

The Stone Portals

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This issue starts hosting of English edition of the e-book The Stone Portals (http://www.astrotheos.com/EPage_Portal_HOME.htm).

The first Chapter presents the classification and general description of the stone artefacts which are considered the stone portals: stone – for their substance, and portals – for their occult destination. Their main classes are the pyramids, cromlechs, and stone mounds, as well as lesser forms – stone labyrinths et al. Then, chapter by chapter, we analyze the classes of these artefacts from the viewpoint of their occult and analytical properties, which, as it turned out, in different regions of the world manifest the similar properties in astronomical alignments, metrological and geometrical features, calendaric application, and occult destination.

The second Chapter deals with the first, most extensive class of the Stone Portals – the Labyrinth-Temples presented by edifices of various types: Pyramids, mounds, etc. This study is preceded by an overview of astronomic and calendaric concepts that are used in the subsequent analysis.

The religious and occult properties are analyzed relative to the main classes of the Labyrinth-Temples disposed in Mesoamerica and Eurasia, but from analytical point of view the main attention is devoted to Mesoamerican pyramids and European Passage Mounds. Thus a series of important properties are revealed re to their geometry, geodesy, astronomy, and metrology which show that their builders possessed extensive knowledge in all these areas. At this, it is shown that although these artefacts differ in their appearance, they have much in common in their design detail, religious and occult destination, and analytic properties, and on the world-wide scale.

In particular, it is revealed that the Pyramid of the Sun in Teotihuacan defines four points in Ecliptic (40° , 140° , 220° , 320°) – the Auric-cardinal (A-cardinal) ones – which are also specified by the astronomical alignments of several Passage Mounds in Ireland; in their turn, the latter determine the days of the four main Celtic festivals (Samhain, Imbolc, etc.) and thus – the crucial days of the prehistoric Celtic tropical calendar, the forthcoming dates of which are presented in Gregorian dates.

THE STONE PORTALS

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Chapter 1

INTRODUCTION

THE STONE PORTALS

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THE STONE PORTALS

1. Introduction

1.1. The goal of this work

1.1.1. Goal & fulcrum. This study is devoted to revealing of analytical (viz. numerical) and occult properties of artefacts presenting the handmade stone structures like labyrinths, cromlechs, pyramids and other ones.

Indeed, on the one hand, these structures evince the physical objects with non-trivial geometric, astronomic and other mathematically described properties of the same type being spread on a worldwide scale.

On the other hand, they may be referred to as “Stone Portals” since, world-wide, they are associated with a series of similar “paranormal” manifestations related with the time-space, information and energy effects.

For this reason they are considered as both physical and occult objects.

By the very statement of this problem it is clear that it cannot be solved adequately unless we treat it as an interdisciplinary one, since it is well known that on a world-wide scale the considered artefacts exhibit a series of common properties, both analytical and verbal which are frequently interconnected and thus integrate a system of concepts which has at least three aspects: mythological, Esoteric (symbolic), and analytical ones. A conventional and most evident example – is a correlation between the astronomical alignments of artefacts to Solstices and/or Equinoxes, and calendars, cults and festivities.

For this reason, from the very beginning it is naturally to define what kinds of properties we are going to consider and how they might be correlated.

Specifically, the goal of this study consists in getting a more clear idea relative to functional destinations of the Stone Portals. For this, within the scope of the proposed classification we define the types of the considered structures and, then, enumerate the known and describe the revealed crucial analytical models (geometrical, astronomical, etc.) imbedded in the design of the basic types of these structures and verbal descriptions (mythological, symbolical, etc.) being brought into correlation with them. Then, we undertake a separate and correlative analysis of these models and descriptions which confirm the world-wide uniformity in design and occult properties of these objects, as well as their correspondence with the concepts of The Secret Doctrine [21]. With the aim to verify the obtained conclusions, an experiment was undertaken with a stone labyrinth that was built so that its design corresponds to the disclosed properties of the Stone Portals.

For referencing the sections of this work the denotation $\{\rightarrow 1.2\}$ is used where 1.2 is the partition number.

1.1.2. Terminology. As far as this work deals with a variety of scientific and esoteric disciplines, from the very beginning it is required to make more exact the basic terms and concepts; in the below consideration the specific terms are specified of necessity.

