

VISIONS

On the question how the Shamans of the Amazon know that certain plants contain exactly the right chemical components to induce otherworldly visions, these shamans tell us that they know it from the plants themselves. "The plants tell us" sounds crazy in the ears of Western scientists. Or used to.

But over the last decennia the subject of plant-plant and plant-human interaction has been explored by a lot of people, in the wake of the groundbreaking *Thompkins and Bird* book of the 70ties: **The Secret Life of Plants**. That plants are endowed with a particular kind of consciousness that makes them aware of us and responding to stimuli like attention, voices and music has been proven. They even compose their own music, as experiments in the Italian ecological community Damanhur seem to indicate.

Plants also have empathy. Whoever read the book '**Primary Perception**', written by lie-detector specialist *Cleve Backster* (2003) may still have a kind of guilty feeling whenever he slices a carrot or peels a potatoe. I have, time and again, but we have to eat, haven't we.

In the longstanding Scottish community *Findhorn* miracles happened. The barren ground in the harsh climate of north eastern Scotland was magically transformed into green gardens that yielded enormous vegetables and lots of flowers.

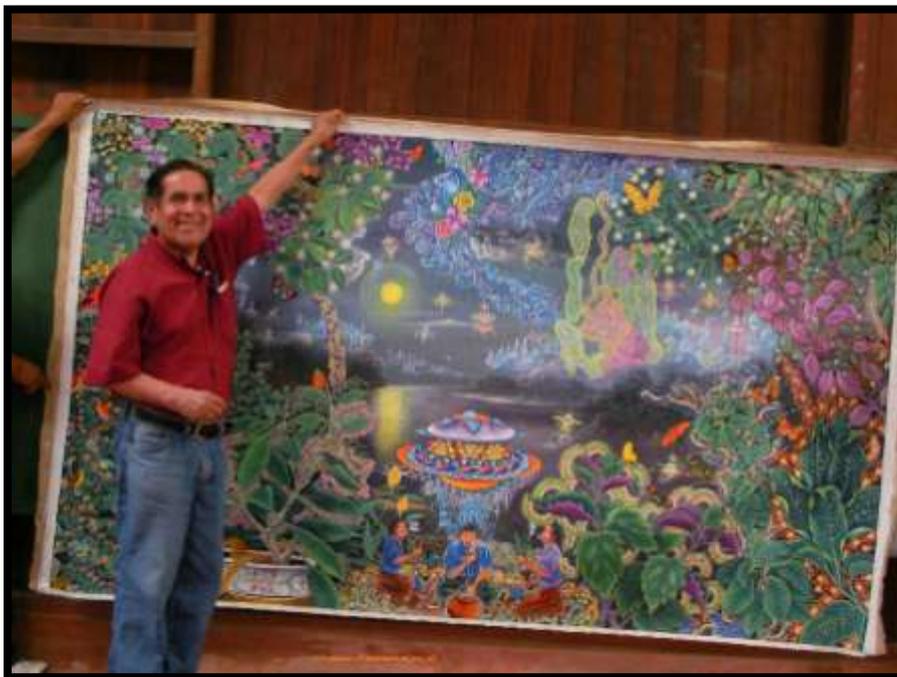
Eileen Caddy (1907-2006), one of the three people who started the community in the years after their arrival in 1962, was a clairvoyant, who talked to the plant spirits, just like the shamans of the Amazon and everywhere else in the world do. Nature spirits, caring for the plants as is their given assignment, worked with Caddy and the results were not a question of belief, but of obvious fact.

Caddy was able to see the spirits, which facilitated communication. They told her how to, and how not to. In this light the simple remark of a shaman is utterly believable: "the plants tell us."

What is commonly known as '*Ayahuasca*', a brew from a vine growing in the Amazonian rainforest, is actually made from two different plants, which supplement each other in making it work on our brains. The active substance is DMT - *Dimethyltryptamine*.

