



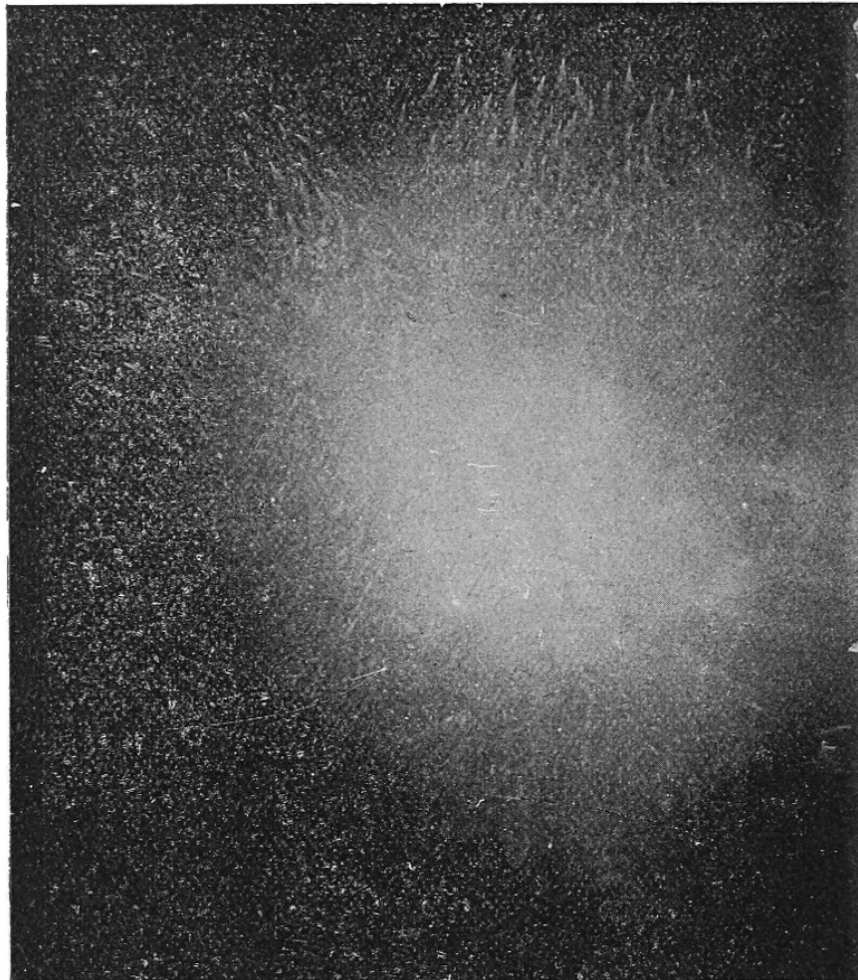
THE HUMAN SOUL

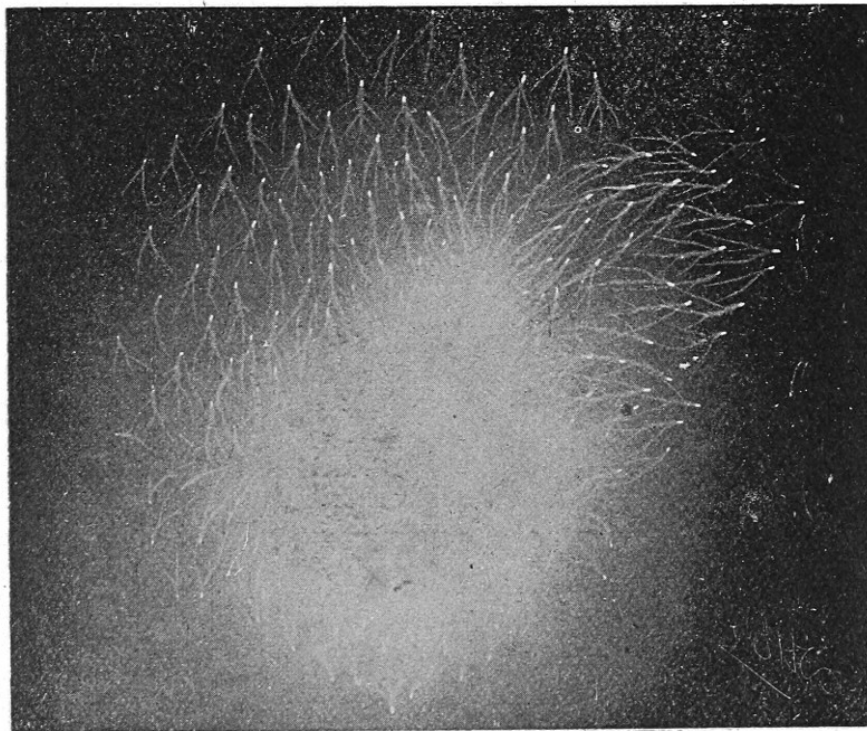
Its Movements, Its Lights, and the Iconography of the Fluidic Invisible