There are many symbols, substances (crystals etc.) and various kinds of objects including ground places (caves etc.) of natural or artificial origin which, so to say, “work” as **occult instruments**.

With respect to their size and make-up, they include the well known petty things in which few occult elements are presented in a form of amulets, images or other articles containing **symbols** and consisting of specific matter and/or magnetized that are intended, primarily, for personal use.

Among them, these are also known the **ritual stone structures** that contain a series of occult elements both in their design and in decoration which are generally interconnected symbolically, analytically, or in other way, in which the same elements as in petty things are also presented. Besides, definite **analytical**

models (including **astronomical alignments**, **geometrical** and **metrological properties**) are also integrated in design of these structures systematically and in a similar way.

And though a lot of such models could be found in various kinds of temples appurtenant to Christianity, Hinduism, Buddhism, Judaism and Islam, the principal concern of this work is paid to the artefacts of this type pertaining to **prehistoric cultures** in which these structures were considered as the sacred ones, although their exact destination, in general, remains unknown, but mostly – for **Canonical science** {→ 6}, not for the **Esoterical Teaching** {→ 7}

Prehistory is the period from the time that behaviourally and anatomically modern humans first appear until the appearance of the presently known *recorded* history following the invention of writing systems. Since both the time of settlement of modern humans and the evolution of human civilisations differ from region to region, prehistory starts and ends at different moments in time, depending on the region concerned.

Below, the **canonical science** is considered as a system of concepts presenting an essential constituent of the **science** in a general sense; it pretends to present the latter one as an objective matter, but differs from it in that that in study of analytical properties of artefacts, natural phenomena and prehistoric cultures the former declares the **scientific approach** just when it supports the existing ‘scientific’ dogmas, whereas the latter follows it in study of any observed phenomenon. Relative to the analyzed artefacts, this theme is considered in Chap.6.

In most cases these **stone structures** were considered as the sacred places, but only some of them were used as temples for religious rituals as these rituals are understood at present; moreover, the revealed **verbal** and **analytical** properties of these artefacts give grounds to consider them as **occult instruments** that were used in respective rituals by priests that were aimed to facilitate an access to Time-Space and Energy-Information aspects of the **Subtle Planes** (Astral and higher ones, which in myths and in modern literature are called “Other World”, “parallel reality” etc.) for reinforcement of occult effects such as **healing**, **clairvoyance**, etc. In the sense that these stone structures may exert the occult effects of these types, we may call them **Portals** or rather – the **handmade Portals**, in contrast to *natural* ones.

A **Verbal description** of an artefact is understood as a myth, esoteric or other concept which depicts its properties without appealing to numerals; being systematized, it presents a **verbal model**.

An **Analytical description** (or **model**) of an artefact is understood as **astronomical alignment**, **geometrical property** and/or **object**, **metrological correlation** or **standard**, **algebraic relation**, **mathematical constant** or another numerical concept which depicts its properties numerically; being systematized, it presents an **analytical model**.

The **Occult effects** are considered in this work as the **manifestations** of **matter** and **energy** of the **Subtle Planes**, and **not as** anything **supernatural** which breaks a decree of nature. The Esoterical Teaching that has been given by Mahatmas describes the nature of these Planes and effects, as well as the history and geography of evolution of the Earth and humanity; it is presented in The Secret Doctrine [21], and in its continuation – in the Books of Agni Yoga [23] which correlates the concepts of this Teaching with the problems of modern humanity. An overview of the basic concepts of this Teaching that pertain to the considered objects is presented in Chap.7.

Portal – is a collective name for a natural object (cave, well, etc.) or handmade structure (labyrinth, pyramid, etc.) which may manifest occult effects in itself (*viz.* – by its own origin), and this way – to assist in perception of time-space, information and Subtle Plane energy manifestations, as well as in healing and other occult phenomena. In most, but not in all cases, these effects are not registered by physical devices; for this reason the canonical science does not recognize them as the facts, and therefore – does not study them. As far as the Natural Portals are not considered in this work, the term “Portal” is used below for referencing just the handmade ones.

1.1.3. General Problem. Of course, some of the above statements are not evident; besides, the occult effects of the most part of the artefacts that could be related to Portals, even do not described. Moreover,

even the analytical properties of these objects in modern literature are studied just perfunctory and frequently described even erroneously.