This chemical compound differs from most other mind altering drugs: it takes the user into a different reality. And here it gets interesting, for in this reality there are elves as well as UFO's, and a lot of other real or mythical creatures.

People using *Ayahuasca* in the forest or pure DMT in the laboratory come up with the same experience of having been somewhere *outside normal space and time*. Their experience is real and transformative, different from LSD or the more common chemicals which manipulate *this* reality. Unlike many other drugs DMT not addictive.



Pablo Amaringo (1938-2009) was an 'Ayahuasquero', a simple Peruvian who took the brew regularly and transformed his visions in colorful paintings of exquisite beauty and multi-layered symbolism. Amaringo painted hundreds of them, and in his later years taught others. Spaceships and Fairies are intimately connected in Amaringo's family. The first time Pablo got ayahuasca he saw a huge UFO, which scared him badly. Manuel, Pablo's older brother, is a *curandero*, a healer. He employs mostly one special icaro - a sacred song rooted in the 'music of Creation' - which he learned from a Fairy, named *Altos Cielos Nieves*. (<http://deoxy.org/ayalien.htm>)

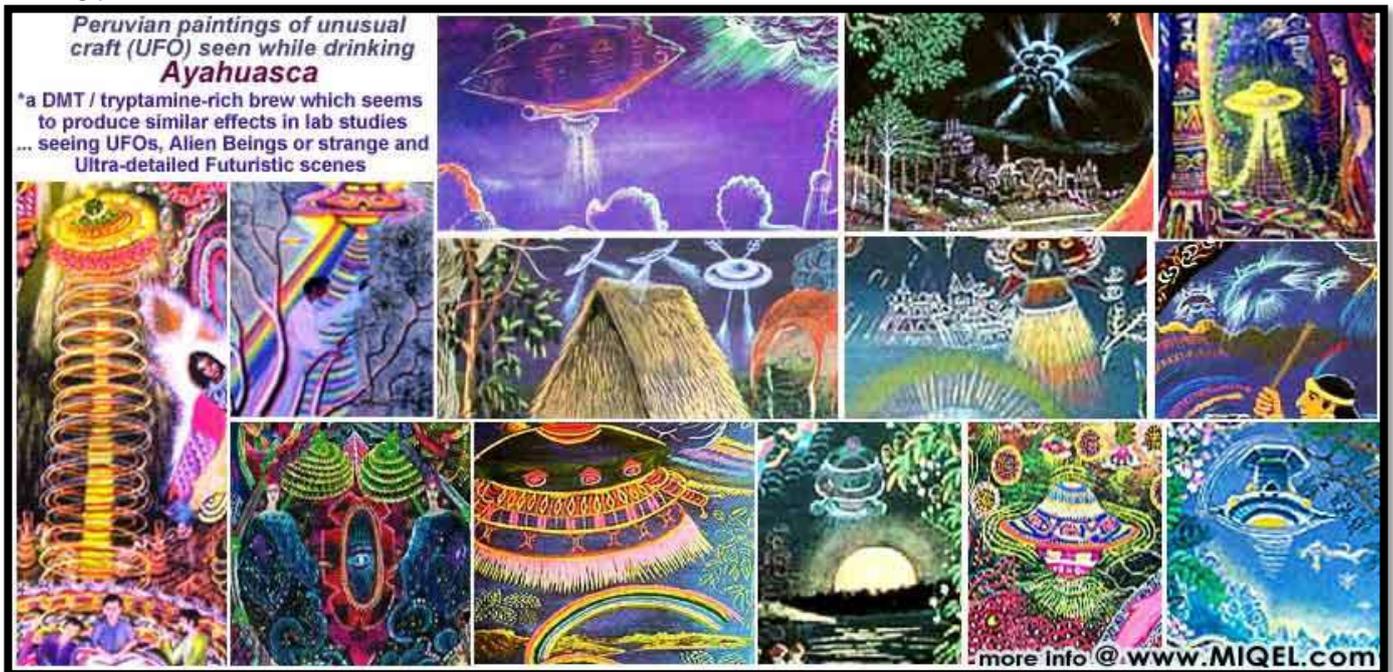
In 2011 an exceptional book was published, '**The Ayahuasca Visions of Pablo Amaringo**' which sadly Amaringo never held in his hands while still being in this world. The book is a true legacy of the artist and his philosophy. Every painting is commented on and explained by Amaringo himself, and there are also several articles from Dennis McKenna, Jeremy Narby, Graham Hancock and other 'psychonauts' with DMT experience.

