange the rooms in the right way or even relocate the building site. The instruction only applies to cases where this opportunity has been missed.

I then proceed with point 2: Using various sensing methods I try to find out whether there are blockages, sources of interference or other stress factors within the unit of space I am investigating that have been caused by interaction between the human beings and the space. These may be disturbances at energy sources or lines that came into being as a result of a wrong attitude towards the subtle dimensions of the space when the building was constructed or caused by the interior design or usage of the building. The next section will deal with healing these circumstances. The root of the problem may also lie in a conflict with the intelligence of the place or with the elementals residing in the local area.

Conflict with the elemental beings of the place may stem from the time when the house was built, for example if focal points of the local nature intelligence were disturbed by its construction, so that the uprooted creatures can no longer exercise their function. This leads to an unhealthy situation: the elementals who have been thrown into chaos and the family have to share the space – although on two different levels of being. As the elementals are unable to free themselves of their own volition from this unpleasant situation, they will try more and more desperately to draw the inhabitants' attention to their unfortunate plight. The family, however, tends to experience such cries for help as a nuisance, and looks for ways to suppress them.

Instead, I suggest helping the elemental beings through singing and colour visualisation to escape from their distorted situation and to harmonise their existence with that of the family home. If a procedure of this kind does not result in any success despite copious attempts to communicate, we could be dealing with disturbing factors of a different kind as described in Part Six ('How to deal with destructive forces'). It could be a case of trapped soul-remnants, for example (Part Six/5).

A second possible scenario for a conflict with *elemental beings of a home* can exhibit even more dramatic features. In

this case we are dealing with a conscious response of a space's elemental beings to a particular negative attitude on the part of the inhabitant. Repressed personal issues are usually at the core of this or a psychological aberration which the person does not want to own up to or wants to conceal instead of facing it consciously. When the elemental being has been contaminated by such a 'poisonous' vibration over a period of time, it can become so confused that it begins to embody that same vibration and transmit it back into the space. Thus a continuous feedback loop is set up which makes the space negative; I call this an 'active space blockage'. It is typical of this kind of blockage that difficulties of a different kind, that had not previously existed, emerge shortly after the problem within the space's energy structure has been fixed geomantically. The confused elemental continues to produce these problems. As the true cause lies with the person and his or her unresolved difficulties, it is impossible to get rid of them by suppressing the elemental being.

In such a case only the therapeutic treatment of the person in question can promise a solution, and that means treatment on the psychological level as well as on the physical-energetic level. Only when signs of success begin to be evident in this healing process should one also turn to releasing the affected elemental. When both processes are nearing completion, the right moment also arises for cleansing and harmonising the space of the conflict that has just been overcome. Methods of doing this have been described in the section before last.

I also count as disturbing influences all sorts of emotional waste products upsetting a home that originate from those who unbeknown to themselves burden their living quarters with these uncontrolled energies. Most of the time these are astral patterns accompanying feelings and thoughts that have a disharmonious, depressive and generally negative tinge, and are no longer part of the healthy circulation of emotional energies in the astral dimension of space. They linger in a

'low astral' form in the space where they were produced. One can vividly imagine what accumulates in the everyday life of a family that has not learned to solve its problems in peace and harmony. The repressed patterns, mixed with memories of former conflicts that have occurred in the same space, are stressful to the subtle atmosphere of the dwelling, affecting its inhabitants in a depressing manner. Therefore I suggest that a family cleanse their living quarters regularly. I see harmonious singing as the best solution, combined with visualising the colour purple whirling around in the rooms during the singing.

In my experience there are also dwellings that have been built at places that are under the influence of strongly depressive or even destructive forces on the emotional plane. We may be dealing, for example, with forgotten sites of torture and execution, places where black magic was performed, etc. At locations like this we should apply additional space-cleansing methods, as described in the previous chapter, according to need. The possible presence of trapped soul-remnants might be relevant here as well. We should persist in looking for the causes of problems and also keep in mind that the ultimate cause always lies with the people who live in such a place – the problems signify a specific impetus for them to finally release themselves and their living quarters from that cause.

Finally, from experiences in my own personal living space, I must add that a home can also be disturbed by external influences of black magic. You should only consider such a possibility, though, after having examined all the other disturbing factors I have described, particularly the personal flaws of the inhabitants who feel threatened. If you still have a well-founded suspicion that there is an external agent causing the disturbance, you should take into account that such an influence is usually projected by the perpetrators through the sub-elemental level of the afflicted unit of space.