Nevertheless, in accordance with the scientific approach the **general problem** may be reduced to **two** indissolubly united **tasks** of theoretical and experimental nature:

1. **To obtain a description of fundamental analytical and verbal properties of Stone structures.** This task is considered by taking into account of the following.

Firstly, we must define the considered objects; for this, we present a **classification of Stone portals**.

Secondly, we must take in mind that though the problem of obtaining a description of the Stone Portals may be split into two relatively independent ones consisting in revealing of verbal and analytical properties of the Stone structures, in search of the meaning of these properties an **interconnection between the verbal and analytical models is to be conjectured**.

Thirdly, the cause-and-effect aspect of this problem requires us to **reveal the causes of world-wide distribution of the same kinds of such Portals and their properties, both verbal and analytical**.

2. **To accomplish an experiment**, at least with one stone structure of considered types, that confirms that it does actually present a Portal, viz. manifests the occult properties pertaining to Portals.

And although finding a solution to the general problem in these two aspects presents the main goal of this work, it is more correct to say that we pretend just to a preliminary answer since obtaining the final solution presents an unbounded task for various reasons:

- * firstly, the scope of presently known properties, both verbal and analytical, is quite narrow; besides, as it is shown below, a lot of them is biased or erroneous;
- * the most part of the prehistoric knowledge and beliefs remain unknown, and we may only suggest how and for what purpose the occult and analytical properties of the stone structures were conceived.

For these reasons, this work consists of two parts.

Specifically, **the First Part** {→ 1 – 9, 12} is devoted to (1) allotting and classification of artefacts presenting the structures ranging from linear placement of stones to stone edifices which, functionally, are collectively called “Stone Portals” due to their capacity to present an occult tool, as well as to (2) study of their analytical and occult properties.

At this, it is shown that not only these stone structures have a world-wide distribution, but the myths and analytical properties which accompany them as well. Moreover, on the ground of Esoteric Teaching a reconstruction is presented which shows how these structures and knowledge may have propagated in preceding aeons and continents.

On the other hand, though we cannot guarantee neither the completeness of the spectrum of the revealed properties, nor their place in the prehistoric cultures, the general adequacy of the obtained conclusions relative to **a high occult significance of verbal properties and destination of analytical characteristics** of Stone Portals in a unified form **is supported** by **systematic appearing** and **cross-correlation** of these properties **in various parts of the world** in survived objects, myths and rituals, in the concepts of The Secret Doctrine, and in the **results of the conducted experiment**.

Respectively, **the Second Part** {→ 10,11} is devoted to description of **experiment** with the stone labyrinth constructed by the author with respect to the revealed properties of the considered artefacts. It contains (1) an overview of the **labyrinth design**, (2) the plan of experiment and the respective **Event & message log** where the perceptions of operators which they got during passing of the labyrinth and after-effects are presented, as well as the photos of their auras which were got before and after passing, and outside the labyrinth’s site, and (3) the results of **numerical and statistical analysis of the obtained subjective and objective data** that evidently show that this structure does actually presents a Stone Portal.

Specify now the basic principles and concepts that are considered in verbal and analytical models.

1.2. Analytical properties of the Stone Portals

1.2.1. Integral and Differential properties

The analytical properties of the Stone Portals present geometric, astronomic, algebraic, metrological and other non-trivial characteristics pertaining to series of artefacts of the same type that may be expressed numerically or even functionally, viz. by a dependence between some parameters.

In most cases such properties are not detached, but interconnected so that they present an integrated identity the facets of which present an astronomic, symbolic or other meaning. From this point of view the general problem consists not only in revealing of separate analytical properties of Stone Portals, but in coordinating them as well. From this point of view it is also wholesome to distinguish between the following two types of properties reflecting the peculiarities of the artefacts.

* **Integral properties** are defined by overall dimensions, geographical orientation and other parameters which are not associated with the internal structure of artefacts. From this point of view they may present geometric, metrological, astronomic or other properties which pertain to different types of artefacts. For instance, the ratio of legs of triangle profile of the Great Pyramid in Giza presents a typical number which, together with Pythagorean numbers, define the typical ratios of diameters of stone circles and labyrinths.

