

COMMON WEALTH

OUR LEGACY OF PLACES OF POWER
AND THE TRANSFIGURATION OF
THE HUMAN SOUL

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Alexandria, yesterday.



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OUR LEGACY
BEQUEATHED BY GODS.

Written traditions such as the Edfu *Building Texts* inform us how groups of sages and creator gods embarked on temple-building programs at carefully chosen locations in the aftermath of a global flood.¹ These temples represent some of the most awe-inspiring structures on Earth, and many have survived at least 11,000 years of abject politics, weather and warfare. Clearly, whoever created such durable structures meant to do so for posterity, perhaps so that the principles upon which they were founded would serve future generations.

Or perhaps they would remind future generations of the principles they'd abandoned.

These “gods” are often described as people of enormous stature, or having unusual physical characteristics, literally and metaphorically. But physical beings nevertheless.

Super-men, perhaps.

Left: Sunrise pilgrim at Stonehenge, England

In the land of Sumer, a god of giant stature once gave men “an insight into letters and sciences, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometrical knowledge... so universal were his instructions, nothing has been added materially by way of improvements.”² Tales of traveling gods escaping a global deluge underscore the myths in practically every culture, and they regularly appear in groups of seven.

In the Indian *Vedas* seven sages are said to have come from an island, “the home of the primeval ones” destroyed in a great flood. The few survivors became “builder gods, the lords of light.” With them came the principle of maintaining indefinitely a society in perfect balance with itself and with the universe through earthly and cosmic balance.³ The same tradition appears in Egyptian texts, which refer to seven sages arriving from an island that was swallowed up in the waters of an earth-destroying flood to establish sacred mounds along the Nile that served as foundations for future temples. An identical situation exists in the myths of Easter Island.

This priesthood, for lack of a better noun, was dedicated to the preservation and transmission to the future of a body of spiritual knowledge from the remote past. The cities and temples from which the gods emerged and then recreated were no ordinary places; as with Siva, the god of wisdom, they ruled *jnana puri*, literally “the city of knowledge.”

Evidence of this intent is imprinted in the very fabric of the structures they left behind, as a hundred years of analysis of sacred sites now reveals knowledge of advanced geometry, the mathematics of the Earth’s Precessional Cycles, solar, lunar and stellar alignments, and so forth.

And yet their true function is far and beyond that of Universal encyclopedias. Though we may live in a modern and largely cynical society, there is hardly a person who will dispute the fact that we are immersed in times of turbulence, where change is the only constant. There is the uneasy realization that we have lost our faith in the world around us and lost sight of fundamental principles. We are disconnected from some primal source with whom we once felt comfortable, and which served to restore our umbilical resonance with worlds that cannot be seen or touched. Even though we are experiencing the ills of disconnection, lying all around us in plain view are the means through which ancient cultures once maintained themselves in balance for thousands of years.

They are called temples.

Pyramids, stone circles, menhirs, dolmens, sanctuaries and mounds. Regardless of their shape and size, they all were built by faceless experts from forgotten ages to the same end: to be mirrors of the heavens so that ordinary men and women may be transformed into gods.⁴ As the Egyptian builder gods once stated, “Whosoever shall

make a copy thereof, and shall know it upon earth, it shall act as a magical protector for him in heaven and in earth, unfailingly and regularly and eternally.”⁵

Texts discovered at Nag Hammadi stipulate how leading away from such spiritual places caused people to die not knowing the truth, never understanding the Source or why they are here, deceived by darkness and ignorance.⁶ And darkness and ignorance aren't just the prisons of modern society, they are lead curtains that threaten to obscure the light which groups of enlightened individuals have championed to re-establish for the past 4000 years. All we need do is rediscover the special places marked for us on the face of the Earth by beings of great stature whose aim was to maintain an unbroken chain of self-help centers in the face of potential chaos. To do this it is necessary to understand the motivation behind the temple-builders, the principles behind their temples and how they work.

This book is not a general saunter through famous temples and sacred sites around the world. There are many books that already delve into such territory and they do it admirably. This is a unique insight, a behind-the-scenes look into the mind and soul of temple-building: why these “special chosen locations” are so; how ordinary landscapes were transformed into places of power; and the seven principles that master craftsmen combined to transform mere stones and subtle forces into sacred environments. There was an art of manipulating natural laws, and inside their creations the veil between worlds isn't just perceptibly thin, your senses of awareness are acutely enhanced so as to be capable of perceiving them.

This knowledge has appeared sporadically and haphazardly, but to the best of my knowledge, has never been published in whole. It once formed the cornerstone of subtle energy teachings in ancient Mysteries Schools.

Few lay people have been privy to this information, and there is very good reason for this. Because temples are living organisms that amplify the human potential, the laws that govern them have been used and misused throughout history. Enlightened rulers, sages and pharaohs once were entrusted with the keys to the temple, and used these sacred places for the improvement of humanity – to ‘transform base metal into gold’, to coin the alchemical metaphor. In time they were usurped by a false priesthood, who in turn were supplanted by corrupted Caesars and Catholic Popes. Irresponsible people driven by ego such as tyrants, despots, dark Freemasons and Nazis have sought to apply this knowledge to bring about the subjugation of entire nations.

Because just like stone, human intent, properly channeled, can become a very powerful weapon.

The secrets of the temple have been quietly handed down among esoteric societies such as the Cathars, Bogomils and Manicheists, later to be rediscovered by the Knights Templar during their excavations of the Temple of Solomon in Jerusalem.

The majority of these sects died horrifically at the hands of the despot Philip IV and Pope Clement V. Rather than give up timeless secrets, they took them to the grave.

It is now time for the lost knowledge of temple-building to resurface. Like any sacred space, the idea behind this book is to let you enter as an initiate and re-emerge an adept.

Far from being dead and forgotten, ancient temples are as alive as the day they were built, and anyone who has visited Stonehenge or Saqqara, not as a tourist but as a pilgrim, understands this. Temples are first seen, and then felt. And it is through that feeling that the soul of the Universe extends its pen and inscribes the clay tablet that is Man.

The gods did not build temples for the benefit of one culture or creed. They designed these heirlooms to last as a legacy for all races unborn, an insurance policy for times which they foresaw as dangerous to the proper conduct of human life.

They built temples for our common wealth.



Uragh stone circle, Ireland. The vision of a very tall woman is often seen here.



*The Giant of Manio, Carnac.
And a potentially future giant.*

1

A LONG MEMORY OF PLACES OF POWER.

The ground near it is not at all touched by the four oceans that become agitated at the close of the Yuga, and that have the extremities of the worlds submerged in them... All the lores, arts, wealth of scriptures, and the Vedas are truthfully well-arranged there.

~ Skanda Purana, 12; Chapter 2; Verse 52

Touching the untouchable.

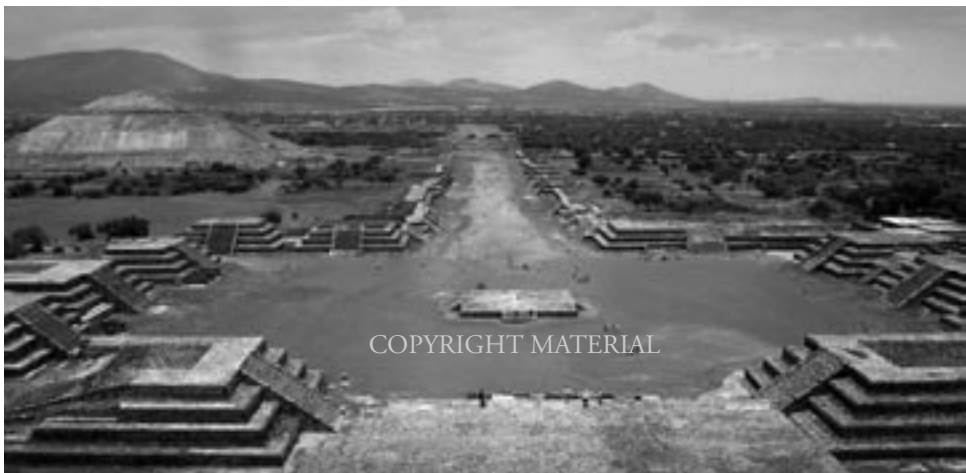
One of the rare good things that came out of the Spanish genocide otherwise known as La Conquista was a written account of the creation myth of the Quiche Maya. Like other distinguished cultures before them, great emphasis was placed on committing to memory the laws, history, astronomy, sacred knowledge, events, and other vital information pertaining to their collective wisdom. As with the ancient Egyptians or the Hopi, valuable knowledge was transmitted orally from generation to generation. It was an art held in great esteem, and a privilege entrusted to a few, responsible individuals. But in 1701 it was the Dominican Friar Francisco Ximénez's turn to hear the oral history of the Quiche Maya and immortalize it in paper. The timing couldn't have been better, for the tribe had been practically eradicated from this mortal coil either by Spanish swords or the diseases of the savages wielding them.

Of all the interesting things about this corpus named *Popul Vuh*, two items in particular stand out. First, its depiction of life during a “Golden Age” before a catastrophic global flood swept the Earth sounds remarkably like most gnostic texts compiled by other civilizations with whom the Quiche Maya supposedly had never interacted. Second, it describes how the “First Men” possessed clairvoyant ability: “Endowed with intelligence, they saw and instantly they could see far; they succeeded in seeing, they succeeded in knowing all that there is in the world. The things hidden in the distance they saw without first having to move... they were formidable men.”¹

It seems that our remote ancestors were highly attuned to nature and applied their ability accordingly. Indeed many cultures who share close contact with the land have always been attributed with the power of natural divination. Celtic cultures – and later the Druids – as well as the Bushmen of the Kalahari, were not just highly intuitive, but also telepathic.² This natural-born ability enabled them to see the unseen and touch the untouchable.