DR. H. BARADUC

LIGHTS OF THE HUMAN SOUL

XXXI. Clusters and emanations of human fluid.



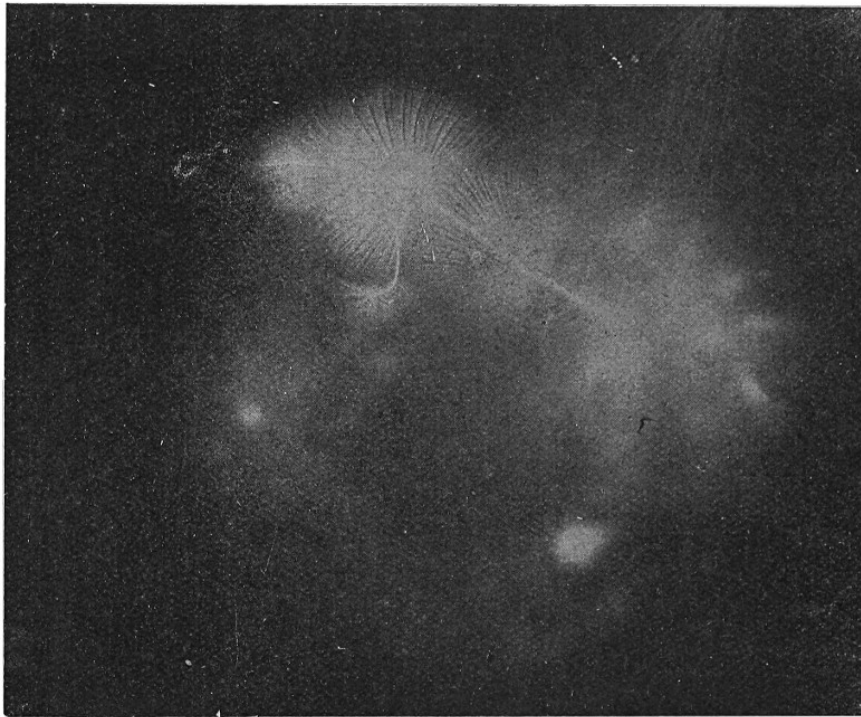


(p226 - xxxi - Thin electro-oblic flames.jpg)