* **Differential property** – is a characteristic of internal structure of artefacts of definite type, which is peculiar to a significant part of artefacts of this type. Apart from presenting an interest by themselves, such properties allow us to reveal the similarities between the objects allocated in different regions and even continents. The considered below properties belong to the following spheres.

1.2.2. Geometry

Along with astronomical alignments, a series of non-trivial, but similar geometrical properties is widely embodied in the design of various types of Stone Portals; first of all, they are specified by the ratios of overall dimensions, but also in integer dimensions and ratios of structure components. In particular, these properties include **Pythagorean triples** – the sets of three positive integers a, b, c which satisfy the equation $a^2 + b^2 = c^2$; it frequently appears when the respective elements of an artefact are expressed in **unit of length pertaining to the epoch of its construction**, thus forming a **Pythagorean triangle**.

The **Golden section triangle** is defined by the **profile of the Great Pyramid** in Giza; it is also frequently seen in configuration of basic elements of a series of stone circles and labyrinths.

These are also proper circles and ellipses, typical trigonometric ratios, etc.

Besides, geometrical constructions are widely used for setting astronomic and geodesic alignments: formally – in lines pointing to special points at the horizon, in figures reflecting the Sun's trajectory by spirals and double spirals, and in other way – by presenting complicated trigonometric calculations.

These properties are important in several aspects:

- by themselves, the separate geometrical properties are typical to definite classes of artefacts and frequently are integrated in non-trivial interconnected models thus certifying that the ancient cultures possessed a broad spectrum of analytical knowledge, though in many cases we cannot say definitely for what purpose they were integrated in the Stone Portals' design;

- the world-wide dissemination of the same types of properties gives new grounds for study of the Stone Portal phenomenon including those its aspects which are associated with the verbal models of Portals.

For these reasons, **considering the geometrical and topological features** pertaining to these models on a systematic basis **allows us to develop a much more legible classification of Stone Portals** in contrast to the existing (subjunctive and thus non-formalizable) ones which appeal to their exterior details without proving that these details are essential, and on a world-wide scale.

1.2.3. Algebra

The most part of analytical properties of artefacts are specified by the lengths and angles of their elements which, in correlation, present mathematical constants: **Golden section** number $\Phi = 1/\varphi = 1.618\dots$; number "Pi" $\pi = 3.14159\dots$, **triangular profile of the Great Pyramid** with the sides $1, \sqrt{\Phi}$ and Φ ; **Fibonacci numbers**, etc. – even **elliptic integrals**.

1.2.4. Archeoastronomy

Archeoastronomy is the term that denotes modern understanding of ancient astronomy; an aggregate of heterogeneous concepts which describe how people in the past have understood the phenomena in the sky, what instruments and methods they used for astronomical observations, how they used these phenomena and what role the sky played in their cultures.

From analytical point of view, the heart of it present the astrological alignments which define the moment of time when the Sun, Moon or brightest stars take definite positions on the Sky.

As a rule, these **alignments** are defined by two markers (separate pillars, axes of structure etc.) which indicate the direction to the place where the respective astronomical phenomenon take place, or by a definite place on the artefact and some additional aperture in a screen through which it is illuminated by Sun (or Moon) when it takes definite Celestial position.

Thus, a typical alignment specifies the points of Sunrise and/or Sunset at the cardinal moments of a year (Solstices and Equinoxes) by (1) two markers (e.g. pillars), or by (2) a sunbeam that illuminates definite place through a special window in a stone structure (as in **passage mound**) or a slit between two slabs (as in **Fajada Butte** {→ 3}).

Passage mound {→ 2} – is a structure which is usually called a **passage grave** or **passage tomb** with respect to peculiarity of its design (a narrow underground passage made of large stones and one or multiple chambers) and *putative* destination (tomb). However, not all structures of this type have been found to contain evidence of human remains, and even if contained, they were not sealed but were in use for a long periods. From this point of view there are no grounds to state that their main functional destination was to present the place for burial; that is why we name these structures by their main *design* features – a **passage** (under a) **mound**.

The various types of alignments are widely presented in the design of Stone Portals of medium and larger dimensions. As a rule, the alignments to Solstices and Equinoxes the canonical science explains by nothing more than a necessity to track the seasons, and mainly neglects the more complicated alignments. Nevertheless, even construction of such “observatories” presumes an advanced geodetic and astronomical knowledge, and the existing complicated structures are absolutely excessive for solving a simple problem of specifying an alignment for tracking the seasons: for this, it is sufficient just to post two pillars. Moreover, much more complicated astronomical alignments are known that indicate the rising points of special Ecliptic positions of Moon and Sun, and major stars, days of zenithal passages, etc.