Amaringo roamed many worlds. Reading through his explanations of his paintings and looking at them one is overcome by the feeling that here is a reality more real than ours, and we 'normal people' are the ones living in a dream world.

The interconnectedness of everything is the central theme; the universe is alive, there are multiple dimensions, plants and animals are conscious beings conveying deep wisdom to the shaman. Amaringo's ayahuasca world is populated with mythical beings, the kind we have banned to fairy tales or religion. There are many mermaids, shapeshifting animals, talking birds and dolphins, spirits of place like the undines, salamanders and sylphs of *Paracelsus* or the *Comte de Gabalis*. Angels, Deva's, enlightened beings and extradimensional visitors. Heavenly, as well as under water cities exist in this visionary world.

Essential to all life are the before mentioned 'Icaros', according to Amaringo, being *"the sound of the Universe - the planets, stars, comets, Everything is created by music, by vibration, by sound. Icaros are the music of creation."* (p172) Here many other traditions come to mind, and one is reminded of the *Music of the Spheres*, an old concept which lately came to life again with the discovery of the sounds planets and the sun make and on which even electronic compositions were based.

The painter sang Icaros into the painting when working, which, he said, " makes them alive and endowes them with healing powers"



As for the UFO's he painted so colorfully: *"Extraterrestrial ships visit Earth frequently. They come from parallel universes and Sumirunas (human beings that attained mastery over land, air and water) board them to understand the mysterious forces of electromagnetism and gravity that maintain the cosmos."*(p.128)

In his explanation of the painting 'Pagoda Dorada', (p145) Amaringo says *"In front is an extraterrestrial ship carrying beings who visited primitive peoples on earth in prehistoric times, and gave them laws and spiritual teachings."* A repeatedly painted subject is the transformative power of shamans and living things. Matter is not something static, spirit is what determines its shape. *"You see extraterrestrial ships arriving from a celestial city to teach sumirunas and banco sumis (maestros who have attained the level of an angel) the science of transformation of physical matter."*(p.147)

And:

"The Incan masters transformed themselves into machaco runas (a being with the head of a human and the body of a serpent) with ease, and in this form were able to traverse the great distances between the galaxies at the speed of thought. These great maestros developed extrasensory abilities that allowed them to explore other dimensions and celestial realms."(p.147)

In another painting (p.149) Amaringo explains: *"Here you see the flower of toé, a plant sometimes combined with ayahuasca to intensify your visions. With toé you can learn what a person is thinking, and it can enable you to see spirit beings as they are in their natural form. Shamans use toé to help them delve into profound mysteries. They may be assisted by extraterrestrials, seen here coming from Mars and Jupiter, and from other galaxies."*(p.150)

When the Shaman is in the process of healing someone from the influence of a malignant spirit, he sings the sublime 'sumac icaro'. *"The spirits always accept the invitation, and nymphs, dryads, fairies and hamadryads who live in the trees, and elves and sibyls all come to listen to the sumac icaro. Spirits arrive in spaceships from far away galaxies to see if someone needs them."*(p.151)

"There's an extraterrestrial craft radiating a blue beam, which transmits knowledge from other dimensions."(p.153)

In one of the last paintings in the book, *Mysterio Profundo*, (the one Amaringo shows in the photo), a space ship has a central position. He explains: *"The spaceship that has arrived from a distant galaxy brings spiritual beings to teach the sumiruna (far advanced humans), muraya (master with the ability to live under water) and banco sumi (master of wisdom, as wise as an angel) in their ceremony. They warn of the imbalance of the biosphere caused by man's destruction of the rain forest. Through negligence, ignorance and greed, humans have prejudiced the*

delicate web of life on which we depend. The beings are giving shamans energy to heal the planet with icaros and soplos (smoke used in rituals and healing)." (p.159)



It is obvious from these fragments that in the wisdom obtained by regularly drinking Ayahuasca no clear distinction is made between different realities. The idea is that multiple realities overlap and in fact fill the same space, only at different vibrational levels.