Besides being more attuned to their surroundings they also understood the origin of what they felt, and why it was there. The Hopi creation myth describes how life on Earth came into being, and although its symbology is unique to that culture, its metaphors bear an uncanny similarity to other religious texts. In their legend, one of the first people created by the Source is sent to the South Pole with a drum where he hears the heartbeat of the Earth. As he beats a rhythm in sympathetic harmony, a surge of life energy is directed into the center of Gaia, sending streams of life force up to the surface whereupon Earth becomes abundant with life. However, some places became significantly more abundant with this energy. The Hopi called them “the spots of the fawn,”³ and over time they would become sacred places.

Indeed, there has always been a sense among shamanist traditions that certain locations – particularly mountains – are repositories of a vital life force more concentrated than surrounding geographical locations. They are thresholds into a non-



The spirit road at Teotihuacan.

ordinary reality, places where the worlds of the material and the spirit convergence and the ancestors offer advice.

The ancients appreciated that human beings are, first and foremost, individuals, and that their journey towards spiritual enlightenment is an individual act where success is based on persistence, patience and perseverance. The hazards along this road are plenty and the distractions immense. Therefore, a little help on the journey has always been sought. And as far back as even the Aborigines can remember, we have sought places on the land where the veil between worlds is thinnest. Ancient traditions describe these as resident places of the spirits – what western scholars interpreted to be ‘gods’. They are power places that help enlighten the individual and where the greater good of the community is served. And contrary to our modern perception of power as a monetary or political tool, they are repositories of energy, insofar as they provide a more direct connection with an astral reference library and with the Great Spirit that flows through life.

The ways and roads of the spirit.

Like the force that drives mammals to migrate along invisible roads century after century, the peoples of the land were drawn to specific hotspots, and if they lived far from these special places they utilized a network of hidden highways that led them there. Native tribes of Bolivia and the American southwest refer to them as *spirit roads*; in Ireland they are the *fairy paths*, in China the *Lung Mei*. The compacting of the earth by millions of pilgrim feet walking them over the course of thousands of years has even transformed some of these once occult roads into visible footpaths. In the area around Chaco Canyon, New Mexico, these old straight tracks are described in Navajo lores as tunnels along which the Anasazi could invisibly travel; in Britain you can still walk hundreds of such paths called *dod lanes*, a term handed down from the early Saxon *deada waeg*, the “path of the dead.” This is also one of the names of the Via Sacra (“sacred way”) connecting the pyramid complex at Teotihuacan, which goes by a second name, the “Way of the Stars.”

Other celebrated spirit roads are those of the Australian Aboriginal tribes, whose own oral tradition, the *altjurunga* (“dreamtime”) recalls events that took place over a million years ago.⁴ Thankfully, Aboriginal tribes are still with us, and it is from them that we get a sense of what it feels like to tune-in to the land. And why.

To say these people live among featureless terrain is an understatement, and yet the hardy inhabitants of the Outback are able to find their way around by sensing invisible lines of force. They call them *djalkiri*, “footprints of the ancestors.”⁵ When a tribesman walks across a spirit road, if he or she is attentive, they will hear the resonance imprinted by those who walked before. In a way, the invisible *djalkiri* behave like strips of magnetic cassette tape, recording the song of every individual. This led them to be described by westerners as *songlines*, but more accurately the

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THE MYSTERY OF THE THREE STEPS OF VISHNU.

“Establish the triangle and the problem is two-thirds solved.”

~ Pythagoras

The concept of triadic deity is found throughout world mythology, in which three inter-related creative forces are represented by a central figure or god, along with two supporting entities – such as the Christian God, whose aspect comprises Father-Son-Holy Spirit. This idea of wholeness is personified on an earthly level in the Egyptian ibis-headed god Djehuti (Thoth to the Greeks), who is honored as “thrice great” when he becomes the embodiment of perfection.

Just as with the sacred mountain, the holy trinity is also culturally shared.

In Hindu cosmology the god Siva often appears intertwined with the gods Vishnu and Brahma, all three representing the concept of Trimurti, the three-fold nature of the One divine creative aspect regulating creation, maintenance, and destruction.¹ In the *Rig Veda* there is a recurring theme which involves the unusual behavior of the aforementioned Vishnu – whose role it is to protect humans and restore order to the world – and his often-celebrated act of taking three steps: “I will declare the mighty deeds of Vishnu, of him who measured out the earthly regions... thrice setting down his footstep, widely striding... He within whose three wide-extended paces all living creatures have their habitation... Him who alone with triple step hath measured this common dwelling place, long far extended...”²

And further along, Vishnu “strode, widely pacing, with three steppings forth over the realms of the earth for freedom and for life.”³

Strange behavior indeed for a god.

Vishnu is eventually given the attribute Trivikrama, meaning “of the three steps.” Is it possible that Vishnu, the bringer of order to the world, paced out landscape temples in threes? Was he being geometrical, perhaps, positioning them in triangles? But, mountains are immovable objects, you can’t just put them where you like. And furthermore, why was he doing this “for freedom and for life?”

We know that the landscape temples were designated as repositories of the knowledge of the gods, and that ‘imbibing’ such knowledge empowered the individual to be free – that is, free from the illusions of the world of matter. Under such conditions any individual is able to live life fully aware, precisely as the *Rig Veda* states. One can’t help but envision the parable of Adam and Eve when they lived in paradise and that apple they ate from the Tree of Knowledge. In the account of Genesis given in the Gnostic gospels of Nag Hammadi, which precede the four canonical gospels selected by the Catholic Church,⁴ the serpent appears as the benevolent hero of mankind, and the god portrayed in the story is a shadow of the god of Light: “What did God say to you?” the serpent asked Eve. “Was it, do not eat from the tree of knowledge?”

Eve replied, “He said, not only do not eat from it, but do not touch it lest you die.” The serpent reassured her, saying, “Do not be afraid. With death you shall not die; for it was out of jealousy that he said this to you. Rather your eyes shall open and you shall come to be like gods, recognizing evil and good.”⁵

The Gnostic writings then describe that once Adam and Eve had eaten of the Tree of Knowledge they experienced enlightenment, precisely as one does, and the knowledge empowered them to discover spiritual transfiguration. All of this is in stark contrast to what many have been traditionally taught. Thanks to the machinations of the Church, the attainment of knowledge gets Adam and Eve booted out of paradise, the apple is labelled forbidden fruit, and worse, the whole episode is presided by a serpent who was doing fine as a symbol of telluric forces until the Church turned it into the devil. And just like that, knowledge becomes evil, and coming into contact with it removes you from that state of bliss.

But “drinking” of this knowledge and applying it was precisely the reason why we sought out places of power on the land, and why gods with benevolent intentions, like Siva, imprinted it at special spots for us to find. As a component of that Trimurti, Vishnu is responsible for the protection of humanity, therefore, whatever is at play here is certainly of great benefit to humanity. So, where do the “three steps” fit into this picture?

A few phrases later in the *Rig Veda*, we are given another cunning piece of information: “He, like a rounded wheel, hath set in swift motion his 90 racing steeds together with the four...”

We are here presented with an instruction concealed in an allegorical tale, which was a time-honored method of preserving ancient – and vital – universal knowledge. Since “90 racing steeds” multiplied by “four” equals 360, this implies the number of degrees in a circumference of a “rounded wheel”.⁶ Since Vishnu is measuring a sphere called the Earth, and the sphere is a circle in 3-D, would the sitting of landscape

temples along the surface of the sphere have something to do with Vishnu's three steps? After all, he was also in charge of restoring order to the world.

Very orderly sacred mountains.

When looking at traditions behind sacred mountains, it is striking how so many share common stories and plot lines within certain regions. India, for example, is a vast country, enough to be awarded the status of sub-continent, and yet of all its mountains only a small number are sacred, and out of those, fewer still are associated with legends involving the god of wisdom Siva, who in the *Bhagavad Gita* and *Vishnu Purana* is viewed as an inherent part of Vishnu.

My curiosity for Vishnu's three steps made me wonder whether these were connected in some way to a geodetic-geometric placement of sacred mountains and other nodes of energy associated with the manifestation of divinity. Since mountains are natural and immovable objects, such a probability would be astronomical. Then again, all form follows function, and in the Vedic story of Siva, as with so many others, the essence of a creator god descends as a column of light and is anchored into a mountain or a primordial mound; or the light becomes the mountain itself. With so many myths declaring sacred mountains to be manifestations of the power of a 'creative god', one has to wonder if there is substance to these tales, and that the causative power behind what we perceive as matter is far more sentient than we can comfortably admit.

I decided to put the theory to the test.

My point of focus was Mount Kailas, for obvious reasons: it is the earthly depiction of Mount Meru; it is the abode of Siva; it is a place of "eternal bliss," and it is sacred to five religions. The second choice was the holy hill of Gabbar. Like Kailas it is said to be the origin of the Supreme Cosmic Power of the Universe and of India. It is near the source of the famous Vedic virgin river Sarasvati, and the place where Siva left the heart of his first wife, Sati. The third is Maa Sharda, a conical hill used as a sacred mountain since the Paleolithic era, when Siva, mourning over his deceased wife, dropped her necklace on this hill. Linking all three sites creates a perfect right-angle triangle, to within 1° of error. Considering the longest span of this triangle covers 650 miles, that is an incredible degree of accuracy – especially as we are dealing with three distinct natural features. But I soon discovered this was by no means a one-off coincidence. A pattern of triangular alignments between landscape temples exists around the world.

In China, three Buddhist sacred mountains are associated with Bodhisattvas, *bodhi* meaning "enlightenment" and *sattva* meaning "being." It is also translated as "wisdom-being," a clear reference to the mountain as a repository of the god of knowledge. The three are Wutái Shan, Éméi Shan and Putuó Shan, and together they create an isosceles triangle (in which two sides are of equal length); it is



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NAVELS OF THE EARTH, PLACES OF THE GODS.

Whosoever shall make a copy thereof, and shall know it upon earth, it shall act as a magical protector for him in heaven and in earth, unfailingly, and regularly, and eternally.