And what is more, it is revealed {→ 2} that the astronomical alignments in Pyramid of Sun (in Mexico) and some Irish passage mounds indicate the same Golden section Ecliptic positions of the Sun, differing from the cardinal ones, which also specify the starting points of the Celtic calendar (the four Gaelic festivals of Samhain, Imbolc, Beltane and Lughnasadh).

In the long run this means that the design of these structures is based on an advanced system of astronomic, geodetic and geometric *knowledge* that allowed to track the Ecliptic position of the Sun and other celestial bodies. From this point of view these stone structures, in the aggregate, present observatories oriented to registration of a *series* of phenomena.

Meanwhile, the functional destination of these alignments could be explained with the use of Esoteric Teaching and existing historical and folklore data which show that they were used for keeping the calendars, tracking the Celestial bodies, as well as for occult, educational and other purposes.

In this sense we consider Archeoastronomy in two aspects:

- in analytical models we consider, first of all, the astronomical alignments of artefacts;
- in verbal models we consider it as a variety of the calendars (including the occult ones being associated with astrological considerations), festivities and other attributes of culture which are associated with definite astronomical phenomena.

Nonetheless, the representatives of canonical science reject dogmatically a possibility that such alignments (except of Solstices and Equinoxes) could even be embedded in the design of the stone portals, not speaking about using them for cult and occult purposes, since they are convinced that the ancient people were unaware of astronomy and unable to perform the required measurements, calculations and constructions.

Thus, when the alignments of artefacts are analysed for an astronomical meaning, in the most cases the researches come to nothing more than the cardinal points (Solstices and Equinoxes). But in some cases the principal alignments are specified by the Sun's position at the points of Ecliptic which differ from the cardinal ones; an important example is defined by the Golden section of Ecliptic which is reflected by both the Pyramid of Sun and Passage Mound alignments, and starting days of Celtic calendar.

Another series of widespread errors derive from the attempts to correlate the days of these Solar phenomena (when the Sun fits the respective alignment) with definite *date in Gregorian* calendar since these days are defined by the Ecliptic position of the Sun, viz. by its Ecliptic longitude. And namely this longitude gives the key for conjoint consideration of astronomical, metrological and occult aspects of these alignments; and this relates not only to Solstices and Equinoxes, but also for unobvious Golden section points of Ecliptic.

Even the existence of quite exact astronomical alignments of the artefacts speaks for itself; moreover – they also correspond to the ancient calendars and festivities, as well as the ancient tables of ephemeris. And what is more – the same alignments specify the principal days in different continents.

So, it seems naive to believe that throughout the world the same complicated astronomical alignments were embedded in the design of sometimes even grandiose stone structures with the only aim not to miss a Spring, and even stupid – that they appeared accidentally. From this, the only reasonable conclusion comes that these alignments were embedded in the design of artefacts for much greater goals.

And we will be unable to approach understanding of these goals until we deny the existence of world-wide Esoteric Teaching to be at a possession of some prehistoric cultures, that apart from symbolic and occult knowledge included a broad spectrum of mathematical and astronomical attainments, including the knowledge of various aspects of the Earth and Solar System.

An important example gives a concept of spiral – as a multi-valued Esoterical symbol, and a mathematical curve presenting both the Sun's trajectory, and the structure of two types of stone labyrinths {→ 3, 8}.

To sum up, it is important to indicate that the analysis of astronomical alignments and myths accompanying the majority of the Stone Portals shows that they were used for practical purposes which include keeping the calendars, education, occult rituals and religious cults; and we may see that the present-day religions (for specifying the date of holidays) and astronomy face the same tasks, apart from other objectives arising from the modern level of technology.

This gives us first evidence that the Stone Portals are not simply stone structures, but the stone structures that are adjusted to definite space effects.

1.2.5. Metrology

* **Metrology** is defined by the International Bureau of Weights and Measures as “the science of measurement, embracing both experimental and theoretical determinations at any level of uncertainty in any field of science and technology”, and in this general meaning it is understood below. With respect to the artefacts, it is primarily concerned with the **units of length** and **the accuracy of measurements**, since the overwhelming majority of analytical properties we may reveal starting with the analysis of the dimensions of artefacts and their ratios.

