

The Vesica Piscis

Nicole J.P.A.M Schendstok-Buijs

Ubiquity University

November 21, 2021

1 Introduction

“Any two circles can intersect to produce an almond shape, but when two circles of identical size intersect such that the center of one lies on the circumference of the other, the result is a vesica piscis” (Fletcher, 2004).

Here we enter the world of the Sacred Geometry which is all about the right proportions, and this Vesica Piscis (VP) is seen as the most important symbol of this Sacred Geometry. Some call it the “mother” of geometry, from which all other regular geometric forms are born (Lawlor, 2002). Symbols like the VP can be used as tools to activate life energy to make this energy useful to humans or other systems. Every symbol has its own specific frequency (Andeweg, 2001; Neumayer & Stark, 2020). In the ECOintention we already make use of different symbols that origin from the Sacred Geometry. We call them transformers and they open an intersection through which the life energy can flow freely (Andeweg, 2001).

In this paper, I would like to focus on the VP and its power, because I am truly fascinated by it since I gave a few workshops about it. The purpose of this paper is to investigate the possibility to show the power of the VP by using this symbol as a tool to improve the energy of water and are we able to measure this? Therefore we conducted a study and the research question is: To what extent can an increase of radiance be measured between uncharged water and water charged using the VP? In order to determine whether there is statistical evidence for this we will use a Paired t-Test performed in R, visualise the data in a Boxplot and then discuss the results.

2 Related Work

2.1 Sacred geometry

The universe appears to be a structured and interconnected whole based on underlying organising principles, by which the universe organises itself and keeps itself in balance. These underlying principles, like everything in this universe are composed out of two active dynamic principles, a masculine and a feminine aspect. Two seemingly opposing, but complementary principles that together form unity.

In the ECOintention we also work with two seemingly opposing but complementary forces. It seems that cooperation between the two forces not only creates stability but also attracts life energy. The universal laws represent the masculine and Sacred Geometry the feminine aspect of those two forces that organise the universe. This Sacred Geometry is the language of the subconscious, the intuition, also the language of form and is all about the right proportions (Andeweg, 2001; de Vries, 2016; French, 2014). And because this Geometry codifies the hidden order behind creation like a hidden blueprint and is an instrument to create the physical universe, we call this geometry Sacred (Skinner, 2006).

2.2 Vesica Piscis

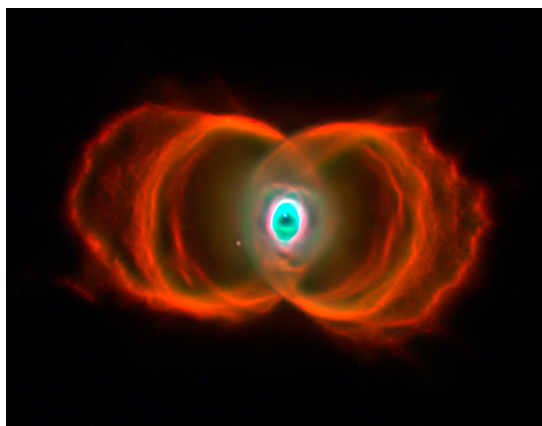


Figure 1: VP in cosmos (Adrián, 2017)

The VP, like said before, is one of the symbols of the sacred geometry and it translates as ‘the bladder of the fish’ from Latin. It is comprised of two overlapping circles that

have the same radius. The perimeter of each circle touches the center of the other. This creates the almond shape in the middle which we call the VP (Sparavigna & Baldi, 2016). The VP shows up all around us in nature, the cosmos and in human history (Skinner, 2006). Ancient people apparently were already aware of its force.

