

How Magickal Pearls are Acquired Part 2

One interesting myth related to cobra-pearls is that these cobras employ the light of the pearl that they carry in their hoods to hunt at night, as a means of brightening their pathway--this would certainly indicate a property of the pearl itself or in accord with the argument above that a symbiotic relationship is being alluded to here between the cobra and the spirit-elemental of the pearl that the snake hosts. In cases where a pearl is said to have glowing properties it is difficult to validate and affirm its authenticity or to determine whether some form of a gimmick is employed to working its magic because owners of such pearls invariably refuse testers closer inspection. In regards to fakes, we know that there are synthetic "stones" selling in Indonesia with an electronic component, the Light-Emitting Diode embedded within them; this is coupled to a tiny battery and a switch that closes the circuit and gives off light whenever the stones are immersed in water or when pressure is applied to them--this novelty item could probably be found in various countries as well--this stone is often appropriated for deception. What confuses the glowing-pearl issue of the above is that in ancient Vedic literature such as the Garuda Purana, the nature of the pearls that are said to be "brilliant" are described in terms that are open to interpretation and debate.

But to return to the subject of shamanic pearl-retrieval, there are times when the ritual fails for one reason or another or it may require extra effort to be channeled into it in which situation more ritual-sessions are repeated for consecutive days and this entails the shaman spending more days/nights in the mosquito-infested region. At times such prolonged struggles also fail and the shaman has to return empty-handed for his efforts. Generally speaking, the more difficult it is for the shaman to retrieve a pearl, the greater is its inherent powers/magickal virtues. It is a rare occurrence, but shamans do occasionally pay for their lives during psychic-struggles.

Shamans are often called to attention of unusual phenomena occurring in villages such as strange hauntings, poltergeists, possessions, etc.--subsequent psychic detection by these shamans may reveal that the haunting entities are guardians of magickal pearls who often desire for these to be given to certain individuals--rituals are then conducted to facilitate the transfer of these treasures. In other cases, haunting spirits are not predisposed of giving away pearls in their possessions but haunt as a result of the desecration or disturbances of their territory by humans. When shamans detect that these nature-spirits are protectors of pearls and wishes to acquire them, a psychic "battle" would ensue with the shaman engaging in an inner-struggle for victory over the spirit beings.

Haunting spirits such as the above are often the "siluman" class-types--the sort of jinns (genies) that manifest themselves as etheric creatures and sometimes even as physical animals that can be killed as ordinary beings. Beasts such as tigers, crocodiles and wild-boars menacing villages and killing humans are often regarded as siluman--they carry certain traits or have features that indicate that they are no ordinary animals--there is always something strange about them. To protect the community, the elders of a troubled village would typically decide to set a trap for the beast somewhere in their compound or to hunt them down. During the actual confrontation, these creatures often display extraordinary qualities of invulnerability, strength, fearlessness, and stamina; ordinary blades and weapons have almost no effect upon them--when they are finally vanquished with the assistance of shamans who casts an appropriate spell, they are found to contain pearls or stones in their bodies and these are discovered to possess the same properties displayed by their dead hosts. Normally the tribal chieftain or an elder would claim these pearls as their own. Not only pearls but every part of these unusual beasts such as their claws, fangs, teeth, horns, skin, etc., are likewise regarded as having magickal properties.

The power of invulnerability against the blade is often displayed by domestic life-stock as well, most of the time fowls--roosters, in particular; and even after the prayers conducted by the butcher which results in a successful slaughter, the decapitated chicken would still have the strength and the nerve-energy within it to run amuck albeit headless for several minutes. These roosters when later dressed and cut-open often reveal bezoar stones in their organs--Albertus Magnus and other naturalists of past centuries refer to these stones as Alectoria. At times, silumans are benevolent and they would mysteriously appear in a village as an animal, most of the time as large snakes; they find themselves an agreeable person to reach out to and who eventually adopts them as pets. After being with their new keeper and family for several months or years, these benign creatures would suddenly vanish as mysteriously as they came but not before leaving behind a pearl or two. Sometimes the keeper would notice a bulge on their pet's serpentine-head developing; this would grow and develop into a snake-crown and is the object given to their keeper during the creature's departure.