~ The Book of What is in the Duat

The Tamil tradition of Arunachala as a repository of a creator god's power and knowledge is ancient, prehistoric even. Arunachala lies in the land of the Dravidian culture, which is at least 10,000 years old; it is the origin of today's Tamil culture. The hill is mentioned in the oldest Tamil sacred literature, the *Tolkappiyam*, which itself refers to an even older work that was based on a library of archaic texts said to have been compiled more than 10,000 years earlier.¹ We are therefore talking about an extremely old scripture spanning unimaginable eons of time, much like the oral traditions of the , which have been kept alive through their interactions with the spirit roads. This was a time when "kingship was lowered from heaven,"² a "golden age" whose echoes ripple through Quechua Maya myths as well as the *Pyramid Texts* of ancient Egypt.

The hill of Arunachala is the embodiment of Siva and his knowledge, forever a "repository of everything auspicious" and which "exists for the welfare of all."³ Siva, as we also know, is the god of wisdom and presides over the "city of knowledge." Later he is beseeched to take on the more accessible form of a phallic stone, the *lingam* (a "mark" or "sign"), on the eastern side of the mountain. In the Vedic traditions Siva is also known as Rudra, whose symbol is a pillar, representing all at once a column of

Pilgrims ascending Huà Shan, sacred mountain and navel of the earth. China.

light descending to earth, an umbilical cord rising toward heaven, and a phallic post marking a special spot of fecundity on the land - what the Hopi refer to as “the spots of the fawn.” And upon these spots, temples would later be erected to serve as “cities of knowledge,” from which sprang entire civilizations.

When the primeval architect of the Vedic gods, Visvakarma, erected a temple around the Siva *lingam* stone, he sparked off a tradition that would still be at play in 1200 B.C. and 3,000 miles away at Petra, Jordan, when the El Deir monastery was sculpted on the side of the hill of Hor. Inside this breathtaking monument stands a cube of stone that is the essence of Dushara, the “lord of the mountain.”

The sacred hill that cradles El Deir is named after the Ethiopian magician/god, Hor – a reference to Horus, the Egyptian god of the sky, and in a similar vein to Vishnu, protective god of humanity and sacred places

Legend speaks of another “navel of the earth” that once existed in the kingdom of Kalakh. It was marked by a series of temples dedicated to the triple solar deity Enlil/Ninlil/Ninurta, the focal point of which was a temple assigned to Nabu, the god of knowledge. In time, a new structure was superimposed on the site: a tall, spiral staircase leading to a temple at the summit that the Greeks would refer to as ‘the Gate of God’, and which we would come to know as the Tower of Babel. In the later Mesopotamian cultures of Sumer, which were sited on relatively flat terrain, the *omphalos* marking the power places took on the form of artificial mountains called *ziggurats*, each built on the foundations of up to sixteen earlier temples. In later times, the same purpose would be realized in structures such as the imposing stepped pyramids of Central America.

In every respect the cube, the *omphalos*, the *Sivalingam* and the step pyramid are one and the same markers of a subtle force, where divinity is said to descend and touch the earth.



El Deir, Petra. Carved entirely out of the sandstone hill of Hor.

The idea of power places as navels of the earth is as old as the sacred mountain. In fact, quite a number of sacred mountains are accorded this dual designation, their sanctity so unimpeachable that no building is allowed to be erected on them: Mount Kailas in Tibet and Mount Fuji in Japan; the Black Hills of the Sioux of South Dakota and Uluru of the Pitjantjatjara of Australia. Then there are those conical hills or phallic-shaped mountains upon which rest harmoniously designed temples protecting the very energy hotspot, the *omphalos* or the *Sivalingam*: Amarnath, Tirupati, Vaishno Devi, Heng Shān, Tàì Shān, to name a few.

The quest for the navels of the earth – those “spots of the fawn” – sometimes requires a lot of sleuthing because so many have been integrated into the fabric of modern development, and their roots and importance are often lost upon this new distracted Culture of Twitter. So, unless the answer is placed in front of you in 140 characters or less, many members of today’s generation can’t be bothered to look. And there’s the rub, for these hotspots of self-empowerment once harmonized the pulse of people with the greater world around them. With so many of today’s western adolescents not even aware that milk comes from a cow, we are raising a generation that’s already become dangerously isolated from the organism upon which it lives.

The Sacred Center.

Iceland is home to Europe’s only true high desert, a forbidding and unforgiving place of desolate lava fields and icy crags. And yet there have always been persistent memories as far back as the Viking Sagas that amid this inhospitable terrain lies paradise. Only an eternal optimist could visualize this. And yet by applying an ancient and established method of locating a country’s geodetic center it is possible to find the Thingvellir (“Field of the Thing”), the Icelandic version of the *omphalos*. Despite the grim terrain and climate that circumscribe it, this fissured heart of Iceland (actually the great rift between the North American and Eurasian tectonic plates) was once the site of a meeting mound or *doom ring*, marked by a large rock called the Law Rock – a place of pilgrimage typically undertaken during the summer solstice, the time of year when homage is given to the highest position of the sun in the northern sky. It is the symbolic praising of the ultimate source of Light or God. On such occasions it was the duty of an appointed head of the country – which in Iceland meant an eminent scholar with no executive power – to recite the spiritual laws of the land entirely from memory and remind people of their divine contract with the sacred center. A godly act indeed. Especially as it became the ideal framework for social husbandry for many generations.⁴

The tradition of locating a mound or pillar on the geodetic center of land is found throughout the many islands of the north Atlantic, such as Shetland, Orkney, Islay, and the Faroes. These mounds are still in evidence, many surrounded by lakes, as though portraying the first primordial mounds so regularly mentioned in creation



Tiwanaku, c.1923. Bolivia.

4

CITIES OF KNOWLEDGE.

“There are a number of texts and traditions which hint that the monuments may have been used directly as instruments of the knowledge. They are spoken of as places in which the initiate might be ‘transformed into a god’ or into a bright star.”

– Graham Hancock, in *Heaven’s Mirror*

“I asked the natives whether these edifices were built in the time of the Inca. They laughed at the question, affirming that they were made long before the Inca... that they had heard from their forebears that everything to be seen there appeared suddenly in the course of a single night.”¹

Thus reads the eyewitness account by Pedro Cieza de León when he came across a temple two miles above sea level, on the Altiplano of Bolivia. In reading his diary it is clear he struggled for adjectives while attempting to describe what lay in front of him. The year was 1549.

Nearly 500 years later and the problem of finding adjectives persists at the megalithic temple complex of Tiwanaku, or to be more precise, what looters and treasure hunters have left of it. And yet what remains still leaves an indelible mark on even the most obstinate of minds.

Tiwanaku is the oldest sacred site found to date. Its survival after 17,000 years is a powerful testament to the skill and knowledge of its creators, and proof that it was built with longevity in mind: an immortal temple that would survive well into our age. Perhaps they possessed the foresight to teach future generations how to



maintain a culture in balance for thousands of years, simply by observing, studying and following universal laws.

Everything about this temple complex is incongruous with its surroundings. Let's begin at the beginning: the site is composed of various ceremonial structures; a stepped pyramid, semi-subterranean courtyards, an underground chamber, and docks capable of handling a hundred large vessels. One particular block of stone from which the pier was fashioned weighs an estimated 440 tons.² All of this sits on a lake 170 miles from the ocean, approximately 12,500 feet above sea level and is as inaccessible from civilization as one can be.

Its primary, and possibly oldest part, is the courtyard within the Temple of Kalasasaya, meaning "Place of the Upright Standing Stones,"³ which indeed it is. There are approximately 99 upright megaliths, some as much as 15 feet high, arranged in a rectangle 421 feet by 389 feet, the size of a small stadium;⁴ three pillars resembling lingams stand in the center. The enclosure was partly rebuilt in 1960, yet the quality and precision of the 20th century craftsmanship is visibly disgraced by the original work. And yet we are led to believe this metropolis was all the work of primitive people. Which brings us to the main point: exactly how old *is* this temple?

Orthodox archaeologists have rested on Carbon-14 dating of virgin soil to shoe-horn the temple complex into an acceptable, orthodox, historical time-frame of 300 A.D. Excavated pottery shards show signs of local human activity around 1500 B.C. While there is no doubt that these tests are correct, the dating of the top layer of soil only proves the time of a *final* habitation, not the date of original construction.

To confound things, it's a well-established fact that virtually all ancient temples rest upon the foundations of far older sites. The temple of the Sumerian god of wisdom Enki, at Eridu, was once considered to be no older than 2600 B.C. This conveniently placed it within established biblical parameters, until further digging exposed seventeen more layers of previous temples, at a stroke sliding back the date of original construction to 5000 B.C.⁵ The same applies to Stonehenge: four decades ago anyone disagreeing with the established date of 1800 B.C. was considered mad, and yet further digging and improved technology has moved the origin of this most famous of sites to 8000 B.C.⁶ (ironically it was the date originally revealed by a number of respected psychics!).

Nothing is as certain as a closed mind, and as far as institutional academics are concerned, no culture could have possibly existed in the Americas that could

be in any way superior to that of Europeans. But the evidence indeed proves otherwise.

