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Bulu Perindu--The Enchanted Grass

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Nature produces the most intriguing life-forms. We are normally aware of the animal, insect, and plant kingdoms--these we come across and interact with in our every day life and are perceptible to the senses; other creatures are too microscopically small for us to perceive with our naked eyes, these are the bacteria, germs, etc. Other life-forms not too commonly found are the transitions between the plant and animal kingdoms: "plant-like" animals and "animal-like" plants. Zoologically, they exist as microbes and also are to be found in abundance on a larger scale in the oceans and seas such as the polyps, sea-anemones, star-fishes, etc.

Hidden in the tropical jungles of South America and Asia are many plant species with unusual animal characteristics and mobile powers not possessed by the lesser evolved plants. We know of some of the more cultivated types such as the "Venus fly-trap" and the Mimosa.

In the recesses of the tropical jungles and rain-forests of Kalimantan (Borneo) of the Indonesian archipelago, exists a strange type of grass that the local Dayak natives of the Kubu and Kaharingan tribes call "Bulu Perindu," or "hair that causes longing." It is not known whether this grass has been classified and given a Latin name by botanists even in the face of its popularity among the occultists of Indonesia. Sometimes in the hollow of bamboo stems are found strands of bamboo fibre connected to the base and top and this is called "Bamboo Perindu"--not to be confused with the Bulu Perindu. In appearance the Bulu Perindu grass resembles a black strand or string. It has a broad base and tapers-off at its other end which may be golden-brown in color.

The Bulu Perindu grass possesses strange qualities--for one, they wriggle and move when placed on the palm of the hand or when warm ashes are strewn all over them. They are evidently heat sensitive; however, cold water is also able to vivify them. Immerse them in water for a few seconds and then put them on a clean, flat surface and watch them wriggle like a bunch of worms!

The Bulu Perindu grass are used by the Kalimantan shamans as an essential ingredient in their love philters and rituals. They would immerse a grass or two into their love oils and empower them with certain occult charging techniques and mantras. Dabs of the oil, here and there, on one's person is sufficient to cause fascination to whosoever looks at one. A drop of the oil on one's fingertips before handshakes could cause a strong subliminal impression on others, potently attracting them to us. The opposite sex are especially drawn to the user of the Bulu Perindu oil. If the liquid comes into contact with someone through one's touch, someone whom we deeply wish to attract, and if this is done in conjunction with the appropriate ritual backing it up, it could cause them to constantly have us in their thoughts and to make them terribly miss or long for us when we are absent from their presence--hence the name "Bulu Perindu"--the hair that causes longing. The grass when carried as an amulet, or the oil applied to one's body also has the virtue of increasing one's charisma and

attracting luck. Some occultist affirm that it also has the power to ward off psychic attacks and disturbances from malicious spirits.

One of the rituals of attracting someone specific with the use of the Bulu Perindu grass is as follows:

Immerse the grass in a glass of water for a few seconds and then place it on clean sheet of paper. When it stops moving keep the grass in your wallet or purse. While the grass is being immersed in the water recite the Al-Fateha verse 1x:

"Bismillaahir-rohmaanir-rohiim.
"Al-hamdulillahi rabbil 'aalamiin, ar-rahmaani ar-rahiim
Maaliki yaumid diin, Iyyaka na'budu wa iyyaaka nasta 'iin.
Ihdinash Shiraathal Mustaqiim.
Shiraathal Ladziina an'amta alaihim.
Ghairil Maghduubi Alaihim Walaadh Dhaaliin.
Amin."

Then continue with the following affirmation while visualizing the person you wish to attract:

"My soul is one with yours N . . . We are united on spiritual levels and so shall we be in the physical. So be it!" 33x

Close the ritual with the Al-Fateha verse once again.