One interesting manner in which Nature offer pearls to individuals is through dreams. Villagers living adjacent to forests and jungles often have lucid-dreams in which a mysterious personage would visit them--most of the time such encounters is of an elderly person that would make contact and explain to the dreamer that a gift is being offered and that it may be found at a certain place; the nature of the gift is not always described, though, neither is the site where it is located in which case the dreamer would simply wake up before sunrise and resume his or her normal daily-routine until later in the day the gift is found unexpectedly. If the site is indicated in the dream, the dreamer in his waking-state would investigate and conduct a search which almost always yields the expected results. Sometimes dreams such as these precedes the mysterious arrival of a creature wishing to be adopted as a pet as described above.

Pawangs that sojourn in the wilds are close to Nature and are observant of the creatures that live in their natural habitat. The behavioral patterns of

these animals, their place in the food-chain, their defence mechanisms, etc. are all duly noted by the studious pawangs--the latter are the non-academic "natural" naturalists who also observe the occult side of the flora and fauna in a given region. As these pawangs specialize in animal and plant pearl-acquisition it is understandable that they would mentally record the characteristics of animals and plant-life harboring pearls. From the reports that we have gathered creatures with pearls in them often have the following characteristics and traits: an advanced age, invulnerability, unusual gait/movements, immunity to venomous bites, human behaviour, etc. Serpents that often have stones within them, for instance, are observed to swim and undulate their bodies not horizontally but vertically--we can theorize that such a movement is caused by the excess weight dragging their bodies downwards and the effort of the creatures to keeping themselves afloat. In regards to tree-pearls, it is noted that trees with crystallized sap or petrified pieces are often the type that have holes in their trunk where rot has set in and where these pearls are found.

As mentioned before animals are not hunted for pearls; nonetheless, these stones on occasion do show-up in the carcasses of wild-animals slaughtered by villagers for food; pearls are thus acquired incidentally in such situations. Shamans do not employ the methods of hunting or killing animals as not only is this a fruitless effort and a waste of time but it also severs their attunement with Nature and the values and goals that they hold dearly. There is one rumour circulating that animals are triggered to developing stones by the Dayaks of Kalimantan (Borneo). The author of the online article "Bizarre Tales About Bezoar Stones" (webguru.com) states that,

"The Dayaks of Borneo have a method for producing bezoars which they call guligas. This is to shoot an animal with an unpoisoned arrow. When the wound heals, there is often a hardening of the skin, which finally results in the formation of a guliga. In some of these concretions the point of the arrow still remains. The guligas of natural formation are frequently found between the flesh and the skin of apes and porcupines."

However, the author does not mention how injured animals are supposed to have survived such shots--do the Dayaks help them to recover? Arrow-shot wounds are often fatal--especially to small animals--there would not be any opportunity for injured creatures to recover and have their wounds healed--this rumour, based on the accounts of travellers of past centuries has yet to be verified; nevertheless, contemporary unwritten information regarding the retrieval of bezoar stones, mustika, or guligas do not mention Dayaks forming pearls in such a manner. After all, there are no stories of humans forming pearls after being shot by arrows and recovering thereafter--it might be redundant to say that shamans of our acquaintances and associates do not kill or acquire pearls in such a manner.

Some mustika-pearls have the power to assist their keeper to acquire other pearls that are equally exquisite and rare--this may result in varied ways. The keeper may easily find suppliers or sources for these pearls or they would approach him without much effort on his part of seeking them out. The magickal-pearl owned would also enrich the keeper building up his finances so that other pearls may be secured if desired. Another method which is not too common is for the pearl(s) to be appropriated in magickal rites especially designed for the manifestation of mustika-pearls--most of the pawangs that conduct pearl-retrieval operations have their own special pearl to facilitate such work. By possessing a good quality magickal pearl, especially a serpentine/dragon pearl it is said that the keeper would eventually find the acquisition of other pearls and gem stones much easier. The Garuda Purana states thusly,

"Only meritorious persons will have access to the cobra-pearl. Then they can get other gems of great brilliance, wealth, kingdom and grow brilliant."

Certain spirit-communications convey the idea that mustika-pearls when placed in certain geometric-formations send out signals in the etheric realms which attract the attention of the guardian-spirits of pearls making it possible for further gifting to take place--we will not elaborate on this principle or methodology here, suffice to say that it is a tried and tested method.