To examine this possibility you can apply the perception

exercise I described in Part Four/7 ('An exercise for inner vision'). If the area is in need of cleansing, one should imagine, prior to cleansing singing and visualising purple light, descending in consciousness and performing these procedures in the midst of the subterrestrial realm. Should further complications arise, I recommend consulting Part Six about how to deal with destructive forces.

The third aspect of influences on a home deals with forces and qualities that should be supported and expanded. Here I consider most important the vital-energetic phenomena and organs of the space. Usually, next to the points of inbreath and outbreath one can find the vital-energetic centre of a home *holon*, a source of energy that, as it rises from the earth, radiates into the surrounding space in a star shape, keeping it connected with a cosmic-solar source. In addition, there is a balancing emanation point for the forces of the moon which is normally found not far from the star-shaped centre. Focal points of this kind represent a source of well-being in a home; they can be designated as such and if situated in a garden can be enhanced by the placing of a stone or other features in the space. Also in this category fall the planting of one or several trees in the space or positioning a suitable cosmogram. However, this does not exclude the possibility of energy phenomena being present in a family's home or garden that are part of the overlighting levels of the landscape space. Such power points offer the inhabitants an opportunity to explore geomantic principles more deeply. They are a creative challenge to one's personal evolution.

Whatever methods are valid for the creative handling of phenomena on the vital-energetic level can be applied similarly in relation to the elemental beings of a garden or dwelling. Here, too, their focal points of presence can be marked in an artistic, horticultural or even humorous way. In antiquity, the ancient Greeks followed the custom of establishing a wild corner for the elementals of the garden – they called it *temenos* (= fenced off/consecrated area) where the

invisible garden workers could regenerate themselves in peace.

Once the levels of energy and consciousness have been taken into account, it would be sensible to pay some creative attention to the spiritual level of the house. The traditional form of doing this, which can be reinstated in a sensitive and imaginative way, is the house altar. For this purpose you want to find a spot inside the house or in the garden which, in energy terms, represents a good base. Here you can create a focal point for the spiritual forces by lovingly arranging sacred objects, thoughtfully-chosen natural materials or personal talismans. Having said this, the objects in themselves are scarcely able to facilitate an accessing of the *holon* for these forces, unless the inhabitants have dedicated them to this task through regular meditation or prayer.

It is absolutely essential to round off any attempts to purify and heal a home and garden, as have been described in relation to the various levels of space, by renewing its protective cloak on a daily basis. You should imagine the protective cloak of a place or home as a spherical protective sheath that encapsulates the unit of space and shields it from too much stress from disturbed, disharmonious, chaotic vibrations.⁵⁵ A second function of the protective cloak consists of facilitating an orderly exchange between the protected unit of space and its surroundings, and giving it direction. It is a light sphere that embraces the energy fields of a *holon*, its upper half vaulting over the place like a cupola and the other half enveloping it from below, so that the place is protected atmospherically as well as terrestrially. The sphere usually carries the quality of white light, but one can use the healing colours mentioned earlier to add additional layers that correlate with a particular unit of space. One should never for-

55. The role of the protective cloak can be compared with the function of skin in the physical body; it prevents disturbing outer influences from getting into the inner organs in an uncontrolled manner, and at the same time it enables the entire body to breathe.

get to renew and therefore strengthen the protective cloak of one's own home and garden on a daily basis.

2. A method of space healing by placing crystals

There are various ways to deal with the subtle problems of a home. Some have been explained in the previous section, and others can be developed individually, using your own creativity, by implementing the healing methods described for landscape space. Devos, the Angel of Earth Healing, has suggested a further method of healing for the home by placing crystals. My daughter Ana received the message relating to this on January 19th 1993.

Devos recommends a three-step preparatory process for examining the unit of space. The first is to become familiar with the subtle levels of the holon so as to perceive as far as possible its energy centres and underlying laws. The next step is to identify its problems. These may be related to the sullying, suppressing or destroying of certain focal points, or to a reversal of the energy polarity, which may have caused it to become negative. The problem may have its roots in one pole gaining dominance over the other and thus repressing its counterpart.

During the third stage of the investigation one examines the causes of the difficulties. The Angel of Earth Healing sees three areas of causation that need to be considered here:

- Loss of balance.
- Wrong action on the part of the space's inhabitants.
- The general disposition of our civilisation which, through its own behaviour, has cut itself off from access to the spiritual world.