When the symbol is displayed vertically, the two circles above each other, the shape of a fish appears. Some people associate this fish-shape with Christianity but the symbol is much older. Viewed horizontally, the two circles beside each other, the VP simulates the shape of a vulva, the starting place of birth, a sacred portal through which a soul from the unseen world manifests in the physical world (Slavinski, 2005). For me the VP represents simultaneously duality and unity. In a spiritual way the symbol can be understood as the spontaneous division of a single unit, Source energy or God, representing the first act of creation, the birth of our universe (Melchizedek, 2016). The step from oneness to dualism. It can also be understood as the unification of two seemingly opposing, but complementary principles; the breath of spirit, which is eternal and the body, which is forever changing and adapting. Human conception is a beautiful example of new creation from two distinct elements (Fletcher, 2004; Melchizedek, 2016).

3 Methodology

In order to try to answer our research question we did set up the following experiment; As a preparation we filled one glass with tap water and took three pictures of it from almost the same angle and place. This same glass of water was then charged in the VP during three seconds and put back on the table at the same place, so one could not recognise a charged or uncharged glass from the pictures. After five minutes waiting time to give the water the chance to absorb the information properly, we again took three pictures from this glass. Due to Corona, the choice was made to let the participants take part in the experiment at home. To get this done a Google-form was sent to each participant with information about the research, fixed instructions to get prepared to do the measurement and a picture of all six glasses. The participant was asked to perceive the radiance of the third layer of the water and to use a tape measure for measuring the radiance in

centimetres. After glass one was measured, the participant could click through to glass two etc. The water in glass two, four and five was charged and the water in glass one, three and six was not. Each participant did his measurements individually and participation was anonymous (For the six glasses see Appendix C for the questionnaire see Appendix B). The underlying principles that enabled us to conduct this research in this way where:

- Everything is energy and has a radiance. This radiance is the result of the amount of life energy (Center for ECOintention, 2021)) In the ECOintention classes, we perceive the vitality of trees based on their radiance. We then measure the distance to the object.
- The life energy of a system, in our case the water in the glass, also can be measured through a computer screen because by measuring radiance we tune in to the morphic field of the system, and as described by Andeweg (2011), a picture can act as a resonator, an antenna, that resonates with the morphic field of the system.
- Water absorbs information (from its environment) easily, including life energy (Andeweg, 2001; Emoto, 2011).

The results will be evaluated by applying a Paired t-Test to all results to check if the results for charged glasses are significantly greater than the results of the uncharged glasses. Furthermore, the glass pairs 1&2, 3&4, and 5&6 will be tested with a t-Test as well to test if the charged glasses result in significantly higher values. For all statistical tests an α (threshold value) of 0.05¹ will be applied and the R code is available in Appendix A.

¹If the p-value is below the α -value we can speak of a significant difference, statistically.

4 Results

Table 1: All Measurements per participant

part.	glass1	glass2	glass3	glass4	glass5	glass6
	uncharged	charged	uncharged	charged	charged	uncharged
1	27	55	140	160	40	40
2	220	167	165	220	220	220
3	160	80	270	290	165	85
4	97	120	190	107	209	97
5	105	120	90	90	120	120
6	130	103	140	105	142	110
7	210	240	140	220	200	110
8	60	200	15	130	250	30
9	65	45	43	56	63	52
10	97	50	180	102	187	200
11	159	221	94	309	265	65

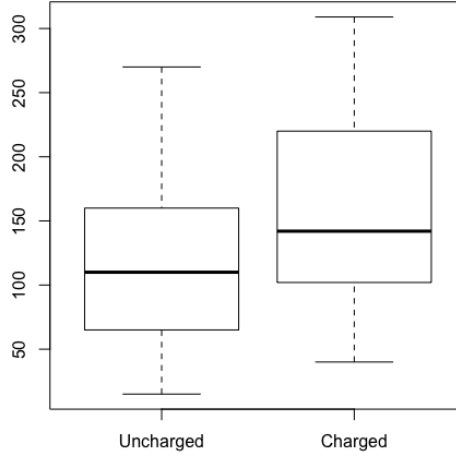


Figure 2: Uncharged VS Charged

In total eleven people participated in this research, all of them practitioners except one, a student from the 2nd year. An overview of all measurements of the radiance of the 3rd layer is shown in Table 1.