We have already described how ordinary individuals are gifted mustika-pearls through lucid-dreams. Another possible manner whereby these pearls are entrusted to fortunate individuals is within the frame-work of paranormal incidents that would leave the individuals concerned dazed and amazed. Such phenomena would normally transpire amidst natural surroundings, such as in forests, sacred grounds, power-spots, etc. The external character of these incidents may vary and have outward differences but they are essentially similar in specifics in which the recipient of the pearl is approached by a mysterious person who offers a gift or points to where it may be found. While still reflecting about the matter and perhaps gazing elsewhere for a second or two, the recipient would turn once again to the stranger who is found to be no longer there nor anywhere else. The recipient would find in place of where the person was standing or in the vicinity mustika-pearls or some other object as indicated by the bestower.

It is well-known that in the ocean lives a creature called the oyster that produces pearls of various shades of color and sizes. It is not recognized, however, that the sea offer more jewels than just oyster-pearls. There are other pearls formed by the interacting forces of the elements or sea-creatures and they can be just as exquisite and unusual as the pearls produced by the mollusk. For a lack of a better word, we refer to them collectively as "sea-pearls"--they are any natural jewel found in the sea and can be of any size, shape and color. Sea-pearls are mostly in a spherical-form and may have any sort of texture. Their mineral composition are not quite known to us as there are many types to consider, though the

common ones are composed of silica or of a glass-material. How such sea-pearls are developed in the sea is a mystery, though the fulgurite (Lat. Fulgur--"thunderbolt") formed out of an environmental event may probably offer us a clue as to their origin. The fulgurite, also called "petrified lightning" is a fused-quartz (SiO₂, melting-point 2950°F) formed as a result of a lightning-strike upon sand or rock. As a thunder-bolt hits the ground, it melts and fuses the material that it comes into contact with and normally form a root-like structure buried beneath the surface; this glass-like object is formed as the lightning traces its path in the ground and it can have a length of several feet and several centimeters in diameter. They are normally hollow and have rough outer surfaces; their inner surfaces, though, are glassy and smooth; fine globules may be found within fulgurites and the color of these objects vary in color with a greenish, grayish, whitish, blackish, or brownish tinge--they might come in other colors too depending on the composition of the material where they are formed. Sea-pearls may be fragments of these fulgurites re-shaped and re-formed by the forces of the sea.

Sea-pearls, generically, belong to the class of Lechatelierite, or naturally-fused silica; one other possibility as to their origin is that they are the matter ejected out of underwater volcanic craters; they may be crater glass (Impactite)--created out of meteorite impact events in which case they are related to tektites; these pearls are not shards or fragments of colored-bottles fallen into the sea as believed by some theorists as the form in which they appear make it quite improbable. Underwater volcanic craters are found in the seas of the Indonesian archipelago and it is not illogical to assume that the pearls may have their origin within the fiery-furnace existing deep within their bowels. These colored sea-pearls are occasionally found lying on the ocean-bed by divers and by those whose living depend very much on the sea; shamans acquire them through their unique methods along the lines that we have explained previously. After spending hundreds and thousands of years in the sea in a natural environment, sea-pearls absorb a good deal of occult energies and elemental-beings are attracted to them.

Pawangs have an uncanny knowledge related to mustika-pearls of plant-life such as those found in coconuts and in bamboos; not only do they detect the stones metaphysically, they are also familiar with the physical characteristics that indicate whether or not a coconut or a segment of a bamboo-trunk has a pearl--generally speaking, the knowledge that they possess afford them to detect the presence of pearls in almost every-type of flora. Most coconuts that have pearls within them are the "one-eyed" and "blind" coconuts--knowledgeable pawangs prior to removing the husk of a coconut can state with certainty whether it is one-eyed or the regular three-eyed types. With such specialized knowledge it is a simple matter for pawangs to extract and collect coconut or bamboo pearls without the unnecessary work of opening thousands of coconuts just for their acquisition. Coconut plantation-workers and those involved with the processing of coconuts would have lots of the pearls in their possession as a result of handling them by the hundreds and thousands on a daily basis. Probably none would admit of having them though, to avoid confiscation by their superiors or employers.

We would like to conclude this article by saying that the methods of pearl-acquisition explained herein only represent the "tip of an ice-berg"--that there are probably more ways that mustika-pearls are acquired that we have inadvertently overlooked or that we may be ignorant of. Nature cannot be constrained in any way--if she decides to offer a gift to someone she will find a way to do it--no one can prevent the giving from taking place nor should anyone try to do so as this could have catastrophic consequences. Forcing Nature to part with something which is not meant to be also has its negative effects. It is fortunate to possess a magickal mustika-pearl as one then has an object that connects oneself to Nature and her hidden spiritual forces--this has inestimable value that cannot be described with words.

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