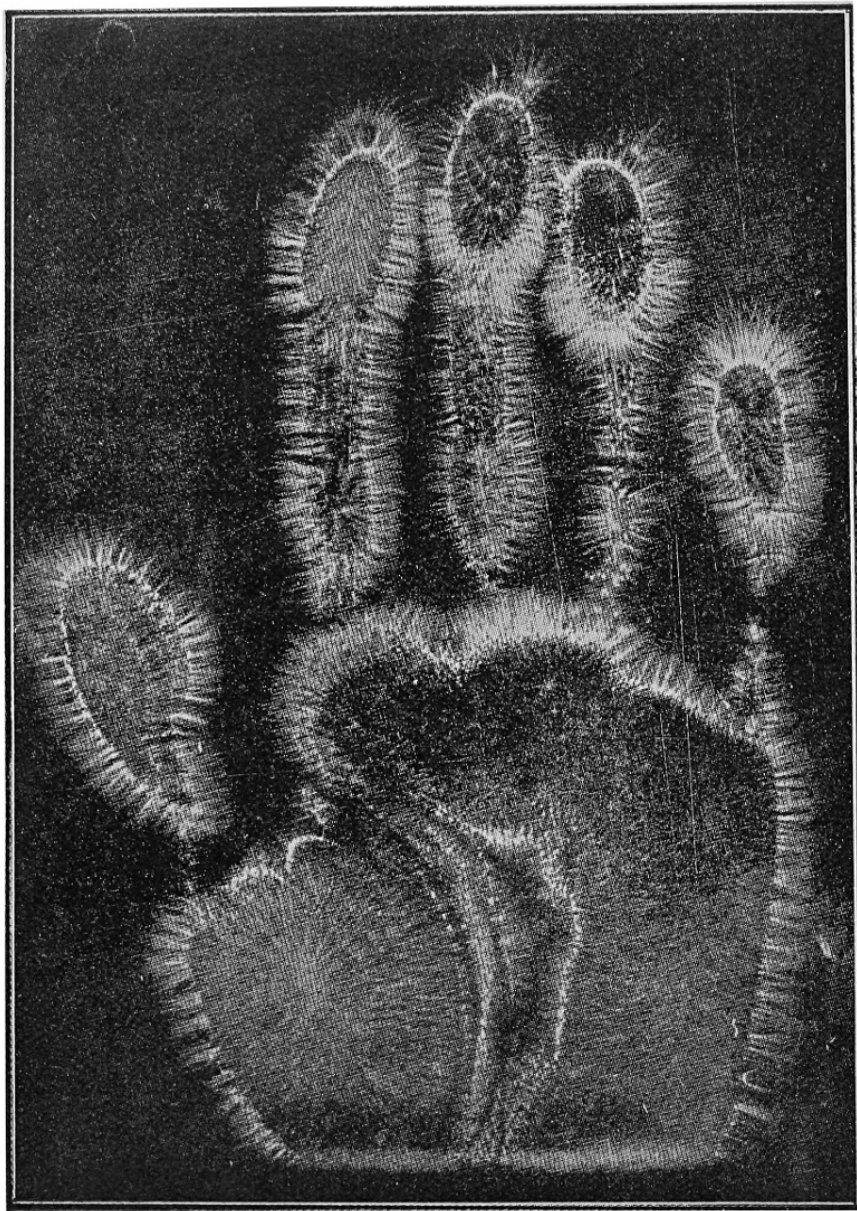
Explanation XXXI. — A. Clusters and emanations of the human fluid demonstrated by electrography (of Iodko).

B. Thin electro-oblic flames going towards the white centres of odic light, corresponding to the fingers of the electro-negative hand. A thin pad of chamois leather which has received the impression of the hand, its emanations, is placed against the glass side of the plate, and the same hand in front of the sensitive part. The current of electro-negative wind going from the plate to the hand draws the electro-oblic flames, which, through the glass, affect the sensitive pellicles from behind.

XXXII. Psycho-electric fluid. Electrography.



(p228 - xxxii - Psycho-electric fluid.jpg)



(p228 - xxxii - Pure electrography of the hand.jpg)

Explanation XXXII. — Graphic difference of the electric, vital psychic fluids. — Fusion of positive electricity with the luminous peas extracted from my forehead at the moment when I intensely desire an electric signature. The fusion of positive electricity with the sensitive soul is seen; the luminous peas furnish a beautiful flame of *psycho-electric* fluid in the shape of palm leaves.