In this respect Devos stated clearly that there are no problems that cannot be solved. The investigation is followed by the treatment phase. When the vital-energetic centre of the

space is blocked or has been destroyed, a rock crystal can be used as an aid. Before the stone is placed on the centre, the causes of the damage should be made clear. Devos lists as possibilities:

- The centre position has been exposed to disturbances in the course of previous building activity.
- The place is being suppressed by wrong usage.
- The interior design of the space, the distribution of the furniture, etc, is not attuned to the vital-energetic centre
- At the sensitive point the wrong materials were used.

Once the causes of the disturbance of the vital-energetic centre are clarified as far as possible, you proceed with cleansing: this is done most effectively through singing combined with visualising purple light. Only then will you have taken care of all the necessary preconditions for placing the selected rock crystal. You lay the stone on the focal point of the centre and turn it until you have found the position of optimal resonance with the basic vibration of the centre – this, by the way, goes for all kinds of crystal applications that we shall describe further on. Devos sees the role of the rock crystal in such a place as supporting the renewed activity of the centre in its early stages, as contributing to stabilising its forces and as serving to ground the energy focal point.

Whenever a space is negatively affected by energy- and emotion-related stress, the help of a jade stone is recommended. Devos listed some of the causes that can lead to this kind of stress on spaces:

- The original energies of the place are suppressed.
- There are trapped soul-remnants in the space.
- An elemental being is living in the space that cannot find its footing in the newly created ambience. This creates a wavering focal point in the space which emanates interfer-

ing vibrations.

We have already discussed how you can give healing in all three cases. It is helpful here to place a jade stone in the space for a certain period of time.

In the case of the concentration of forces in one part of the space being out of proportion to the rest, leading to an imbalance in the room, a ruby is recommended. In order to undo the knot that the all too dominant forces have got into, Devos suggests one should find a complementary point capable of serving as a counterbalance to the difficult one. The cleansing should be carried out starting from this point. Only afterwards do you place a ruby on the problematic point for a period of time; this can help to restore the balance.

A further difficulty that a home or garden might suffer is a blockage of the etheric currents, which are normally connected with the circulation of vital energies in the landscape. If, while investigating a space, you have discovered that one or more currents are interrupted, you should begin by reconnecting them at the blocked points. The crystal which can help here is the lapis lazuli. This stone possesses strong and penetrating energies that enable it to reactivate the flow of blocked currents.

Paralysed and blocked etheric currents are of no use whatsoever; indeed, they are detrimental to the life quality of a space. Their unblocking should begin with purification. After this, harmonious singing is recommended in order to get the currents circulating in the space. Additionally, one can put a lapis lazuli on the weak point where the flow has been interrupted, to ensure continuity of circulation. A power point in a space which has separated from the subtle organism of the holon and is now working on its own – in other words, is not in tune with the whole of which it is part – can also be a problem. An amethyst may be of use in such a situation. Once the isolated focal point is singled out, you can bring about its reintegration by standing on the critical

point and connecting it in your imagination with other power points of the house or garden, for example with the vital-energetic centre, the respiration points, etc. Thus you work as a mediator, who as a substitute for the isolated point embodies its function. The point 'learns' through resonance to resume its role within the whole. To support it in its process, an amethyst may be placed on the point.

The emanation of concentrated cosmic forces may disturb people if it runs right through their dwelling and is too strong for them to cope with. The effect of such bundles of energy can be mellowed by placing crystals at the points where they radiate. Which kind of crystal to use depends on the quality of the cosmic energy that is being emanated. Instead of crystals one can also put plants on the radiation point; according to the explanations of the Angel of Earth Healing, they are capable of absorbing the surplus emanations of an energy bundle.

3. What each of us can do

At first glance, it seems as if our planet is slowly being dragged into an ever more serious environmental crisis which we as individuals are powerless to prevent. Unconsciously or consciously we are feeling the threat of the imminent collapse of the earth's life systems. From a holistic perspective, however, a different, more optimistic picture emerges: Because it is we humans who are causing the destruction of the earth through our civilisation, the key to averting the grim scenario for the future also lies in our hands.