Figure 2 shows the median, interquartile range, and minimum and maximum values of the radiance (in centimetres) of the uncharged and the charged water. The uncharged box represents all the values of the measurement of the participants of all uncharged glasses of water together and is as we can see, positioned lower than the charged one which contains all the participants measured values of all charged glasses of water together. The charged water values (Mean=153.2, SD=76.0) are significantly higher than the values of

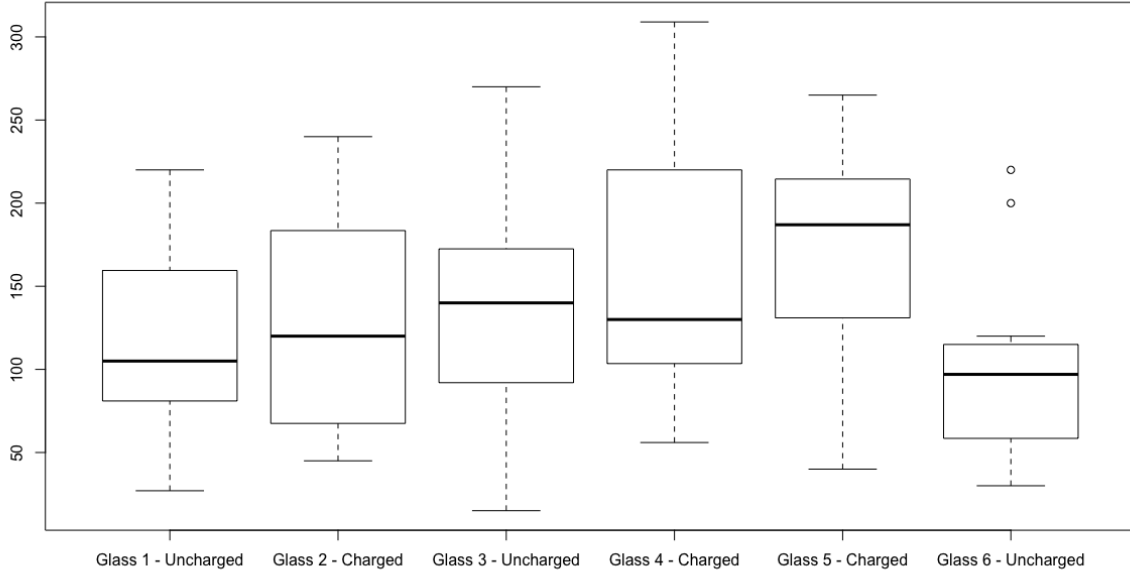


Figure 3: Measurements per glass

the uncharged water (Mean=118.8, SD=64.09) with a p-value of 0.009 and a degree of freedom (df) of 32.

In Figure 3 we can see the results per glass for the measurements of the radiance of all the participants (in centimetres). Here we see that the boxes of the charged water are generally higher than the uncharged ones. At glass six we see two outliers. The measurements for glass 2 (Mean=127.4, SD=70.2) are not significantly higher than those of glass 1 (Mean=120.9, SD=61.5, p-value: 0.368, df:10). The measurements for glass 4 (Mean=162.6, SD=84.9) are not significantly higher than those of glass 3 (Mean=133.4, SD=71.3) as well (p-value: 0.144, df:10). But there was a significant difference in the measurements for glass 5 (Mean=169.6, SD=72.3) compared to glass 6 (Mean=102.2, SD=61.1) with a p-value of 0.012 (df: 10).

5 Discussion

When we look at Figure 2 we see that the radiance of charged water is perceived as greater than uncharged. As we can see from the results of the t-test, the difference is even significant. To get a better picture of the measurements per glass and the process of

measuring, we have to look at Figure 3 The difference between the glasses 1&2 is small but the charged one is higher in value. When we compare glass 3&4 the difference becomes a bit bigger. Only at glass 5&6 we can notice the difference between charged and uncharged as a clear image of what we would expect to see. When we look at the t-test again, only when comparing glass 5&6 can we demonstrate a significant difference. Can we explain this?