* **Decision-making criterion.** For making a decision relative to adequacy of properties that are ascribed to the analyzed artefact on the basis of analysis of its dimensions a criterion based on numerical and statistical methods is required that allows us to verify that the error with which the checked mathematical property is fulfilled does not exceed the error of measurements, at least – statistically. Ruefully, but many scholars neglect this concept, and in many cases this leads to sorrowful result, since from general position it is naturally to take that the builders, if they thought to embed some value or ratio in the construction, did that intelligently, that is with a maximal precision. That is why neglecting this rule, if the error with which a property is fulfilled is much greater than the error of measurements, may mislead a researcher and provokes him to accept an inappropriate property.

From this point of view an analysis of ancient units of length and accuracy of measurements must be correlated with the accuracy with which the numerical and statistical methods acknowledge the presence of a property ascribed to the analyzed artefacts.

* **Precision.** As it follows from the below consideration, allowing for the precision of measurements, correlations and other numerical dependencies becomes an important constituent of restoration of models which we assign to the artefacts. And this relates to measurements of length to the same degree as to dating (when considering ancient calendars). Dolefully, but in many studies this aspect of measurements is ignored much more frequently than is taken into consideration.

To this end the (numerical) **error analysis** provides us with the criteria of authenticity of the conclusions relative to the original units and models.

* **Inverse problem of metrology.** When we consider the artefacts, we must take into account that not only their design models are unknown, but the units in which their dimensions were specified as well.

In essence, the reconstruction of these models and units presents an indivisible problem, the solution to which, apart from analysis of historical data and various correlations, is searched on the ground of suggestion that not only the ratios of dimensions, but the integer values of dimensions in ancient unit might also be meaningful.

This problem is simplified when the ratio of dimensions or geographical directions are analyzed, since in this case we are not concerned with the ancient units of measure.

But in many cases the dimensions of artefacts present special interest by themselves, since they may have symbolical or mathematical meaning. A typical example is a situation with pyramids $\{\rightarrow 2\}$ and stone circles $\{\rightarrow 4\}$ when the overall dimensions are defined by an integer number of some basic unit of length. Amazingly, but some parameters of such objects which are specified by non-linear functions may also be presented by integer number of the same unit; for instance, the perimeters specified by elliptic integral [14]. In this case, when we have to restore the value of ancient measure we come to the **inverse problem of metrology**, but the solution to it cannot be obtained without analysis of the models embedded in the design of artefacts; thus were revealed the values of such ancient measures as the royal cubit and megalithic yard in integer units of which the dimensions of the Great Pyramid of Giza and Cromlechs were specified. As it is shown below $\{\rightarrow 5, 8\}$ the same situation takes place with smaller constructions like stone circles and labyrinths, the dimensions of which are specified in respectively smaller units pertaining to the algebraic system of units derived from sazhen (about 7 ft) being directly correlated with royal cubit and megalithic yard; we consider the objects allocated in Russia simply because of lack of data relative to the dimensions of artefacts situated in other countries.

Therefore, the principal premise which allows us to reveal the ancient measures and design models implies that the basic dimensions of artefacts and their basic elements were specified in **integer number of main units of length**, irrespective of how complicated was the design of an artefact on the whole. This is further to the above stated prerequisite which presumes that **the ratios of these dimensions** may also be meaningful as the ones which **correspond to specific mathematical constants and geometrical objects**, and not only locally, but at different continents. Besides, these integer numbers **may have a symbolic (or esoteric) meaning** and/or define indirectly some outer characteristic (as, for instance, the perimeter of the Great Pyramid in royal cubits **corresponds** to the length of meridian in degrees).

From this point of view, the inverse problems of metrology takes on additional aspects, since the dimensions of an artefact have to be correlated not only with the ancient units of length, but with its design model as well. By following this way, we come to an amazing system of ancient Russian measures of length $\{\rightarrow 5\}$ which are interconnected between themselves and with the ancient measures of Cromlechs and Great Pyramid – either by small integer factors, or by the Great Pyramid profile triangle.