I see four options for each woman and man incarnated on earth at this moment in terms of how we can contribute towards this decisive turnaround of our relationship with the planet:

First and foremost there is the task of personal transformation. This involves a new definition of our relationship

with our own soul, our own personality and the ego, as well as a deepening of our relationship with the terrestrial systems within ourselves – that is, with our own elemental and sub-elemental planes. And last, it is also about creating and developing anew our personal relationships with the spiritual and terrestrial aspects of our own family. We need not waste another word on these subjects, as the whole of Part Three of this book is concerned with them. In second place comes a healing interaction with one's personal living space and a caring relationship with the surrounding landscape. Under the heading 'Homes and gardens' we have already talked about potential tasks in this area, but not about personal interactions with one's wider neighbourhood. This includes points in the vicinity of a house that are visited by its inhabitants on a more or less regular basis during walks, outings or journeys. They may be focal points in close proximity that can be visited on a daily basis or they may be located farther afield, including places that are visited only rarely, at weekends or on holidays. Everyone can find places within the range illustrated here which have either the characteristics of places of power or represent focal points for individual elementals or else in some other way embody the sacred quality in the landscape.

Usually places of this kind 'approach' the attentive visitor of their own accord. This may happen, for example, through unexpected events; or the place is distinguished by an unusual formation of trees. Sometimes such places make themselves known by a special feeling which keeps arising in the visitor whenever he or she is there. At such places it is important to practise one's sensual and parasensual perception and to apply one's geomantic knowledge – acquired through study – to understanding the deeper dimensions of the place. If, in the course of approaching the chosen places in this way, signals emerge that indicate hidden problems from which the place is suffering, you can apply the appropriate earth-healing methods on your own or, better still, with the help

of friends.⁵⁶ Finally you can regularly create a protective cloak for the places in your care. If individual people around the globe would look after places in their close or more distant surroundings in this way, a network of caretaking for the subtle levels of the earth would come about right in the midst of the relentless advance of a civilisation that has no consideration for the subtle dimensions of the planet.

I see in third place the attempt of each individual to include as much geomantic knowledge as circumstances allow in his or her personal professional field. This is most applicable to professions that directly touch into the landscape, such as city planning, landscape gardening, architecture and ecology. Certain aspects of geomantic knowledge can be just as useful in other professions, for example for homoeopaths, physicians, therapists, biologists, farmers, artists, etc. In this context I would like to emphasise that the quantity and degree of success in this kind of undertaking is of no importance whatsoever. Any ambitions in this respect should be strictly eschewed.

What counts is a persistent effort which does not focus on results but aims at a far-reaching transformation of civilisation that has the objective of recognising the multidimensionality of reality, of serving the whole and of enhancing respect for the foundations of life. This transformation can only come about if innumerable individuals consciously withdraw from the dominant thought patterns and, in the same spirit, decide not to leave the structures of civilisation they are embroiled in through their professions but to stand firm in their positions, imbuing them with new impulses. This is the only way, through our personal commitment, that our culture can be stimulated to move out of its inertia and

56. If during the healing procedure it becomes apparent that the problems are more deeply rooted than one can cope with, the place should be enveloped in a sphere of light until someone with extensive experience in earth healing can come to assist.

learn new lessons.

In fourth place I see involvement in meditation and group work committed to earth-healing processes. There are numerous ways of doing this, be it in the form of a meditation carried out by the individual in his or her own stillness or as a member of a group of people who have dedicated part of their time to communicating with the earth.

One option would be for a group who want to do something beneficial for their town or village to choose a location through which to work towards the purity, vibrancy and revitalisation of their home town. This may be the vital-energetic centre of an area, its main acupuncture point or another place of power that plays a decisive role in the total organism of the area. For this to happen it is necessary that the participants know the place and have had an inner experience of its qualities. Later in the process it is not necessary to go there on a daily basis. It suffices to visualise visiting it from memory, to linger at the place for a moment to attune to it and then to begin your meditative work.

Here are two examples: The whole group of us who took part in the urban healing seminar in Cologne in April 1996 agreed to support the transformation processes within the urban landscape by attuning to the main acupuncture point of the city at least once a day⁵⁷ and by sending it purple light for a while. No matter where the meditators are, they can take part in the exercise at any time. In my earth-healing workshops I usually suggest that as many participants as possible commit themselves to daily visualisation of a protective cloak around the place whose purification we have worked on, in order to strengthen it.

The examples given here are only two of many options for contributing to earth-healing processes. Each of us is called upon to develop our own creativity in order to invent

57. This one is near the entrance to the former monastery compound of St Pantaleon.

further exercises suited to the needs both of the place concerned and ourselves. In Part Five ('Methods of earth healing') all manner of tools have been described that can be applied in such situations.

4. An earth-healing meditation

The most all-encompassing level on which each of us can contribute towards earth healing as best we can is in caring for the planet as a whole. To accommodate this desire which many people share nowadays, I would like to share with you an earth-healing meditation suggested by Devos, the Angel of Earth Healing, hoping that it will be performed on a regular basis by as many people as possible. It was transmitted to us after we declared our wish, through my daughter Ana, to support the peace process in Bosnia and Herzegovina.