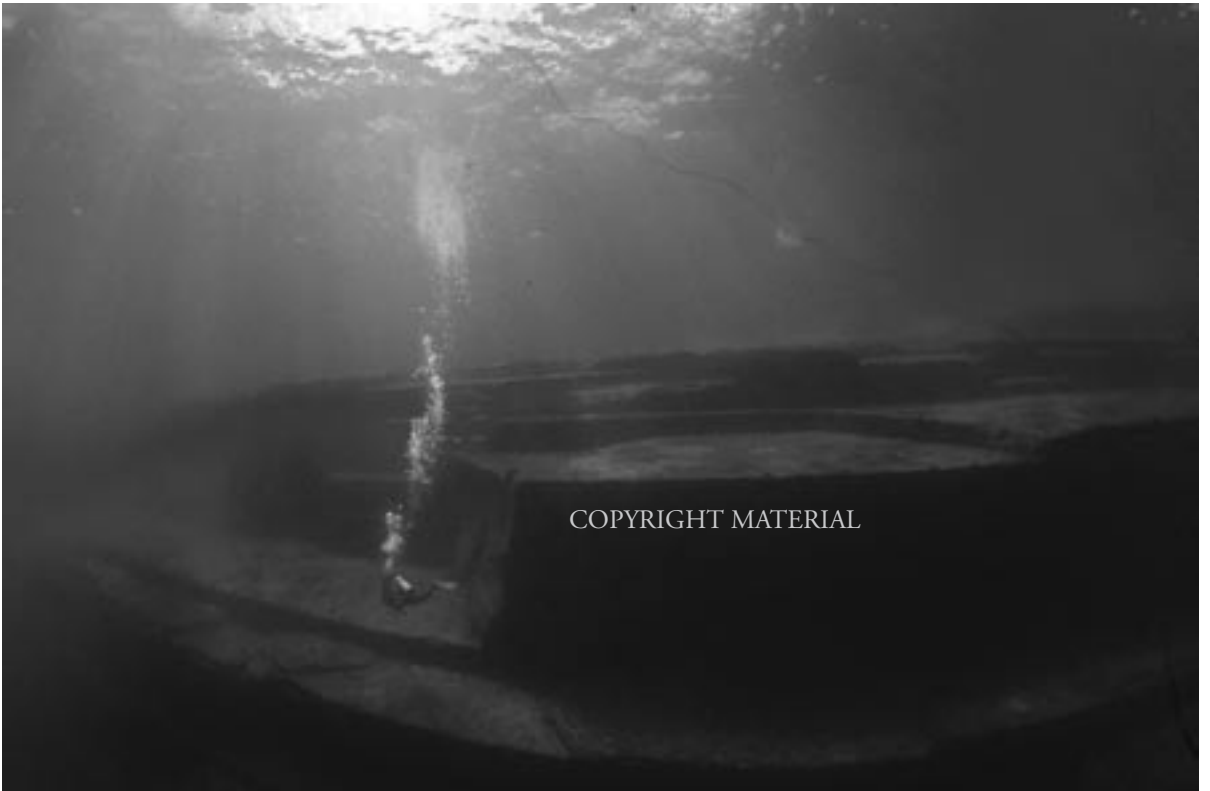
In the case of Tiwanaku, the different construction methods alone demonstrate that it was built upon over the course of many ages, just like Egyptian temples. The more recent the masonry, the worse – and structurally weaker – the construction, showing how knowledge has not ascended, but *descended* from an older source. Then there is the case of the metal clamps that once held the monoliths together, which bear an uncanny resemblance to those used for identical building purposes around 2600 B.C., and found at Stonehenge and Egyptian sites. These same clamps show signs of having had the metal poured directly into the slots in the stone, implying that a portable smelter was used, and considering the type of alloy employed, would have needed to generate temperatures of thousands of degrees Celsius. Such technology was, allegedly, not available at the time.⁷

Honing-in further on the true date of Tiwanaku, around the site are several statues of unusual-looking humanoids surrounded with puzzling, carved images of animals bearing a resemblance to Toxodons, a Pliocene/Pleistocene mammal that became extinct over 16,000 years ago.⁸

Then there is the question of astral alignments. In the ancient world, temples such as Stonehenge, Carnac, the Giza Pyramids, Angkor, Luxor, etc. have been proven beyond reasonable doubt all were aligned to the extreme rising and setting points of the Sun and/or Moon, to specific stars and even entire constellations.⁹ It would be unusual if Tiwanaku proved to be the exception. One clue that proves it isn't is carved on the Gateway of the Sun, one of the temple's most impressive structures. It features a series of iconographs artistically etched into the hard, greenish-grey andesite portal stones. Its central figure represents the solar deity holding a rod in each hand and a head crowned with 19 rays. In the ancient world, numbers were used carefully to express universal laws, yet the numerical value 19 has no direct association with the Sun alone. It does, however, represent the period of years when the motions of the



The Gate of the Sun. Tiwanaku.



Submerged citadel off the Japanese island of Yonaguni.

5

HERE COMES THE FLOOD.

“...[Djehuti deposited in a sacred place] the secret things of Osiris... these holy symbols of the cosmic elements... unseen and undiscovered by all men who shall go to and fro on the plains of this land until the time when Heaven, grown old, shall beget [humans] worthy of you...”

– Kore Kosmou, XXIII

Signs of impending change.

The myths of cities and temples constructed by individuals of great stature exist far and wide, floating around Tiwanaku, Heliopolis, Easter Island, Edfu and Teotihuacan like magnetic mist. The surviving texts of Egypt place the age of the gods in remote, possibly Palaeolithic times: the era of dynastic kings supposedly only began in 3100 B.C. with the Pharaoh Menes, who was considered the first human ruler – that is, a descendent of a pure human bloodline. This was preceded by the era governed by the *Shemsu Hor* (“Followers of Horus”), whose lineage was of divine descent. Prior to this, Egyptian history mentions the “Occasion of the First Time,” and we are informed the land was then ruled by the *Neteru* or “gods.”¹ This era took place before a massive flood devastated the world.

Advice to initiates of the temple offers a glimpse as to what these supernatural people may have looked like, since the initiates were instructed to “stand up with the Ahau” (“Gods Who Stand Up”) who stood 9 cubits tall. That’s approximately 15 feet!²

By following a trail of clues and the surviving accounts of ancient historians such as Manetho, Herodotus, Solon and Plato, we are offered a picture that prominent temple cities like Innu-Heliopolis are dated to *Zep Tepi*, which evidently took place in 10,500 B.C.³ In fact, all of the above luminaries learned their craft at said academy as far back as the 6th century B.C., and they praised it as a repository of invaluable knowledge. More importantly, they assert this seat of the knowledge had been maintained for eons: “generations continue to transmit to successive generations these sacred things unchanged: songs, dances, rhythms, rituals, music, painting... all coming from time immemorial when gods governed the earth in the dawn of civilization.”⁴

Reading this makes one yearn for this “Golden Age,” when life was pursued for higher ideals. Even if everyone did not share this common purpose, there is no doubt the bar was set far higher than it is today in supposedly civilized societies.

Had we been given the choice of incarnating in a period such as 16,000 B.C., the world would have looked a lot different than it does today, for it was the time of the last glacial maximum, when more of the Earth’s landmass was exposed. During this period Australia and New Guinea formed a massive continent; the British Isles were joined to each other and to Europe; the Black Sea, the North Sea and the Persian

Gulf were dry land; the Mediterranean was a lake, and the Indonesian archipelago and Asia were one.

Southern India was also much more vast and incorporated Sri Lanka, which is now an island. Together they comprised the kingdom of Kumari Kandam, “the Land of the Virgin”⁵ – an interesting correspondence to both Mary and the ancient Egyptian land Ta-Mery. As with Heliopolis and Tiwanaku, Kumari Kandam is described in the Tamil texts as a high civilization, part of a “Golden Age,” where the pursuit of knowledge was held in the highest esteem, and cities of knowledge were created by men of great stature, both



India and the Maldives c.12,400 BC, before the rise in sea level.

physically and mentally, who possessed exquisite skills in temple-building and sacred knowledge that compared them to gods.

But the Palaeolithic world was soon to change, with the Ice Age coming to a close, and ice dams holding back trillions of gallons of water began to collapse. Kumari Kandam, as with many other coastal areas and islands around the globe, fell prey to successive submersions of the land c.16,000 B.C., with more geologic changes following in 14,058 B.C.⁶

Still, there was one more event looming on the distant horizon, and the mere existence of Tamil's sacred texts is evidence of this. The texts survive thanks to three *Sangams* or 'academies' initially set up on the coast of southern India by an enlightened brotherhood to promulgate the knowledge preserved by former academies, all of which are now lost to the sea. The first *Sangam*, reliably dated to 9600 B.C.,⁷ was the survivor of four older *Sangams* which had existed prior to the great deluge.⁸

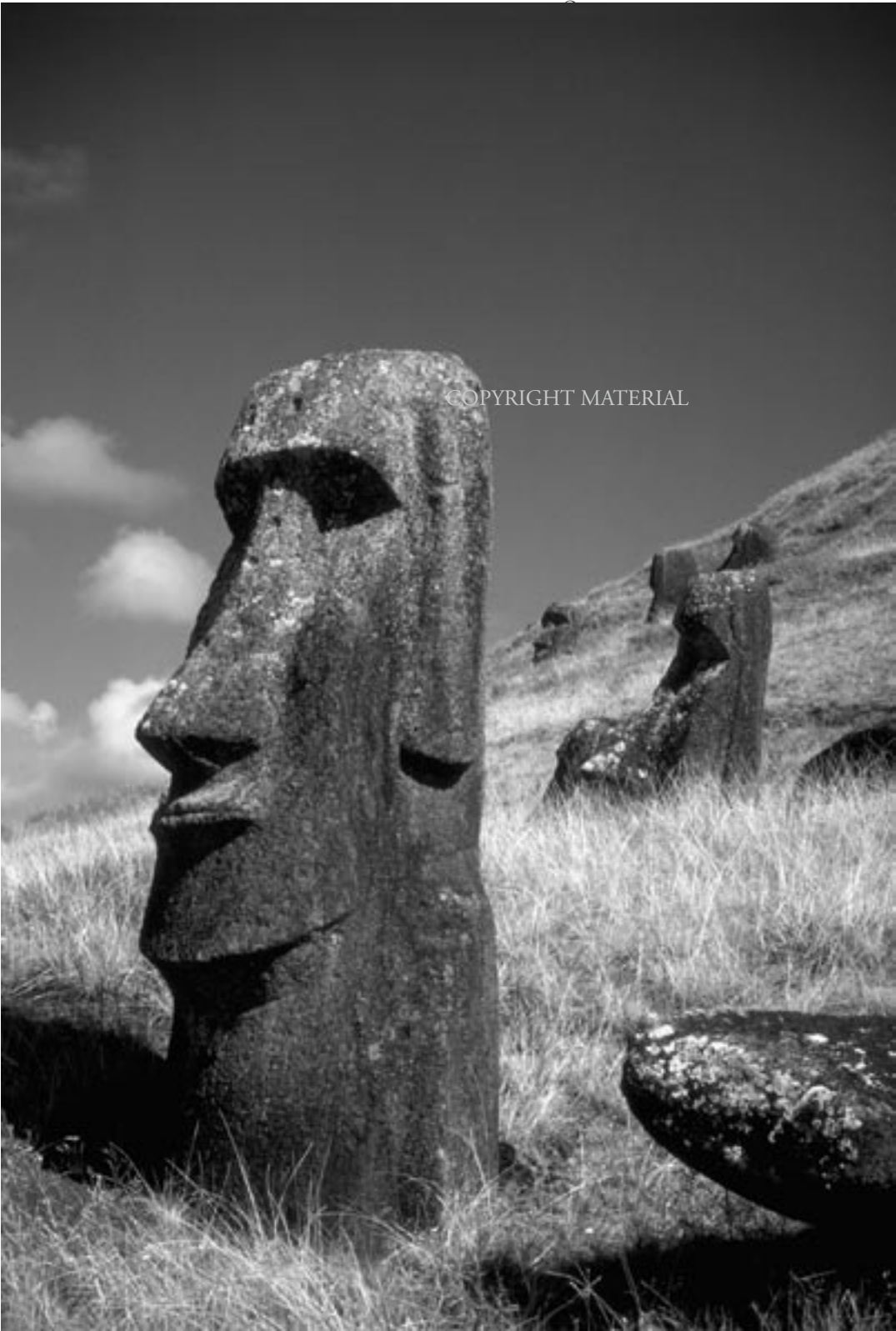
Lost lands, submerged temples.