Amaringos' descriptions of what 'extraterrestrials' are doing in his paintings is seemingly as much part of our own abduction lore (the environmental warnings, the extraterrestrial origin on other planets) as it is of interdimensional origin, as described in the interaction with nature spirits, shamans and holy humans in an extradimensional space-time setting. Some elements also sound reminiscent to our own UFO lore: the shapeshifting abilities, the sudden appearance when being called, de ancient astronaut mentioning and even the disappearances under water.

"Amaringo says that these vehicles may take many shapes, are able to attain infinite speed, and can travel under water or under the earth. The beings travelling in them are like spirits, having bodies more subtle than ours, appearing and disappearing at will. They belong to extraterrestrial civilizations that live in perfect harmony. Great Amerindian civilizations like the Maya, Tiahuanaco, and Inca had contact with these beings. Pablo says that he saw in his journeys with ayahuasca that the Maya knew about this brew, and that they left for other worlds at some point in their history, but are about to return to this planet. In fact he says that some of the flying saucers seen by people today are piloted by Maya wise men." <http://deoxy.org/ayalien.htm>

Just wondering: could the amazing frequency of UFO's seen in the heavens and on the grounds of the Latin American continent have any connection with their being 'called' and contacted by Ayahuasquero and shamans? Or do otherworldly beliefs and practice like those of the emotional *Candomblé* and *Umbanda* religions in Brazil have any influence? If UFO's really are (sometimes) liminal objects, between 'real' and psychic, this could be a possibility.

Ayahuasca doesn't yield it's wonderworld easily. One has to grow into the experience and in this it is no different from moving to another country: one has to learn and adjust before one can easily find the way. What makes ayahuasca different from other drugs is that in time one encounters beings *that seem to be aware of you being there*. They react, and talk to you. *There is interaction*. How strange is that. No more strange than what *Ingo Swann*, the recently passed psychic and Remote Viewer encountered when he



visited the dark side of the Moon. He saw beings there, buildings, saucers, and *they saw him too*. (**Penetration**, 1998). The book is very rare but downloadable in pdf from internet.

Imagine the power of the human mind, which allows us to project our consciousness over enormous distances and take an astral shape *that can be seen, and talked to*. Ingo Swann didn't let that happen, he was simply afraid and left.

What's the difference between inner and outer space when Remote Viewing as well as Ayahuasca allows the psychonaut to have a conversation with beings from other worlds or other dimensions, while physically sitting in his easy chair?

Says the late *Terrence McKenna* in '**True Hallucinations** (1993): "A UFO is essentially this hyperspatially mobile psychic vortex, and the trip may well involve contact with some race of hyperspatial dwellers. Perhaps it will be an encounter similar to a 'flying lesson': instruction in the use of the transdimensional stone, how to navigate in hyperspace, and perhaps an introductory course in Cosmic Ecology tending." (p.5)

People having Out of Body Experiences are doing the same thing, and some of them mention encounters with other OBE'ers, or frightening encounters with less agreeable astral beings, which they try to ignore.

Probably the air around us is alive with astral junk, and not being able to see them is a gift.

"Only with DMT do people meet up with "them", with other beings in a nonmaterial world", writes *Rick Strassman* M.D. in his book '**DMT - The Spirit Molecule** (2001). No other drug has this effect.

From 1990 till 1995 Rick Strassman did government sanctioned research at the university of New Mexico (normally DMT is a forbidden drug) with 60 volunteers, by injecting them with various doses of pure DMT.