* **Calendars.** Another very important aspect of metrology is keeping a calendar as a system of dating of days of Tropical year; other types of calendars are also significant, but the Tropical calendar (TC), which is attached to seasons, is the most important one – both in ancient times, and nowadays.

It is evident, that as far as the ancient people have no clock, in keeping the TC they had to attach their day count to observed phenomena, for instance – to Solstices and Equinoxes. This gives a type of **True Solar**

calendar (TSC) in which, however, the starting point (first day of a year) and divisions into months may vary in many ways; an example – is the **Celtic calendar** {→ 2.10, 2.11}.

On the contrary, the present-day TC – the **Gregorian calendar** – is based on count of **average Solar days** of equal length (**Average Solar Calendar, ASC**); this is convenient for modern life, but deprives the Solstices and Equinoxes of their connection with immutable Gregorian dates so that from year to year they may come to different Gregorian dates. For this reason **the dates specified in TSC cannot be presented as the dates of any ASC**, since each year they fluctuate within ± 1 or 2 days around the respective dates of ASC.

One may say that this fluctuation is insignificant, but it is not so because such days are attached namely to those specific Ecliptic longitudes (cardinal points) in which the Sun resides on Solstices and Equinoxes. Moreover, neglecting this concept has resulted in an erroneous reconstruction of a series of ancient calendars (the Celtic, the Inca and other ones) which associate their starting days with Gregorian dates whereas in reality (due to the use of astronomical alignments) these days are defined by the specific Sun positions at the Ecliptic, and what is important – these positions may differ from the cardinal points as it takes place with the Celtic calendar.

Hence, **if we specify dates of TSC in dates of ASC, we may make an error of 0 to 2 degrees of longitude**. For day-to-day needs this error is insignificant. But **it is a great mistake from occult (viz. astrological) point of view**; besides, **this concept introduces an intolerable error which causes confusion in understanding of the structure of the ancient True Solar calendars (Maya, Celts, Inca, etc.)**.

It is pity, but some scholars even discuss which Gregorian date is more appropriate to this or that festivity that was initially specified in a TSC; and even more ruefully is that that they use these Gregorian dates in their calculations which, as they think, allow them to reveal some “hidden” patterns.

On the contrary, using the concept of **TSC** allows us to restore the structure of such calendars, which fit all the known correlations and limitations, and even shows the similarities in the **TSCs** of such different cultures as Celts and Toltecs {→2}

1.2.6. Statistics

Making use of statistics allows us to estimate the trustworthiness of hypotheses which we set up relative to the qualitative and quantitative properties of artefacts; in other words – to acknowledge the non-randomness of these properties.

For this, we use mathematical methods that provide numerical estimates of stability of fulfilment of respective analytical properties for a set of artefacts, since due to different obstacles some of them may not satisfy the criterion. Besides, for proving the non-randomness of occult effects we use such methods in analysis of verbal and numerical results of experiment with the Portal.

1.2.7. Uniformity of Analytical properties

As it is shown below, a series of nontrivial analytical and verbal properties inheres in a series of stone structures – from impressive pyramids to unpretentious labyrinth (with a correction to their dimensions) – which are distributed all over the world. This requires us to consider all these structures as the elements of a unified system, as their properties – as the facets of the common system of knowledge.

However, in canonical science these objects are studied separately, even without a stable terminology for the artefacts of the same type; besides, it denies not only a commonality of knowledge of cultures that erected the considered artefacts – but the knowledge itself: it claims that that these analytical properties are nothing more than fortuity, and the occult ones – are the superstitions.

From this point of view the canonical science leaves us neither grounds, nor goals for study of these phenomena. For this reason we prefer to appeal just to scientific approach being consistent with the Ancient Wisdom, which allows us to use mathematics and other numerical disciplines without relying upon the canonical dogmas. To this end the following quote is indicative.