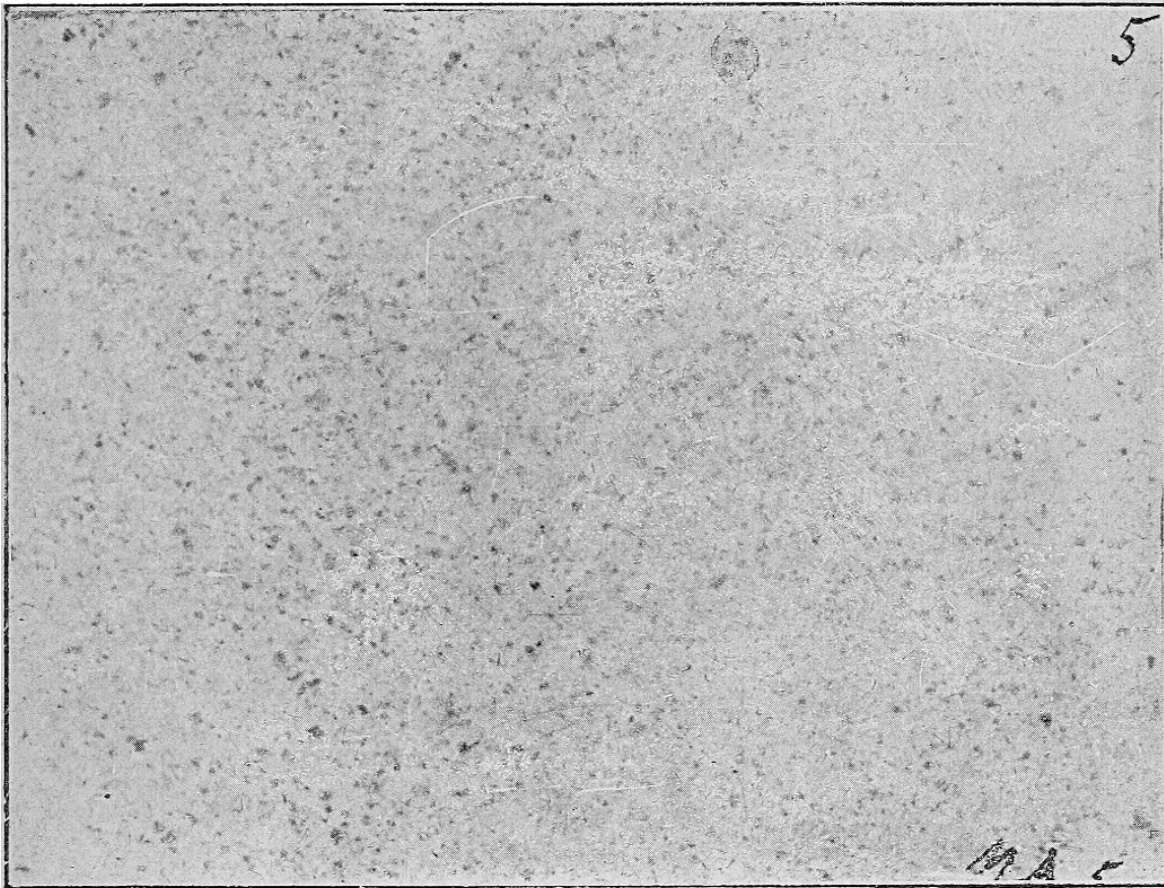
Electro-negative method. Red light.

Here there is fusion of positive fluid, of odic peas, of the sensitive soul with the voluntary psychic tension; the signature of the forces and the icone of the atuhor of the motion of these forces, appear at the same time.

Pure electrography of the hand by Iodko's method.

The hand of an over-electrified person, placed on a plate, gives a very remarkable impression of the electrified cutaneous surface. One can here easily note the difference between electrography and iconography, where the vital waves are produced by themselves and are graphed by themselves without electricity (Negative XXVI).

XXXIII. Black points of subtilising force.



(p229 - xxxiii - Black points.jpg)

Explanation XXXIII. — Black points.
Nocturnal photography of black points, small entities of subtilising force (soul germ) without apparatus, night, plate near the head.

It is useful to establish a relationship between this plate and the other similar ones obtained under the same conditions and the mass of subtilising force of plate 35, equally obtained at night-time during sleep.