Karl, a 45 year old blacksmith, described his experience:

"This was real strange. There were a lot of elves. They were prankish.(...) They commanded the scene, it was their terrain! They were about my height. (...) one of them made it impossible for me to move. There was no issue of control; they were totally in control. (...) I heard a giggling sound - the elves laughing or talking at high speed volume, chattering, twittering." (p.188)

Elves are met by Terrence McKenna too, on his regular DMT trips. He calls them 'machine elves'. Some of them, seen by him and others, wear pointed hats and green elf-garb and are around one meter in height.

Aaron, an other of Strassman's guinee pigs gave the following description: *"An insectlike thing got right into my face, hovering over me as the drug was going in. This thing sucked me out of my head into outer space. It was clearly outer space, a black sky with millions of stars."*

In the next experiment Aaron felt helpless and being watched by reptilians.(p 189)

This all sounds very much like alien abduction scenario's, only nobody was abducted - not in the flesh.anyway.

A guy named Lucas said: *"There was a space station below me and to my right. There were at least two presences, one on either side of me, guiding me to a platform. I was aware of many entities inside the space station - automatons, androidlike creatures, except that they were living creatures, not robots."* (p.189)

Experiences get increasingly strange and the whole hodgepodge of beings from fairy tales and abduction scenario's is encountered. But if there are many dimensions, there is no reason to assume that every user of DMT end up in the same dimension. Some experiences are good and warm, others are extremely frightening, but all are absurdly weird. For almost every person who participates, these experiences are among the most impressive and unforgettable of their whole lives.

Jacques Vallée has done pioneering work with his work '**Passport to Magonia**' (1993), in which he explores the many similarities between folklore and Ufology. He was the first to study this subject scientifically, though not the first to pay attention to the phenomena in this way. Many followed, among them the Fortean writers *John Keel* and *Jerome Clark*. I'm not going into Vallée now, everyone should read this book. Vallée never mentioned DMT though. In the light of the DMT related visions we can safely assume that the world of spirits and elementals, and the world of UFO's are somehow connected by interdimensional strings. How, we don't know. Maybe all dimensions are, when confronted with us dense human creatures, endowed with the same 'magic' and the same characteristics.



Something really fascinating is going on though.

People with macula degeneration, 'Bonnet Syndrome' are losing their sight at the centre of vision. But in some cases that is not all they get. Some of them, maybe many, start hallucinating. They are seeing all kinds of beings parading through their rooms and in the street. Some are 'extra' people or animals, others are from fairy tales.

Ophthalmologists are quick to point out that this is one of many tricks our brains play on us, when there is lack of visual stimulans. Our minds fill in the blanks.

Oh, is that so.

I always have the feeling that some scientists can't think straight, because of all the eye sores people suffer from, cataract, inherited bad eyes, you name it, Bonnet Syndrome is the only one

where the brains seem to feel the need of producing 'replacement' stimuli in this particular way..

Strange enough, this theory is the accepted one.

The one that doesn't accept it is the genius *Clifford Pickover*, who talks about Bonnet extensively in his book '**Sex, Drugs, Einstein & Elves**. (2005) Pickover compares the Bonnet experience with DMT visions. Elves, strange midgets with pointed heads, angels, ghostly figures, aliens, floating processions of the damned are parading where they should not be. Small wonder that the sufferer thinks he is raving mad, and is reluctant to mention it to his family.

Dad is suffering from dementia. No, he isn't.

DMT is a substance that is indigenous to our brains (makes you wonder why it is forbidden in many countries!)

Couldn't it be that the brain of people with Bonnet Syndrome is somehow opening up, or producing more of the chemical for some unknown reason, making him see things that are not there? Rending the veil between dimensions? Always, in every Bonnet patient, the same sort of visions?

Somehow these visions are triggered. Somehow these visions must be real, somewhere.

Maybe these people are compensated in a very alien way.