To describe the background to this: At the end of July 1995 the Bosnian Foreign Minister and ambassador to the United Nations wrote a letter addressed to all people with the request that they dedicate two minutes a day to a peace prayer over a period of a month (at 21.00 hours EST). The month was up on September 11th 1995. I had a very strong feeling, though, despite the possible end of the war, that we should not let go of our prayers as long as a permanent peace was not yet established. Therefore I decided to encourage all earth-healing workers in a letter to carry on with the spiritual commitment to peace and at the same time to focus it more precisely through an agreed-upon visualisation. To achieve the best possible result, we asked the Angel of Earth Healing to come up with an appropriate suggestion. It turned out that in fact a worldwide meditation would be necessary – one that would take the planet as a whole into consideration and which would only as a second priority focus on specific problems of the Earth, such as Bosnia and Herzegovina. His message was:

‘The worst outcome of the events in Bosnia is that the energy pattern of the country has been distorted. Balances are being disturbed, energies are going astray, an ever-increasing number of people are succumbing to their influence and this in turn strengthens the deflected energy pattern, so that more and more forces are attracted by it. A hate instinct is emerging that is driving people and countries into an abyss. They are being worn out by an ever more rapidly spinning vicious circle.

‘The most urgent task is to put a stop to this destructive vicious circle and to divert the energies in such a way that the original pattern can be re-created. This is how the wild horse is tamed . . . **Love** is the strongest energy to defy the accumulated powers of hatred. If you would direct your love in the form of the colour green towards the actual focal point of evil – to Bosnia – and in so doing work through your heart, then this ugliness, this sludge which controls people and countries, would dissolve and lose its strength. (The vibration of the colour green corresponds with the quality of love.) As many people as possible should take part in this work. It is not a question of Bosnia alone – the entire world is crumbling under the pressure of these degenerate energy patterns. Bosnia only represents a space through which this problem is made apparent more clearly than anywhere else. The task is not an easy one, and you should not expect to deal with it quickly. It will take a long time until the world is freed of this pattern. But if you work persistently through your hearts and positive thoughts, love’s victory is certain. I suggest the following meditation:⁵⁸

1. Imagine taking Planet Earth into your heart and imbuing it with your love. Weave **green ribbons of love** around it. Take care not to attract the atrocities of war to you but

58. The already mentioned time of day (21.00 EST) for the meditation is only a suggestion. Those who cannot make it at this hour can follow their own rhythm.

only to pour love into the space. You can also put in positive thoughts and desires.

2. In the same way, you can then treat individual places and countries where this degenerate pattern has manifested. Pour **green** over the space and its inhabitants.

3. Alternating with the colour **green** you should envelop the Earth or the space you are working for in the colour **purple**, which enhances the transformation process.’

Afterword

The Earth is Changing

Since I finished writing this book in the spring of 1996, the Earth has been going through several phases of change. From autumn 1997 onwards I have been able to observe radical changes in the quality of its radiation. It seems that the planet is passing through different stages of its transformation in a more or less monthly rhythm. According to my insights, the Earth is leaving behind its phase of extreme materialisation and is starting to expand its subtle levels. She is going to reveal her multidimensionality again, so that the presently invisible levels will become more and more obvious to everyone. I have written about this unfolding process in my previous book published by Findhorn Press, *Nature Spirits & Elemental Beings*.

The changes reached my consciousness through a dream on November 4th, 1997. I was running around and shouting: 'We think that reality is still there where it always was – but it isn't. What we see is merely a memory of how the reality was.' When I went out into the garden to test the ground radiation, I realised that the energy systems were upside down. They stayed like this for two days.

Prior to our earth-healing work in Mexico around New Year 1998, Devos, the Angel of Earth Healing, stated in a message given to my daughter Ana Pogænik that the decisive phase of the earth changes is going on right now. I asked for clarification on this. He confirmed that the planet is making a transition towards another level of being. If humanity is able to collaborate with this unfoldment, he says, the transition could take place step by step so that we would 'glide' from one level to another. At the opposite extreme, the unfoldment could be painful, especially for humans, because

we have the least room for adjustment. He emphasised the importance of earth-healing work in this connection, stating that because of this kind of work being done by individuals and groups worldwide worse shocks arising from the earth changes will not be necessary. There are more and more places which have been properly cleansed and revitalised that are able to act as mediators in the process of change. They are propping up the earth energy systems in the present situation so that they will not collapse.