From some of the participants I got feedback on how they experienced the measurement and most of them felt a bit insecure at the start because they didn't know exactly how big the radiance could be and to do this alone felt like a test. Beforehand I had practised with perceiving the water in the glasses from the laptop and in the beginning it was difficult, sometimes I was wrong but by doing it repeatedly I started to feel clearly when the water was charged and when not. This could explain why the last two glasses give the best representation of what we had expected to see. Could it be possible that we have to get used to the radiance of water in combination with the Vesica Piscis like we had to calibrate with the Bovismeter at the beginning of our ECOintention training? Figure 3 does show us a kind of a learning curve indeed.

In September this year I gave two workshops about the Vesica Piscis in which we measured the radiance of uncharged water in a group of six people, including myself, and then also charged this water in the Vesica Piscis. We have clearly experienced the difference. We stood in a circle around the bucket with water where the 3rd radiation layer was located and then I placed the bucket in the VP. All the participants immediately did observe how the radiance did increase considerably. For some it felt like they were blown away. It seems to me that when we measure in a group it is easier to perceive the radiance as if in a group the energy is stronger. In case of the workshop, we were also connected with the field of the ECOintention practice days. When I practised perceiving the radiance of the water in real, in the group but also alone at home, it seemed easier for me than to perceive from a screen. A thing to consider is that as ECOintentionpractitioners we are trained to measure the radiance of trees for instance, in nature not via a screen. Only since Corona have we started to apply this.

6 Conclusion

In this research, we were able to demonstrate a significant difference between charged and uncharged water measured by participants individually. The radiance measured, by the participant, was significantly higher for the charged water glasses compared to the uncharged water glasses. Looking only at the glasses 1&2 and 3&4 there was no significance, but glasses 5&6 gave us clearly the expected image and the t-test gave us the extra information that we were right with our interpretation of the graphs.

For future works, it would be interesting to look more closely to the phenomenon of a learning curve as we saw with measuring the radiance of the six glasses. Is it a phenomenon that always presents itself when we learn to perceive or measure something new? This also applies to perceiving via a screen. It would be most interesting to investigate further whether there is a difference between perceiving through a screen vs in real life. Furthermore, the difference between perceiving individually versus in a group could be researched as well. If this research would be repeated by measuring the radiance in groups instead of individually would the outcome be clearer than we have seen now, or would the results be similar?

References

- Adrián, J. (2017). *What is the vesica pisces?* Retrieved from <https://steemit.com/steemit/@owencito1/what-is-the-vesica-pisces> (accessed: 09-10-2021)
- Andeweg, H. (2001). *In resonantie met de natuur*. Kosmos-ZK Uitgevers B.V., Utrecht.
- Andeweg, H. (2011). *Scheppend leven: over de grondbeginselen van energetisch beheer*. Juwelenschap.
- Center for ECOintention. (2021). *What is ecointention? - center for ecointention*. Retrieved from https://www.ecointention.com/index_e.htm (accessed: 26-09-2021)
- de Vries, M. (2016). *De hele olifant in beeld: inzicht in het bestaan en de werking van universele wetten en de gulden snede*. AnkhHermes, Uitgeverij.

- Emoto, M. (2011). *The hidden messages in water*. Simon and Schuster.
- Fletcher, R. (2004). Musings on the vesica piscis. *Nexus network journal*, 6(2), 95–110.
- French, K. L. (2014). *Gateway to the heavens: How geometric shapes, patterns and symbols form our reality* (Vol. 1). Watkins Media Limited.
- Lawlor, R. (2002). *Sacred geometry; philosophy and practice*. Thames Hudson Ltd, London.
- Melchizedek, D. (2016). *De geometrie van de schepping: Een herinnering aan ons verre verleden, deel i en ii*. Uitgeverij Hajefa.
- Neumayer, P., & Stark, R. (2020). *Heilen mit symbolen: die 64 wichtigsten heilzeichen*. Mankau Verlag GmbH.
- Skinner, S. (2006). *Sacred geometry: Deciphering the code*. Sterling Publishing Company, Inc.
- Slavinski, Z. M. (2005). *Return to oneness: Principles and practice of spiritual technology*. AuthorHouse.
- Sparavigna, A. C., & Baldi, M. M. (2016). A mathematical study of a symbol: the vesica piscis of sacred geometry. *PHILICA, article*(560).