XXXIV. White points of volatilising force.



(p230 - xxxiv - White points.jpg)

Explanation XXXIV. — White points — Photograph taken by me in July 1895, in the country. The gamekeeper Crepet is giving to 300 young partridges some ant eggs, which he is taking from a sack. The small birds are covered over by the entire black part of the negative, whilst a quantity of the small life animules are freeing themselves from the eggs or from the ants. Is it the emanation of the gamekeeper, or that of the partridges? I took two photos whilst the gamekeeper was throwing handfuls of dust and of eggs. Both are identical. I took two other photos when he was giving them *cooked* chicken eggs mixed with bread crumbs. In these there is *nothing special*, the photograph is sharp. It may be concluded from this that the signature of the *life animules* and the black volative odic shower come from the ants giving up their vitality.

XXXV. Web of vitality.

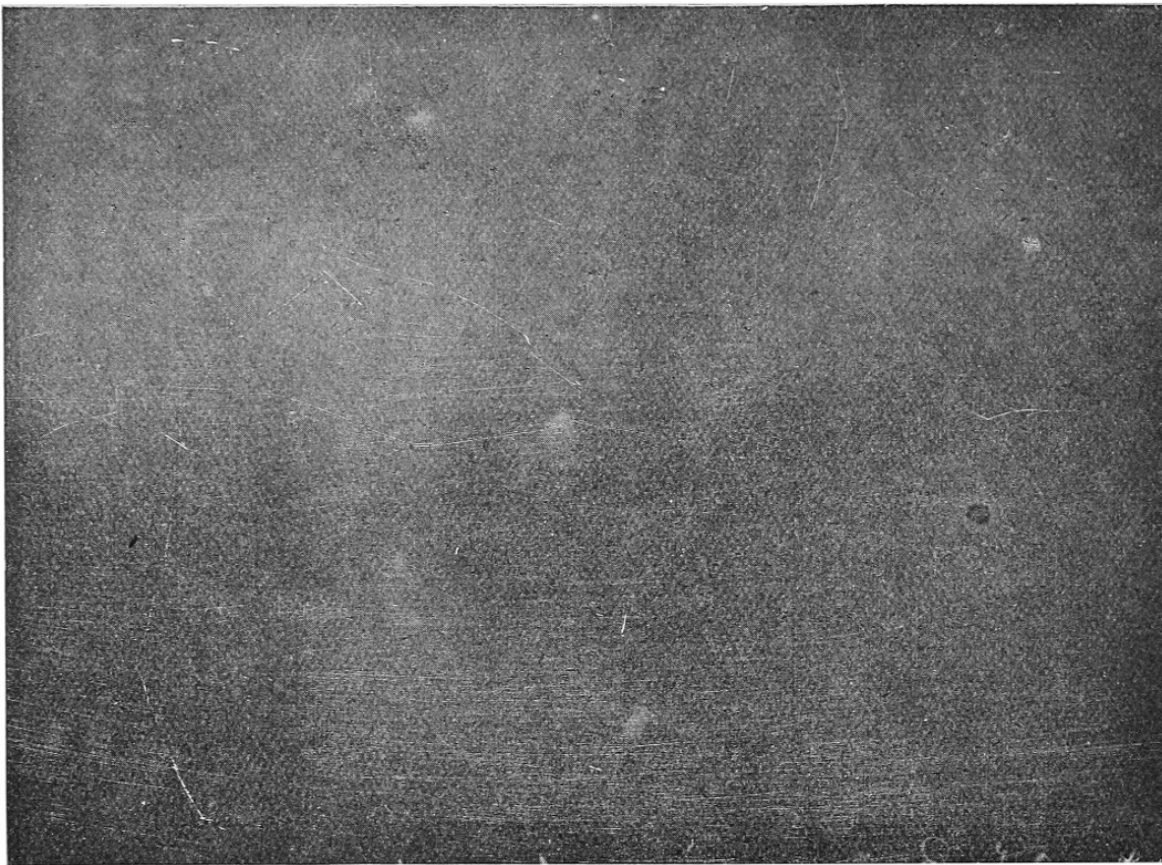


(p231 - xxxv - Web of vitality.jpg)

Explanation XXXV. — Plate obtained with a photographic apparatus, placed at the head of the bed in which the Abbe X passed one night. One remarks:

1. Columns of forces sharper at the bottom of the negative;
2. Shaded light-peas between the parallel lines of forces; it is the vital web being individualised.
3. An invasion at the centre of the negative by a black water-spout. The white part is restorative vital force; the black part is subtile force penetrating in the form of a water-spout, the cloud of living light being specialised into peas. This negative, which was given to me by M. de R., demonstrates the possibility of reproducing the web of vitality, independently of my own experimenting, which it confirms.