While the work of the Greek philosopher Plato is highly regarded throughout academic circles, the same circles close rank and flee the room at the point where Plato discusses the drowning by a third, and major upheaval of the Earth of the perfect society of Atlantis, which he claims to have taken place around 9600 B.C. Had Plato existed today he would have been vindicated by geologists and climatologists who, in the last two decades, have agreed that in the period of glacial melting between 16,000 and 9600 B.C., the Earth suffered three abrupt periods of catastrophic flooding that raised the sea level by at least 150 feet – enough to drown thousands of miles of coastline and render once sprawling land into tiny atolls. Today's island nations such as the Açores, Micronesia, and the Maldives would have been formidable landmasses back then, complete with valleys and mountain ranges, and certainly large enough to have been home to the high civilizations claimed to have existed there.

Tamil sacred texts such as the *Skanda Purana* record a similar state of events in and around the Indian sub-continent, and how preparations were made in advance of an inevitable catastrophe, particularly with regard to the preservation of the "knowledge of the gods" at the sacred mountain of Arunachala: "The ground near it is not at all touched by the four oceans that become agitated at the close of the Yuga, and that have the extremities of the worlds submerged in them... all the lores, arts, wealth of scriptures, and the Vedas are truthfully well-arranged there."⁹

With that said, Atlantis, wherever it may now be, was not an isolated event. In fact there are at least twelve identical worldwide legends of great lands swallowed by rapidly encroaching oceans, and with them, the folding of an epic era – the "Golden Age" of the gods. Tamil traditions tell of centers of wisdom and great temples of learning stationed around the coast of present-day India, but lost during a violent swelling of the sea. And there is more than enough physical evidence to validate

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6

SEVEN SAGES.

“And the Elders sat on rough hewn stones within a sacred circle, and held in their hands the sceptral rods of the loud proclaiming heralds, on receiving which they then rose from their seats, and in alternate order gave good judgement.”

- Homer, Illiad, book 18.I.585

The Earth and its organisms flow endlessly in a pentagonal cycle of birth, growth, assimilation, gestation and rebirth. As do ancient monuments, even after the ground upon which they have long stood overwhelms them; just as their founders' renascent ideas despite the very best intentions of organized religions.

Clearly there were adepts who survived the flood and lived to sow the seeds of new civilizations. The Egyptian temple culture, for one, is proof enough. That it appeared without precedent, as if pre-packaged and re-assembled suggests that its founders already possessed skills, laws and knowledge capable of executing a pre-conceived plan.

The enigmatic moai, staring longingly toward the heavens. Easter Island.

The magnificent seven.

Just like the myth of Jerusalem's Ail-na-Mirenn – today's Temple Mount – the *omphalos* of Ireland was a place where the great flood first subsided, as was Siva's repository at Arunachala, and so many other primeval mounds of the world. The *Puranas* mention how seven sages visited Arunachala after the flood to collect and dissipate the knowledge; north Indian tradition asserts that Manu and seven sages took refuge in the Himalayas, and after the flood, embarked on reconstructing the area between the Indus and the Ganges while teaching the *Vedas*.

Andean traditions describe the megalithic monument builders as the Huari, a race of white-skinned, bearded giants, the most celebrated of who was a bearded, white-skinned, red-headed god, named Viracocha, who emanated from a boat on Lake Titicaca. Together with seven “shining ones,” he set about building the temple complex of Tiwanaku, which then was used as a “navel place” from whence they set out to promulgate the knowledge throughout the Andes.¹

Just as the *Popul Vuh* represents the oral history of the Quechua Maya, so the *Codex Vaticanus* records faithfully the very ancient oral traditions of Central America. In one curious passage it states that “in the First Age, giants existed in that country [Mexico]. They relate to one of the seven whom they mention as “having escaped from the deluge... he went to Cholula and there began to build a tower... in order that should a deluge come again he might escape to it.”² Indeed the pyramid of Cholula still stands, partly because a newer, Spanish church now resides on top of it, and mostly because it's the largest pyramid ever constructed in the world – its volume is greater than that of the great pyramid at Giza.³ In Nahuatl language, it's named *Tlachihualtepetl*, also known as the “artificial mountain.” Originally it was named *Acholollan*, meaning “water that falls in the place of flight.”

Certainly these builders were physically and intellectually endowed, as one account after another credits these unusual individuals with achieving the seemingly impossible, using techniques that bend the presently-known laws of physics. At the temple complex of Uxmal, the Pyramid of the Magician is said to have been raised in just one night by a man of magical disposition who “whistled and heavy rocks would move into place.”⁴ Compare this with the traditions of Tiwanaku, in which “the great stones were moved from their quarries of their own accord at the sound of a trumpet... taking up their positions on the site.”⁵ Similar attributes are common to the creators of Teotihuacan and Stonehenge, as well as the original Egyptian temples, which are described as “speedy at construction.”⁶

All this sounds reminiscent of the practice of Egyptian magic *hekau* (the possible origin of the often-misinterpreted hex) with which magicians moved stones with “words of their mouths,” just as the Ethiopian Hor magicians carried great stones through the air.

Identical stories involving survivors of the deluge emerging from the oceans and capable of supernatural feats appear throughout Micronesia. On the island of



Pyramid of the Magician. Uxmal, Mexico.

Pohnpei stand 100 artificial islands that comprise the pentagonal citadel of Nan Madol. Within it sits the basalt temple of Nan Dowas and its central pyramid, wherein megalithic foundation stones are said to have been erected by two antediluvian gods who came by boat from a sinking land to the west, and “by their magic spells, one by one, the great masses of stone flew through the air like birds, settling down into their appointed place.”⁷ Traditionally called Sounhleng, “reef of heaven,” it’s built as a mirror image of its sunken counterpart, Kahnimweiso Namkhet (“city of the Horizon”). Indeed, undersea ruins of two cities have been discovered here, lying at great depths and complete with standing columns on pedestals rising to 24 feet.⁸

The concept of gods or sages re-emerging from sea-going vessels and other safe havens after a global catastrophe is a recurring theme in myths and traditions maintained by supposedly unconnected cultures. But there are connections, and they’re interwoven like the finest Persian carpet.

From the primordial mound at Heliopolis, groups of builder gods, also referred to as seven sages, set about locating other mounds at carefully chosen locations that would act as foundations for future temples, the development of which was intended to bring about “the resurrection of the former world of the gods” following its destruction by a worldwide flood.⁹ These Egyptian *Ahau* (“Gods Who Stand Up”)



Why use a portable piece of stone when a 1100-ton monolith will do? Temple of Baalbek. Lebanon.

7

BUILDERS OF THE GRID.

“From the relics of the Stone-Age science practiced by the adepts of the ancient world, it appears: first that they recognized the existence of natural forces... and learnt to manipulate them; second, that they gained thereby certain insights into fundamental questions of philosophy, the nature of the universe and the relationship between life and death.”

- John Michell, *The New View Over Atlantis*

Resurrecting the former world of the gods.

The Edfu *Building Texts* are a source of valuable information regarding the manner in which events unfolded around the time of a catastrophe of nightmare proportions, particularly with regard to the rebuilding of temples. One passage describes the survivor builder gods “entering in that, which was in decay” at the opening of this new era, for they found the mansions of the gods reduced to debris.¹ The Egyptians accepted decay as an inherent part of the natural rhythm of life. They also accepted the first temples that ever existed inhabited an era of limited time, as did the life-span of the first generation of gods, the *Neters*. That period spanned some 6,000 years, and all that was accomplished during this period perished in a storm, “an aggression against the island of creation.”²

After the consecration of the sacred sites, both Egyptian and Vedic texts describe how groups of Seven Sages, divinely-connected beings and other adepts, embarked on works of construction at carefully chosen locations across the world, to rebuild a network of power places. With regard to Egypt, they then sailed away, leaving behind the “crew of the Falcon” – the Followers of Horus – to look after the temples while they wandered into the hinterlands to set up additional sites.³ Looking around the world today, we have indeed inherited an abundant legacy of post-diluvian temples and other places of power. The oldest unearthed temple to-date, Göbekli Tepe in Turkey, an impressive series of eighteen stone circles replete with astronomical alignments and 18-foot carved standing stones, is estimated to have been carefully, but deliberately buried just 1700 years after the flood.⁴

As suggested in earlier chapters, the ancient peoples understood the telluric forces of nature. They searched out unique places on the land where electromagnetic energy and gravity behave differently from the norm, and took full advantage of such “spots on the fawn” to reach across the veil and access what Zoroastrians described as *pairi-daeza*.