Why does the occult virtues of the grass produce such arousals and reactions in others? We know that the power of scent works on both the conscious and subconscious levels. It is possible that the Bulu Perindu contains pheromones--one reason why the grass produces such strange instinctive reactions in people. Pheromones are described as an exotic group of hormones triggering sexual responses in animals.

We once carried out an experiment: two bottles of aromatic oil were prepared. One plain, the other with the Bulu Perindu grass immersed. After a period of about a month we put a few drops of the oil with the grass in a vessel of water and the oil in the water reacted with a ceaseless motion. The oil without the grass showed little movement on the water's surface. Many questions arose from this, but without sufficient experimentation and the qualified training we refrained from arriving at a satisfactory conclusion. On the more pragmatic and commercial side of the question, what if the molecule compounds of the chemicals in the grass were isolated and applied in cosmetics? Would this not cause a revolution in the industry because of the magnetic effects that it provides?

The tales surrounding the Bulu Perindu are mystifying. The grass is said to come from a certain haunted mountain called Mt. Bondang in the region of "Puruk Cahu" in the upper recesses of the Barito river, Central Kalimantan (the grass has also been discovered in East Kalimantan). According to one myth, whosoever goes to this region are reluctant or even forget to return to civilization. The reason is because of the joy and happiness that the region instills in one. Being too overly-focused on their ecstatic state, many are said to have died because of the forgetfulness to eat and drink. It is probable that the region is a power spot, one of the points of a ley-line that produces disorientation in the mind as a side-effect. This is supported by the locals who consider the area as filled with extraordinary magickal power. The power according to them, induces hallucinations and a strong uncontrollable attraction for the area. Those that are fortunate enough to escape its grasp

find themselves a strong longing to return. Many daring explorers among the native Dayaks have found themselves being possessed by the spirits of the area.

The natural objects such as grass, pieces of bamboo, soil, etc., to be found in the area are believed to be imbued with the same power and qualities as the region itself and are utilized by occult practitioners in their "ilmu pelet," or "magical art of attraction."

Mt. Bondang is believed to be haunted with powerful elementals, nature spirits, and other unseen beings of the forests. It is said that if one were to chop off a piece of bamboo from this area, screams of pain may be heard coming from the dryad of the tree (bamboos are actually the tallest grass in the world), like the screams said to be heard from the mandragore while harvesting the root.. The existence of spirit dwellers in plants and trees throws new light on the experimentation of certain horticulturists on the sentience of plants.

The acquisition of these natural objects such as the Bulu Perindu grass is not an easy task (attempts to cultivate the Bulu Perindu grass outside of its home territory has presently proven to be a failure), as the mountain is rather inaccessible, steep and high. Most of the natives will not go there because of the risks mentioned above. One of the creatures capable of travelling to and fro from the mountain are the hawks, and if we were to come across a hawk's nest observed to have been built in the same location (a short flying distance from the magickal territory) for seven consecutive years, we can be sure that its home is made up of the Bulu Perindu grass. To verify this the nest is submerged in the Barito river, and if any grass of the nest would float upstream in the direction of the mountain, this would be the Bulu Perindu grass from Mt. Bondang seeking to return to its place of origin, as though a magnetic or etheric attraction existed between the two.

Getting the Bulu Perindu grass out of the Kalimantan/Borneo island is another problem in itself as it is believed that taking anything sacred out of the territory of spirit beings brings about catastrophes in some form during the returning journey. Occult practitioners have found ways of overcoming this, though. One of their methods is to place the grass in a white pouch which in turn is placed inside of a fruit. The fruit itself is placed in a larger fruit, like a Chinese puzzle, and this, it is believed to be sufficient enough to keep any disgruntled spirit off the scent.

The local Dayaks of Kalimantan consider the acquisition of the Bulu Perindu as a blessing, even if it is just a grass or two. To them, while the grass may be insignificant looking, the power that they possess are immense and it is this power that they praise and tap to improve their lives in some way.

Bulu Perindu grass or oil may be acquired from our store.

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