XXXVI. Graphy of the Cosmic Od.



(p232 - xxxvi - Graphy of the Cosmic Od.jpg)

Explanation XXXVI. — Graphy of the cosmic Od. The experiment was undertaken to show the possibility of the passage of the cosmic Od, of the vital force of the world, across the glass.

From the obtained biometrical formulae, in spite of the double coating of alum and mica and the covering of silk, it was foreseen that the fluido-animistic respiration would pass through the glass, just as it crosses organic substances, etc.

The fineness of the texture is not marked. I think there is a close relationship between the state of the human soul and the form the aspired cosmic vital force takes. My state of soul was in material involution.

This experiment is of great importance, for it shows the vital attraction through the glass, revealing at the same time the relation between the biometric formulae and the form of the vital force attracted by the state of the soul, which corresponds to this formula.

XXXVII. Vital force, instinctively produced.



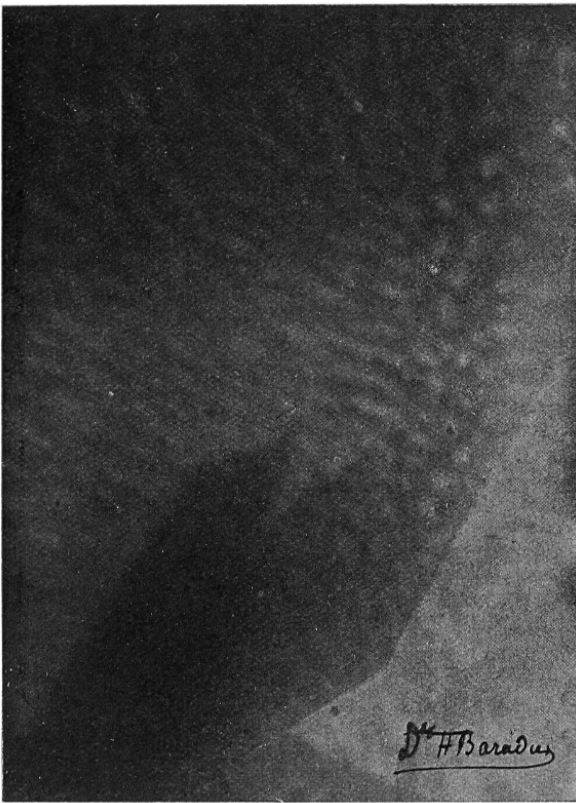
(p233 - xxxvii - Vital force instinctively produced.jpg).

Explanation XXXVII. — Vital Force, cosmic od, obtained by the pole of a magnet directed northwards, on a photographic plate with neither apparatus nor electricity. Glass side placed against the rectangular extremity of the magnet.

Length of experiment, 12 night hours, without red light.

The experiment is very important, *as it was done by itself*, instinctively, apart from man.