The adepts memorialized these special places of transformation, then extended the reach of the gods by sourcing the same invisible currents wherever they manifested over the earth, and constructed new temples as mirror images of nature and sky.

A glance at sacred sites far-and-wide, from Stonehenge to Callanish, from Eridu to Sacsayhuamán, shows how substantial cultures evolved around them, demonstrating that despite the incalculable task of rebuilding after the flood, the planning revolved around an energetic ‘navel’ where order already prevailed. The complexity of thought behind temple designs shows they did not start as rudimentary meeting places either. Astonishing pyramids such as Cholula and Giza, the standing stone rows of Carnac, even the stone circles of Göbekli Tepe, appear suddenly and without antecedent, as if part of a pre-conceived, pre-packaged plan; all designed by people who thoroughly understood how the universe works.

Since one aim of the temple was to help transform the individual “into a god, into a bright star,”⁵ it seems fair to speculate that under the prevailing circumstances, a resurrection of the previous world of the gods would do no end of good for human morale, to say the least. Sacred texts such as the Qumran Scrolls not only offer advice on the purposeful conduct of life, they also remind us how straying from spiritual places leads people to be deceived by darkness. And with more than enough darkness to go around in the times following the flood, not to mention the need for superior moral examples for the sake of social order in the wake of a mass disaster, the incentive to rebuild the ‘cities of knowledge’ would probably have ranked high on the list of priorities.

Furthermore, sacred power centers serve the same function as the endocrine glands of the human body.⁶ Just like human power centers such as the heart, liver and lungs, they serve to maintain the whole organism in balance. Thus, a temple built as a mirror of the cosmos and situated at an energy node, if correctly used, will serve the



Göbekli Tepe, oldest post-diluvial temple. So far.

human body in the same way – first by influencing the connection of its spirit to the stars, followed by its denser organs in relationship to the environment.

The decision to rebuild a global grid of places of power would also have taken one other important element into account. The worldwide myths clearly point to very large objects falling down from the sky and impacting the Earth with unimaginable force, making the constellations appear out-of-place and the Sun to set in a different location; in fact for several days the Sun did not set at all.⁷ Geological analysis has proved beyond a shadow of a doubt that pieces of a disintegrating comet did collide with the Earth, the magnitude of which may have temporarily destabilized the its axis, possibly shifting its thin mantle over layers of lubricating magma.

Remember, we are dealing with a formidable impact. By contrast, the 2010 Chilean earthquake alone shifted the Earth's axis by 3 inches, causing the planet's rotation to slow down.⁸

Temple legends describe how many of the power places of great importance – the Great Pyramid of Giza, the Oracle of Delphi, the site of Chartres Cathedral and Temple Mount, for instance – were chosen above underground fissures and streams leading to all parts of the land, by which a vital spirit was terrestrially dispersed. The chthonic mysteries were performed in galleries and chambers below these temples, into which ran metal rods connected to the tips of the buildings, typically a Benben coated in a conducting material such as electron.⁹ Just like a lightning rod, it allowed positively-charged electromagnetic energy to be conducted from the atmosphere and



Borobudur and a few of its 72 stupas. Java.

8

KINGDOMS OF CONSCIENCE.

*“The old stones fossilize a moment in the history of consciousness,
when it seems that the intuitive and intellectual properties of the human
mind hung in a delicate symbiosis.”*

- Paul Devereux

The law of correspondences.

The temple as a representation of the universe is well attested throughout the cultural circles of the ancient Near East, Asia, North Africa and Europe.¹ The sacred places built by the Tamils, Zoroastrians, Khmers, and Egyptians – even up to the early Ptolemaic era – bore a likeness to the cosmos and how each culture interpreted it. Measures and proportions were appropriate to each structure’s meaning and function, as were decorative elements, such as the 72 stupas encircling the summit of Borobudur in Java. The courtyards of Islamic mosques are wrapped in thousands of tiny, ceramic tiles forming hypnotic, geometric lattices depicting, to Muslims, the image of “God at rest,” a statement a physicist might agree with while observing the geometric bonding patterns of molecules under a microscope. In fact, Islamic tile art involves quasicrystalline geometry, a highly-sophisticated math only rediscovered in the late 20th century.² At Angkor Wat, courtyards and lakes surround the inner



X-ray fractal pattern of titanium, and mosque art depicting the “face of Allah.”

sanctum, just as the sea surrounds the land; just as the Earth is an island in the solar system, and the solar system an island in a galaxy, ad infinitum. Indeed, temples are microcosms of a macrocosm.

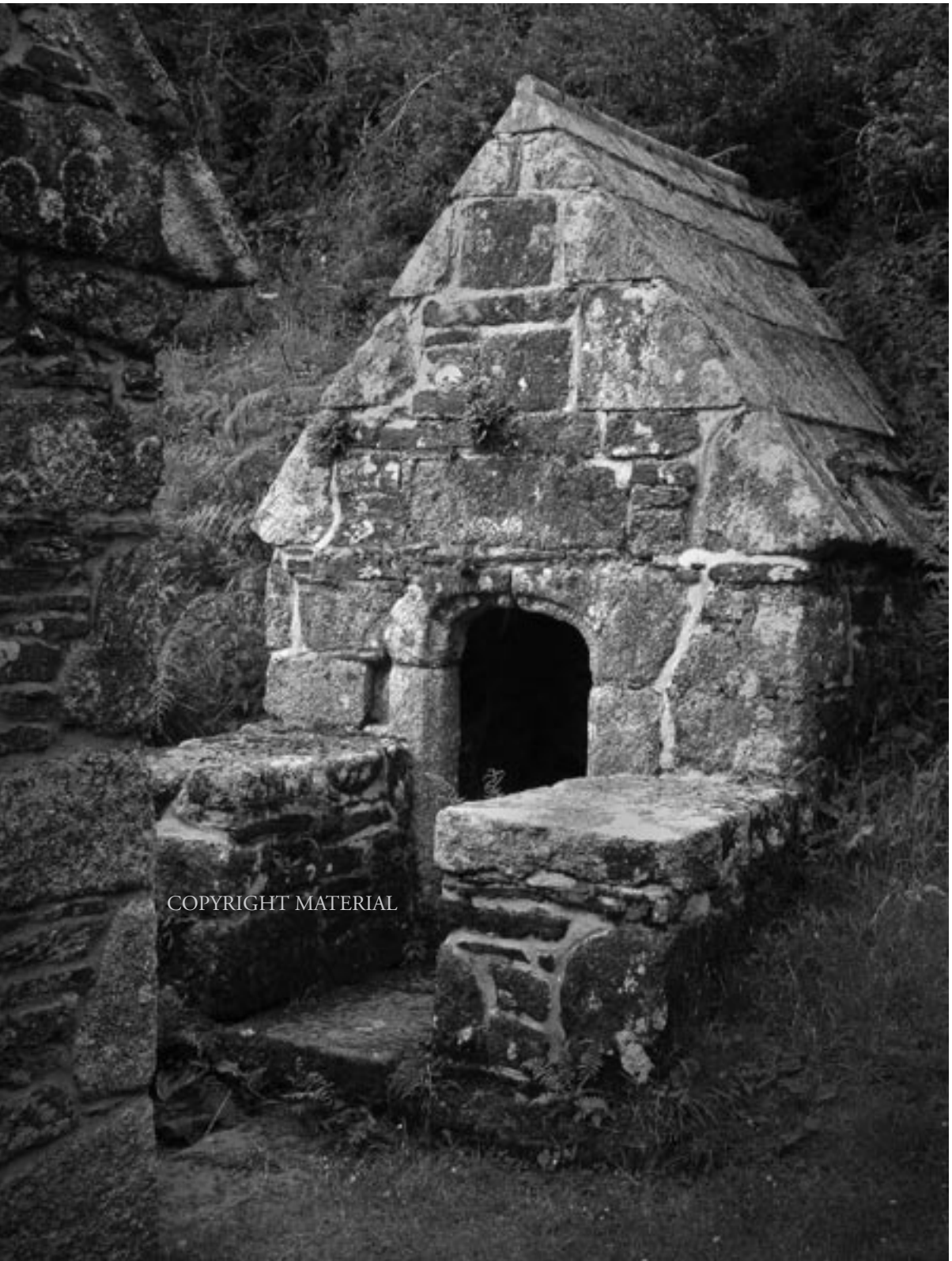
Since so much of the foundation of the temple is based on the harnessing of underlying natural forces, maintaining its integrity enables the site to function as a living entity, thus proffering a mediating influence upon the local environment. According to Talmudic studies, ever since a change in climate c.3000 B.C., the Near East was tormented by torrential rains that fell like a monsoon each year, causing widespread damage. Then Solomon built his temple, and the torrents ceased.³ Maintaining the efficacy of Solomon’s Temple appears to have benefited the spiritual comport of the citizenry as well, since a marked improvement was noticed in the relations between the people of that land: “no conflagration ever broke out in Jerusalem, for the fire of the altar kept guard that no alien fire should break out.”⁴ This led Rabbi Joshua ben Levi to comment, “Had the nations of the world known how beneficial the Temple is to them, they would have surrounded it by camps in order to guard it. For the Temple was more beneficial to them than to Israel.”⁵

In so many aspects, the temple represented the embodiment of individual and communal prosperity, and its perpetuation was remembered and reinforced through specific ceremonies. The performance of ritual assured the welfare of the people so long as it adhered to the instructions prescribed by the creator gods, and with an integrity that was true to its origins. Since the temples stood on ‘navels of the earth’, and their designs represented the harmony of the universe in miniature, the welfare of the surrounding land was to some degree influenced by the proper performance of the service, every event having a determinable effect or correspondence on the functions of nature. According to the Torah, so long as the service to the temple existed, the world was full of blessing for its inhabitants. So if destruction befell the temple, the same fate befell the natural order of things. In China, the abandonment of the rigid and ceremonial cult of Shangte, the heaven-god, was said to lead to “the ruin of states, the destruction of families, and the perishing of individuals.”⁶

That the spiritual way of life was preserved for long periods of time was due in great part to groups of pious people maintaining the existence of knowledge through whatever means was available. Since this was also dependent on the quality of leadership, so long as a pharaoh, priest, shaman or king was united spiritually, philosophically and politically, the temple was protected from interference. The problems arose when ego entered the process and when the spiritual caretaker looked upon the ethereal power inherent in the temple as a means of physical power for individual aggrandizement.