A R Code - Statistics

```
1 library(ggplot2)
2 library(reshape)
3
4 input = read.csv("results.csv",
5                 header = TRUE,
6                 sep = ",")
7 df <- melt(input, id="participant")
8 df$status <- "charged"
9 df$status[df$variable == "glass1"] <- "uncharged"
10 df$status[df$variable == "glass3"] <- "uncharged"
11 df$status[df$variable == "glass6"] <- "uncharged"
12
13 p <- boxplot(df$value[df$status == "uncharged"],
14             df$value[df$status == "charged"],
15             names = c("Uncharged", "Charged"))
16 p
17
18 p2 <- boxplot(df$value[df$variable == "glass1"],
19             df$value[df$variable == "glass2"],
20             df$value[df$variable == "glass3"],
21             df$value[df$variable == "glass4"],
22             df$value[df$variable == "glass5"],
23             df$value[df$variable == "glass6"],
24             names = c("Glass 1 - Uncharged", "Glass 2 - Charged", "Glass 3 - Uncharged", "Glass 4 - Charged", "Glass
25                       5 - Charged", "Glass 6 - Uncharged"))
26
27 y <- df$value[df$status == "uncharged"]
28 x <- df$value[df$status == "charged"]
29 t.test(x, y, alternative="greater", paired=TRUE)
30
31 # Glas 1 vs 2
32 df12 <- df[df$variable %in% c("glass1", "glass2"),]
33 y <- df12$value[df12$status == "uncharged"]
34 x <- df12$value[df12$status == "charged"]
35 t.test(x, y, alternative="greater", paired=TRUE)
36
37 # Glas 3 vs 4
38 df34 <- df[df$variable %in% c("glass3", "glass4"),]
39 y <- df34$value[df34$status == "uncharged"]
40 x <- df34$value[df34$status == "charged"]
41 t.test(x, y, alternative="greater", paired=TRUE)
42
43 # Glas 5 vs 6
44 df56 <- df[df$variable %in% c("glass5", "glass6"),]
45 y <- df56$value[df56$status == "uncharged"]
46 x <- df56$value[df56$status == "charged"]
47 t.test(x, y, alternative="greater", paired=TRUE)
```

B Questionair and instructions Google-form

LEES NU DE INSTRUCTIES GOED VOORDAT JE BEGINT:

Vul eerst onderstaande vragen in en druk dan op VOLGENDE.

Vervolgens zul je in totaal 6 AFBEELDINGEN na elkaar te zien krijgen van een glas met water. Sommigen zijn opgeladen door mij met de Vesica Piscis en anderen niet. De bedoeling is dat je de uitstraling meet van de 3de UITSTRALINGSLAAG van het WATER in het glas vanaf je computerscherm en dan met je meetlat kijkt hoeveel cm dat is vanaf je beeldscherm. Zorg dat je voldoende ruimte hebt om te kunnen meten. Vul je bevinding in en ga door naar VOLGENDE.

BLIJF JE GRONDING CHECKEN!

Question 1: In welk jaar van de opleiding zit je? of ben je afgestudeerd?

Question 2: Heb je een meetlint klaarliggen?

Question 3: Heb je de instructies goed doorgelezen?

Question 4: Ben je in ontspannen concentratie (vijfpuntenmeditatie of op jouw eigen wijze)

Question 5: Ben je goed gegrond?

C Figures of Glasses 1-6



Figure 4: Glass 1



Figure 7: Glass 4



Figure 5: Glass 2



Figure 8: Glass 5



Figure 6: Glass 3



Figure 9: Glass 6