XXXVIII. Equilibrium and fusion of two fluidic forms.



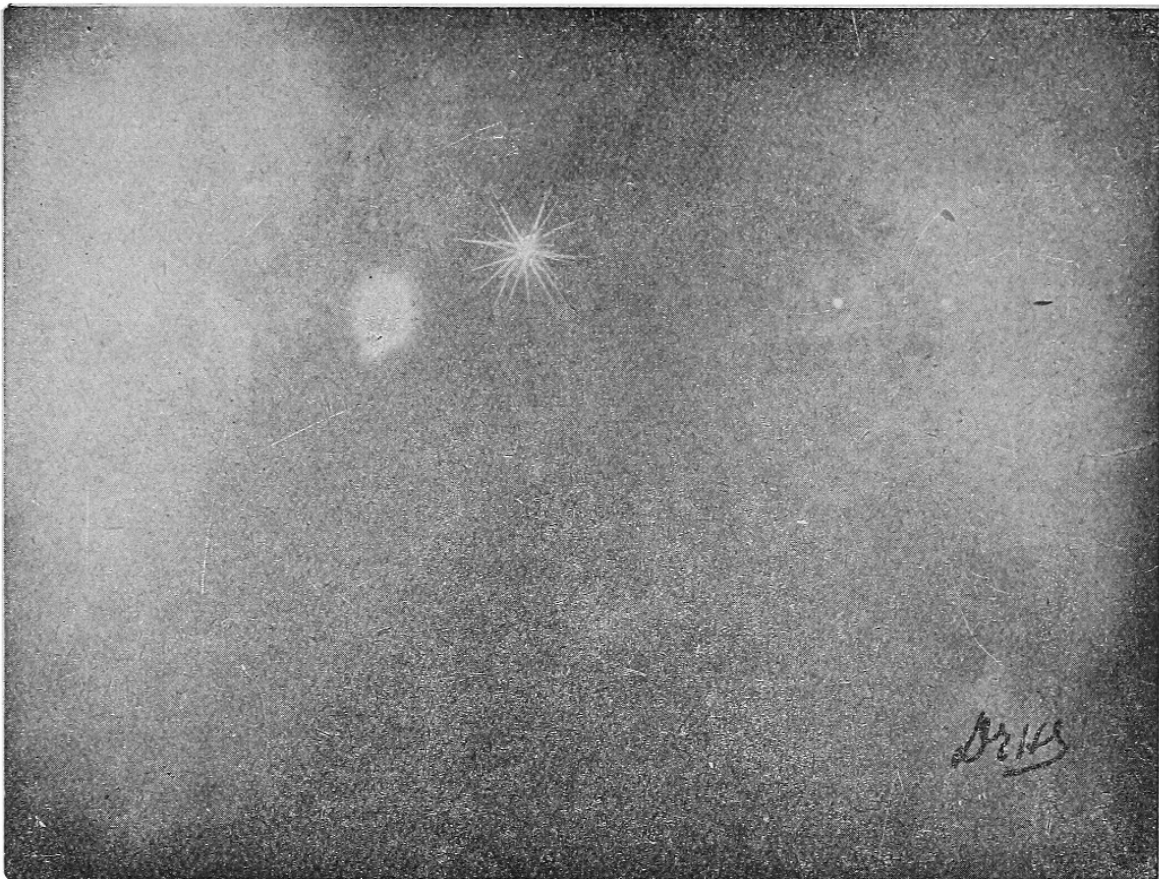
(p234 - xxxviii - Equilibrium fusion of two fluidic forms.jpg).

Explanation XXXVIII. — Photograph taken at 11 a.m. in dull light, an exposure of 15 minutes, at a distance of 5 feet, with apparatus, without electricity. I desired once more to obtain the vital waves of the group of two very sympathetic and very nervous children. I took them in the middle of their play and stopped them suddenly. A veil is produced which hides them and covers the plate.

They underwent a sort of thrill, of appeal modifying their peripheric atmosphere, intensely enough to affect the plate at 5 feet, a distance at which these phenomena were produced invisible to the human eye.

One also observes a *luminous texture*, like a *network* with stitches and knots. The fluid is condensed, specialised, *individualised* into rounded peas. The form seems to represent the equilibrium and the fusion of two fluidic forms, opposed as regards direction and abruptly stopped at the moment of the animistic contraction of the two children making only a single soul during a certain time.

XXXIX. Electric iconograph of invisible life.



(p236 - xxxix - Electric iconograph of invisible life.jpg)

Explanation XXXIX. — Electric iconography with desire of having a manifestation revealing invisible life by a magneto-fluidic current between the operator and the invisible world, taken in red light, in the evening after 9 o'clock, the right hand stretched out, without photographic instrument.