Because leaders in ancient times were so closely associated with magic – that is, the practical use of secret knowledge for the manipulation of energy – such matters as the spiritual health of the community, favorable weather for crops, good harvest, and so on, became their responsibility. Hence the pharaoh was hailed as “lord of the flood, plentiful in grain, in whose footsteps is the goddess of harvest.”⁷ Whenever problems occurred, the blame would fall on the ruler for leading his own life out of balance with the cosmos; in Babylonian tradition, it was not uncommon for the king to be severely punished (a law that would come in useful today). The Chinese Great Law from 1050 B.C. demonstrates this relationship well: “It is the duty of the government at all times to watch carefully the phenomena of nature, which are the echo in the world of nature of the order, or disorder in the world of government. The government is bound to watch the phenomena of nature in order, to be able immediately to amend what is in need of amendment. When the course of nature goes its proper way, it is a sign that the government is good, but when there is some disturbance in nature, it is a sign that there is some sin in the government. With the help of fixed tables it is possible to learn from the disturbance in nature and what is the sin that caused it. Any disturbance in the Sun accuses the emperor. A disturbance around the Sun – the court, the ministers; a disturbance in the Moon – the queen, the harem. Good weather that lasts too long shows that the emperor is too inactive. Days which continue to be cloudy shows that the emperor lacks understanding. Too much rainfall shows that he is unjust. Lack of rain shows that he is careless. Too great a cold shows that he is inconsiderate of others. Stormy wind—that he is lazy. Good harvest proves that everything is alright; bad harvest – that the government is guilty.”⁸

Since proper stewardship was by-and-large under the tutelage of a creator god’s earthly representation, the success depended on whoever was enthroned. Whenever leaders did look upon the power of the temple for narrow, materialistic gain, everything in the immediate vicinity of the temple became destabilized, including the very kingdom itself, as the history of Solomon’s Temple illustrates so well. According to Biblical accounts of words exchanged between God and Solomon, it is clear that Solomon himself lost touch with the laws governing the proper upkeep of the mansion of the gods; Solomon also succumbed to some of the poor habits previously acquired by his father, King David, which further eroded the spiritual governance of the site and precipitated its fall. Consequently, after Solomon’s death, the armies of



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10

THE SEVEN PRINCIPLES OF SACRED SPACE:

1. WATER.

Without exception, all temples are surrounded by invisible yet detectable pathways of underground streams of force.

~ Merle et Diot, archaeologists, 1935

A landscape temple is created from universal forces by a creator god for humans, and generates a wider spectrum of effect than a human-engineered site. A constructed temple, on the other hand, is built by humans for humans from the distillation of universal forces. It is an extension, a mirror of the undiluted original, even by design – the upright obelisk represents a *Sivalingam*, the *stupa* a sacred mountain, the pyramid a primordial mound, *ad infinitum*.

And just because constructed temples are the product of the observation and rationalization of nature does not make them any poorer, for they allow the architect to specify a degree of control on the effect the site exerts on those who interact with it. Depending on how the elements are combined, the effects vary from temple to temple; the sensory experience at the great pyramid of Giza is far different to that of the Bent Pyramid of Dahshur or the Red Pyramid because all three are designed to

different specifications and geometries, and different angles illicit different physical and mental responses.¹

These places of power are alive – living, breathing organisms, environments where the initiate can be “transformed into a god, into a bright star”.² But how?

It is well known that all temples and places of veneration are strategically sited upon the telluric lines of force that criss-cross the face of the Earth, and whose fluctuations are sufficient to influence the body’s electromagnetic field. Since these lines of force are everywhere, it is reasonable to suggest that by consciously standing on one, even in the center of a busy city, is enough to connect you with the Earth’s energy grid. This may be so, and if you recall the times you have been drawn to a particular place because it just feels good, that is often an indication your body has sourced the type of energy it requires for its own well-being; animals behave the same way, particularly on farms, where pregnant cows and sheep will seek a vortex upwelling from within the earth to facilitate birthing.³ But temples go well beyond this because they are a combination of layers of forces at work, creating specific environments that induce a pre-conceived effect on the body’s receptive organs.

Every time you stand in a temple the experience differs. The first time, there is the sense of awe; or in the case of pyramids, disbelief *followed* by awe. On the second visit, you adjust to the surroundings and become aware of pockets of subtlety. Beyond that, the site will present itself in a completely different light, revealing to you what is written between the lines. Do this year after year and soon a relationship develops where the site answers you, it reveals its inner secrets. That’s when you begin to understand what makes these organisms tick.

That’s how the revelation began for many others and myself. And after years of observation, reflection and experience I’ve noticed how a number of common principles are shared by the vast majority of sacred sites around the world.

Seven principles, to be precise.

These are a blend of forces of nature which were engineered to bring you into intimate contact with worlds unseen, where sacred is distinguished from profane, where one walks in the mansion of the gods.

Depending on cultural conventions there are exceptions to the rule, particularly where people have by-and-large been nomadic, such as the original Aborigines and most North American tribes. Such cultures were immersed with the land; to them every piece of the earth was sacred, they did not feel the need to use geometry or stone to imitate or improve on what they felt was already perfect. For them the landscape temple was sufficient. But for people like the Seven Sages and the Followers of Horus, the constructed temple brought to the rest of us a place where the ideal universe can be experienced. And later, when humanity lost the plot, these same places would serve as an insurance policy to help us remember why we are here, and the opportunity to reconnect with everything we’d forgotten.

Water.

The Edfu *Building Texts* provide one of the most solid records of the processes by which a piece of land, infused with an energetic force, becomes sacred ground, and how the constructed temple takes on the living form of a god who is itself a distillation of the forces of the cosmos. The narrative indicates that after the primordial mound is established, an “enemy snake is overthrown.” Since the snake or dragon is the ancient representation of telluric forces that flow through and along the earth, we are told that an energy that is not conducive to the proper function of life is somehow tamed or balanced. This concept is similar to Polynesian philosophy where *tabu* represents an energy that upsets the proper balance of *mana* (magic), what in Africa is known as *baraka*, and to Greeks as *pneuma*.⁴ An enclosure is then made on the mound and a channel dug around it containing *mw*, a special type of water consecrated by the protector of the site, the creator god Ptah. The text then makes a specific reference to the *pth-nwyt-mw*, “sanctified water that protects,” a kind of energized water with the power to protect the selected piece of land. Only then does *Tanen* (the creative force) emerge from the sacred site and the temple begins its function as the “restoration of the Ancestors.”⁵

This consecrated water is of vital importance to the efficacy of the temple, for it contains a power which prevents “the enemy snake from approaching the domain of Horus,”⁶ inferring that so long as the purity of the water is maintained at the site, the potentially destructive telluric forces of the earth do not interfere with the processes at work inside the sanctuary. This energized water itself behaves as a kind of force field.

The practice of surrounding a temple with an earthen mound and water-retaining ditch is common to hundreds of sacred sites throughout Celtic Britain, such as Knowlton, Arbor Low, Stonehenge and Avebury, as well as the so-called ‘hill forts’. Some argue that these sites are nothing more than mere fortifications, although they do not satisfactorily explain why these supposedly defensive ditches lie on the inside of the mounds, or why places such as Rybury hill fort sits below higher ground barely a hundred yards outside its earthen walls, rendering such a place useless as a military fortification.

The French archaeologists Merle and Diot published papers to the effect that all prehistoric monuments, without exception, are surrounded by underground streams; the eleven parallel stone rows of Carnac that stretch for almost a mile are aligned to underground streams running parallel to each other.⁷ Captain Robert Boothby, who studied sites in Wiltshire in 1935, similarly observed how every long barrow has an underground stream running its full length.⁸ Indeed, the prime energy spots in sacred sites tend to be those from which a number of underground streams form a radial pattern: “The constant presence of underground water at the exact centres of these circles and earthworks is a significant feature easily verified by others. If this is allowed to be intentional, then the selection of sites for consecration by the Druids



Calanais. Isle of Harris, Scotland.

17

THE RISE AND FALL OF
THE TEMPLE.

“The mind has lost its cutting edge, we hardly understand the Ancients.”
– Gregoire de Tours, 6th Century A.D.

Luck, as they say, favors the prepared.

In contrast to the linear thinking adopted throughout the West, many Eastern philosophies follow the concept of a world governed by circular dynamics in which recurring cycles play a central role. The idea of ‘thinking in the round’ is found in the oldest of cultures, such as the Aboriginal and the Hopi. They reached this understanding observing the stars and the cycles of nature, from which they distilled the mechanism driving the world down to a few simple concepts, even if from our perspective the symbology used sometimes seems obtuse.