At the full moon of February 10th 1998, I experienced a further radical change in the Earth's radiation. The quality of the radiation has become horizontal and liquid. The next wave of change came in on March 9th, bringing the quality of the air element into focus. The next one followed on April 20th

It is important to stay peaceful, centred and well grounded. Seek help from nature. A tree, a familiar shrub or a flower can convey to us a very clear feeling of the present reality of the Earth, so that we do not get lost in our fictive world but are able to follow the path of life as it glides onto new levels. One just has to sit down in peace beside the chosen plant and ask. Ask it to show you in your body what needs to be done to get in tune with the changed reality. The body elemental will be eager to help too, if asked. The consciousness of nature can never become split off from the reality of the planet as ours is. The period of the full moon is the most appropriate for inner attunement with the ongoing changes. And, of course, what is most important is to continue on the path of constant personal transformation.

As Devos stated, there is a unique coincidence in that three streams of evolution are entering a whirlpool of change during the same time period: that of the Earth, that of humankind and that of the angelic realm. This moment of triple transition has been in the making for a long time and yet its course could not have been predicted, since we humans have free will to collaborate with the process or to oppose it.

Events that may shake the so-called material reality could be of great help to those who oppose, in that they get a clearer view of what reality is not (any more). Clarifying relationships, working on inner change and focusing on the peace and stability of the heart may be of help to those who are eager to collaborate.

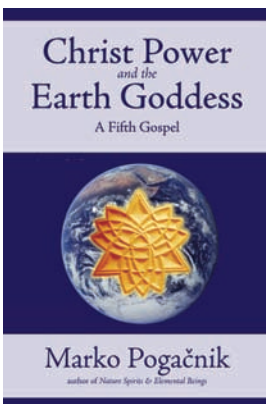
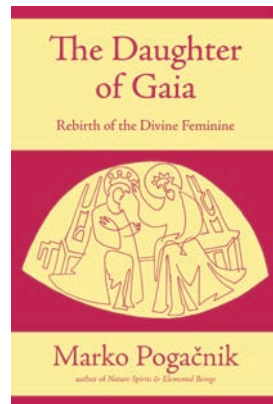
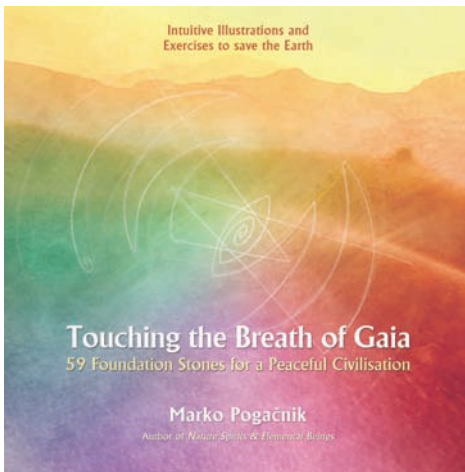
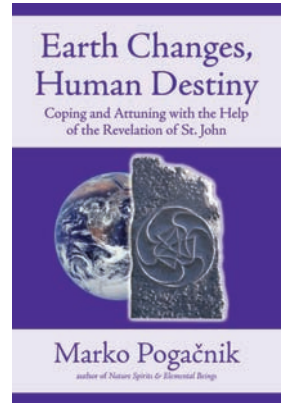
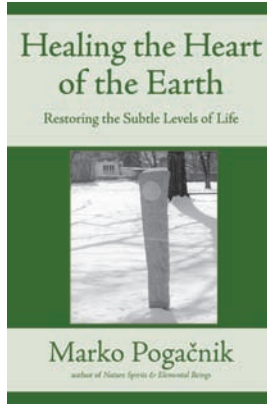
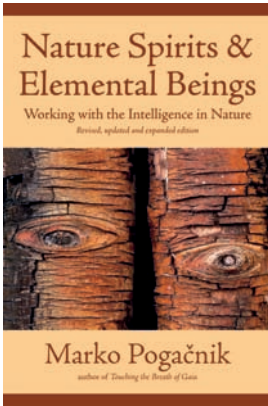
The current process of earth changes does not mean that the statements made in this book are no longer valid. On the contrary, it is the theme of the book to honour and to acknowledge the subtle dimensions of Earth and Nature, and also to urge our culture to start consciously to take care of those levels that – according to the above-mentioned revelations – represent the future body of the Earth.

Marko Pogacnik
Sempas, May 4th 1998

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