The analysis of the signature justify me to consider:—

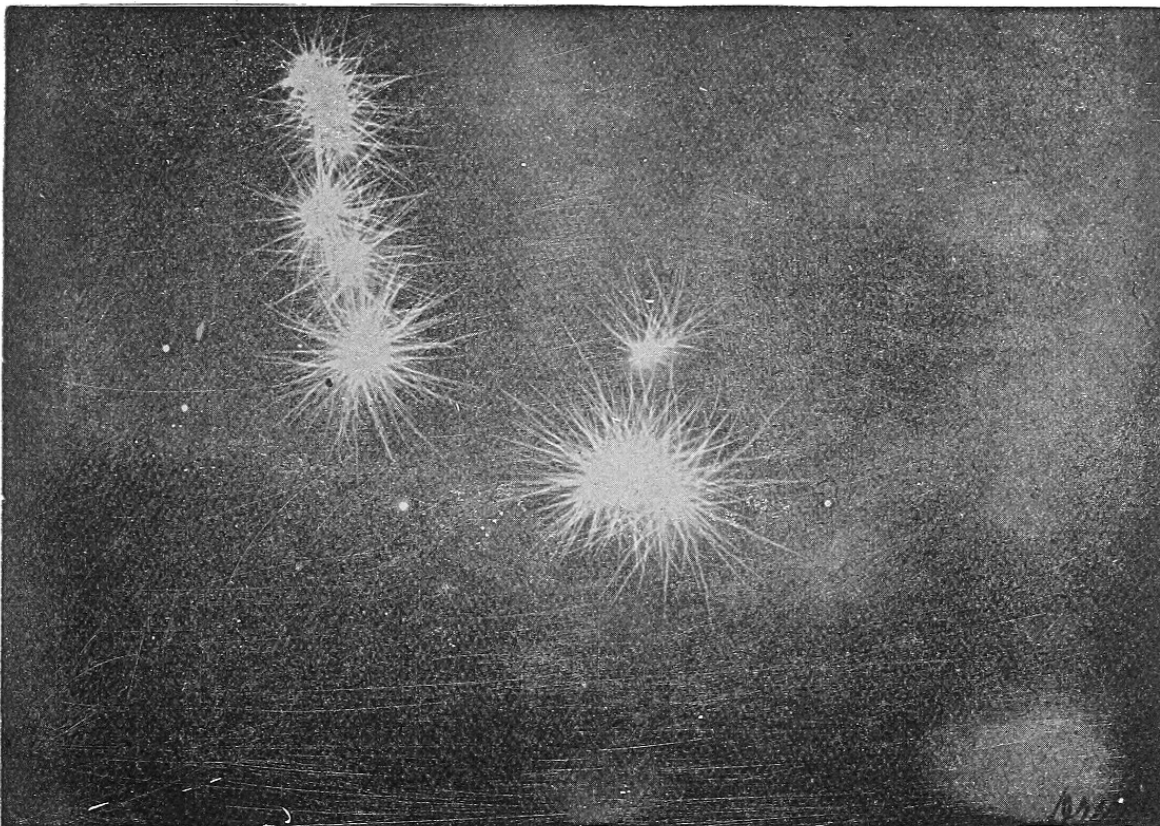
1. At the centre a star of electricity, with a small central form. It is the expansion of a living central nucleus, which has freed itself from rings of ambient central force and is moving.

2. On the opposite plane is a small cellule soul of life. Around this individual soul-germ is the desire condensed by attraction of the cosmic fluidic masses.

3. The radiant oval form is a mixture of Od, of electricity, and of intelligence harmoniously illumined, and in equilibrium.

The evolution of a world which escapes our senses is a living reality of the invisible fluidic life, coming from light intelligent in movement.

This example proves that astringency as well as expansion is luminous movement; more intelligentified, they take a more perfect form, a harmonious vibratory equilibrium, constituting a vibrant being, an entity in communion with entities, white forms more powerful than it.



(p237 - xl - Iconography of the hereafter.jpg)

Explanation XL. — This iconography was obtained in 1894, in experiments on the hereafter, without apparatus, with red light.

State of soul: restless desire to have phenomena of the hereafter.

One observes: The electric signature of positive fluid. Above, a wave or veil of light, permitting numerous forms to be seen. Below, masses of Od in dappled clouds, in luminous peas, taking angular aspects, appearances, vague forms.

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