A close examination of the fundamental alignments behind the majority of temples shows a positive obsession with astronomy. From the Chankillo complex in Peru to the stone circle of Calanais in Scotland, the motions of the planets and stars were meticulously tracked and calculated over enormous spans of time, and

their corresponding effects predicted. More than 4,000 years ago the Chinese already considered astrology as the basis of an established order. The cosmos in its entirety was considered a living, sacred organism, and its rhythms revealed harmony, permanence and fertility.¹

It was believed that everything that happens on the material plane is a reflection of recurring actions taking place in the celestial sphere, that the universe is one giant, gnomonic and self-simulating holograph, not unlike the position now considered in quantum physics.² As one Confucian moralist advised, “Love everything in the universe, because the sun and the earth are but one body.”³

The prime device used for calculating cycles was the Precession of the Equinoxes – the wobble of the poles that traces an invisible cone in the sky as seen against the background of ‘fixed’ constellations. From an earth-bound observer, each constellation is seen to move one degree every 72 years, and that same constellation returns to its original position 25,920 years later – what is known as the Great Platonic Year. Conveniently, there are precisely twelve constellations that circumambulate the equator; each more or less occupies 30° of the sky, the equivalent of a “house” of the zodiac. Elementary multiplication shows that 30° multiplied by 12 equals 360°, the circumference of a circle; and 30° multiplied by 72 years equals 2,160 years, the period of each cycle or ‘age’. Twelve constellations multiplied by 2,160 years equals a full 25,920-year cycle.

It seems God, in addition to being a geometer, is also a mathematician.

The cycles do not have strict beginnings and endings, as we in the modern, quantitative world expect. Instead they ebb and flow and overlap over a liquid period of time, influencing and challenging our perception of the world and the pre-conceived notions of ourselves, much like a slow incoming tide wipes away footprints by rearranging the particles of sand. However, the effects of an impending age intensify the closer it approaches, just as water becomes more agitated the closer it reaches boiling point.

Each cycle is governed by the characteristics of its overarching constellation, which in turn influences the course of human affairs.⁴ The constellation’s symbolism was reinforced throughout temples built or adapted during that cycle, so in the Age of Taurus (c.4420 – 2260 B.C.) effigies of the astrological bull dominate art and sculpture. The traits consistent with Taurus – strength, stability, material forces, earth, great sensual beauty – were therefore the dictum of that period, a time of unusual stability, with the rise of writing, agriculture and social husbandry, and the construction of elegant structures including pyramids and temples, and Mesopotamian, Maltese and Minoan sites of veneration.

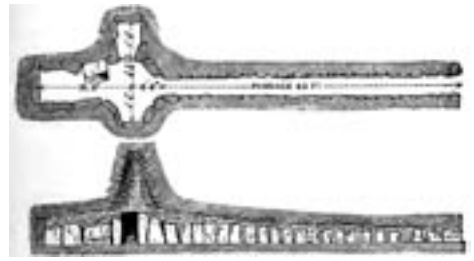
As each cycle or age slowly begins to wane, it come under the influence of the following age, and tied to this almost imperceptible motion there is a gradual increase in natural and celestial phenomena.

Such portents of impending change did not go unnoticed by the temple builders. Around 3100 B.C. there is a sudden rise in construction activity. An entire megalith

metropolis is erected at Calanais; in the Boyne Valley region of Ireland, the passage mounds of Newgrange, Knowth and Dowth make their appearance; in England, Stonehenge suddenly inherits its bluestone circles, while the complex around Avebury is given form; in Malta, Haggjar Khem and Mnajdra are either built or expanded, as are temples along the Nile and the fertile crescent of Mesopotamia, while throughout the Mississippi valley there's a sudden proliferation of native American mounds.⁵ This noticeable burst in activity may have reflected a number of structures lost to an abrupt rise in sea level which affected sites along coastal regions. Recently discovered stone circles, ceremonial chambers and menhirs in the northern French intertidal regions around Carnac, and the Seine and Somme valleys and estuaries reveal these sites to have been rapidly inundated by up to fifteen feet of water leading up to 3100 B.C.; several stone circles and menhirs along the Bretagne coast are now only visible at low tide. This coincides with a peak in coastal flooding in the Mississippi delta and the eastern seaboard of America.

Several paleoclimatic events appear to have overlapped during this period, because global climate worsened dramatically. Comparative analysis of Greenland ice cores along with tree-ring data identifies land strikes of meteorites in 3150 B.C., one landing in China.⁶ Global spikes in sulphate and methane levels indicate such events affected worldwide climate patterns. Throughout Europe and the North Atlantic, a neoglacial period dropped the upper tree line in the Alps by 300 feet, and the effects of this northern cooling period extended as far south as Peru and produced a corresponding drought in the Near East.⁷ The Tigris-Euphrates River saw sharp reductions of stream flow, while the Iranian Plateau changed from humid to arid.⁸ Most significant of all, what is known today as the Persian Gulf, was then low-lying alluvial land, but in a matter of five hundred years the sea rose so rapidly that the fabled cities of Ur, Eridu, Shuruppak and Sippar suddenly found themselves very close to the sea; silt deposits indicate a complete transgression of the ocean, flooding the cities before lowering to the level it is today.⁹

Significant cooling of the planet was also caused by debris ejected from a 3190 B.C. eruption of the volatile Icelandic volcano Hekla, so it is with good reason



Newgrange passage mound. Ireland.



If you can't convert the people, convert the temple. Pavia dolmen. Portugal.

18

RETURN OF THE INVISIBLES.

It is often joked that suffering is an essential component of art, and the greater the suffering endured by the artist the more important the art.

Even by such standards the keepers of the knowledge have suffered tremendously. Back in 9703 B.C. the Seven Sages were confronted with the problem of a global flood. In the 10th century A.D., gnostics and philosophers were confronted with the Catholic Church and its inquisitors, Christian mob violence, and the burning of their books and bodies.

Our journey has brought us a long way since the “cities of knowledge” of the Tamils and the ancient academy of Innu/Heliopolis, “...the greatest center of magic in Egypt... where the most ancient theology developed. Here were preserved numerous *papyri*, ‘magic’ in the widest sense of the word, including medical, botanical, zoological and mathematical texts.” The focus at these Mystery Schools was intense, for it was a “...sacred science that requires specialists trained for many years to grasp the most secret forces of the universe.”¹

Through the knowledge and energy of the temple, the soul is transfigured, and suitably empowered it reaches into realities the normal senses cannot grasp. In Djehuti's sacred city of Hermopolis there's an inscription in the tomb of Petosiris, a high priest and initiate, that illustrates the feeling of liberation this process brings: "He, who abides in the path of God, passes a whole life in joy, blessed with more wealth than his peers. He grows old in his city, he is a man respected in his province, and all his limbs are young like those of a child. His children are before him of great number and counted among the leaders of their town... at last he comes joyfully to his burial place." ²

This man seems to be in a state of bliss despite the fact he's about to die.

Through indoctrination into the Mysteries, one was taught the application of *heka*, "magical power," ³ best translated as the control of the forces of nature – the pinnacle of the art of the magi. Knowledge was inseparable from magic because everything was seen as animate.⁴ Our modern conventions may scoff at this, and yet if we take the simple observation that the rays of the Sun sustain life, the scientist accepts this is as physics while the ancients called it magic, and yet both are valid inquiries into the same creative force. The ancients did not see the forces sustaining life as beyond the understanding of human intelligence, they merely phrased their understanding in a different language. The art of rationalizing such energies was taught and experienced throughout the academies and temples, and certainly under close supervision of very experienced priests.⁵ For them, the big question was this: "Man, like any other speck of life, is the outcome of an interplay of forces. Will he submit to them passively or seek to identify them? The quality of his fate will depend on his answer to these questions." ⁶ No wonder the sages, philosophers and adepts were prepared to endure great obstacles – the wisdom they kept alive was nothing less than personal illumination that brought about a transfiguration of the self, and through it and inevitably, the liberty of the soul.

The obstacles to self-empowerment in recent times have been formidable. Through a series of edicts, the Catholic Church banned worship at pagan temples, to the point where women who attended standing stones to facilitate childbirth were made to fast for three years.⁷ The chances of survival were slim, to say the least. At one point it even became a criminal offense *not* to attend Mass.⁸ Along with atrocities and the pogroms of entire sects was the burning of all Gnostic texts, including the irreplaceable works of philosophers and mystics, and with such a degree of bestiality that begs one to ask the question: was the Church merely eradicating the competition (and there were plenty of gentler doctrines to choose from) or erasing evidence that could prove damning to its existence?

Sects and violence.

After the violent events in Alexandria, the sensible thing for anyone working with the old ways was to adopt a clandestine existence so that the transmission of

knowledge remained unbroken. Besides, attending sacred sites in and of itself had become a dangerous practice. Still, use of the temple continued surreptitiously until the 11th century,⁹ at which point the Church realized its efforts at curbing people's appetite for the old faiths had fallen short, so it applied a new strategy: convert the remaining temples to Catholicism. Throughout Europe there are countless examples of stone circles incorporated into churches, menhirs with their apex recarved into crosses, and massive dolmens refurbished with concrete pillars, conventional church doors, even bell towers!

Various sects promulgating the teachings of the temple existed from at least 200 A.D., one of the most influential being Manichaeism, a sect from Persia whose philosophy precedes some of the early Christian Gnostic movements. Led by Mani and twelve disciples, it infiltrated the Roman Empire and reached as far west as the British Isles, and although eventually persecuted throughout the Middle East, it survived in China well into the 16th century.¹⁰

Like Manichaeism, Christian Gnosticism rivaled the Church's hegemony. It was based on elements of Egyptian and Eastern traditions, and Greek philosophy. There were also the Messalians ("praying people") and Bogomils ("god lovers"), but probably best known of all are the Cathari, also known as Cathars ("pure ones"), who managed to secure a bulkhead throughout southern France, in part because the Church in believing they had exterminated every possible and perceived contender, fell asleep on the job. Although the Cathari practiced non-violence, their success as a force capable of fighting back lay in its doctrine which, like Manichaeism or Christian Gnosticism, effortlessly converted large sections of the public, even members within the Catholic Church, and local Comtes and the armies at their command.

None of these faiths imposed their doctrine on others, and although each sect has its own idiosyncrasies, they all share much in common: they believed in the state of Duality, a God of Light and a God of Dark, like the Egyptian concept of Horus and Set; they also believed it is the confusion in distinguishing between the contrary principles of spirit and matter during the present cycle of life that causes the



*Re-carved Men Marz menhir; stone incorporated into Le Mans cathedral. France.
And a stone circle inside the church of S. Miguel Arrechinaga. Spain.*

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