“The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science: Herodotus informs us that each successive king erected one to commemorate his

reign, and serve as his sepulchre. But Herodotus did not tell all, although he knew that **the real purpose of the pyramid was very different from that which he assigns to it.** Were it not for his religious scruples, he might have added that, externally, it *symbolized* the **creative principle of Nature**, and illustrated also the **principles of geometry, mathematics, astrology and astronomy.**”
[SD3, 28]

1.3. Esoteric Teaching as the conceptual basis in study of destination of Stone Portals

The unity of verbal and analytical properties of artefacts, as well as the community of these properties in Eurasia and Americas, the manifestations of which are stretching to the remote antiquity, must have a reasonable explanation. To this end, we may now find a lot of theories (including those which belong to canonical ones) which, however, have the same principal defect – each of them is limited just to one or another aspect of evolution of Space, Time and Humanity. The only exception presents The Secret Doctrine [21] – the Teaching revealed in 19th century that presents the synthesis of science, religion, and philosophy, in which Cosmogogenesis and Anthropogenesis are described within a system of unified concepts by following the cover page principle “There is no Religion higher than Truth”.

Of course, in the long run, it is the private matter – whether to accept the concepts of this Teaching, or not. But even if a person does not accept this Teaching, *nothing prevents from correlating the observed facts with its concepts*. And this is the basic principle which we follow in the below consideration.

So, though we correlate our conclusions being not reduced to purely mathematical statements with the concepts of The Secret Doctrine, one should not think that all the results are grounded just on this Doctrine.

Meanwhile, although it may seem reasonable to present the main ideas of this Doctrine in this foreword, it is impossible to make here a brief mention of them; for this reason the main concepts pertaining to the considered themes are presented in Chap.7 and, partly, at the respective considerations of artefacts.

Nevertheless, we hope that the following extracts from the Secret Doctrine would contribute to gaining a better understanding of its main ideas.

1.3.1. The cause of secrecy of Esoteric models

Before publication of The Secret Doctrine in 1888, the most part of its concepts were kept secret, as those which in former times and still are preserved by Hindu pundits, Egypt hierophants, Druids, Mayan priests, etc.

“Professor Wilder remarks: The Essenes of Judea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect ... Ammonius obligated his disciples by **oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised** [prepared for initiation]. [New Platonism and Alchemy, 1869. pp. 7.9.] One of the most powerful reasons for the necessity of strict secrecy is given by **Jesus** Himself, if one may credit Matthew. For there the Master is made to say plainly: **Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you.**[vii.6.]” [SD3, 45]

1.3.2. Uniformity and succession of Esoteric Knowledge

“The **Esoterism of Egypt** was **that of the whole world** at one time. During the long ages of the Third Race it had been the heirloom, in common, of the whole of mankind, received from their Instructors, the “Sons of Light,” the primeval Seven.

There was a time also when the **Wisdom-Religion** was not symbolical for it became Esoteric only gradually, the change being necessitated by misuse and by the Sorcery of the **Atlanteans**. For it was the “misuse” only, and not the use, of the divine gift that led the men of the **Fourth Race** to Black Magic and Sorcery, and finally to become “forgetful of Wisdom”; while those of the **Fifth Race**, the inheritors of the Rishis of the Treta Yuga, used their powers to atrophise such gifts in mankind in general, and then, as the “Elect Root,” dispersed.

Those who escaped the “**Great Flood**” preserved only its memory, and a belief founded on the knowledge of their direct fathers of one remove, that such a Science existed, and was now jealously guarded by the “Elect Root” exalted by Enoch. But there must again come a time when man shall once more become what he was during the second Yuga (age), when his probationary cycle shall be over and he shall gradually become what he was - semi-corporeal and pure...” [SD3, 66]

“Ammonius, speaking of his philosophy, taught that their school dated from the days of **Hermes**, who brought this wisdom from **India**. It was the same mystical contemplation throughout as that of the Yogin: the communion of the Brahman with his own luminous Self - the “**Atman**.” [SD3, 111]

“And when we say, indiscriminately, “**India**,” we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an **Upper**, a **Lower**, and a **Western India**, the latter of which is now **Persia-Iran**. The countries now named **Thibet**, **Mongolia**, and **Great Tartary**, were also considered by the ancient writers as India. We will now give a legend in relation to those places which science now fully concedes to have been the cradle of humanity. [IU1, 589]

“Unwilling that his chosen people - chosen by him – should remain as grossly idolatrous as the profane masses that surrounded them, **Moses** utilised his knowledge of cosmogonical mysteries of the **Pyramid**, to build upon it the Genesiactal Cosmogony in symbols and glyphs. This was more accessible to the minds of the hoi polloi than the abstruse truths taught to the educated in the sanctuaries. He invented nothing but the outward garb, added not one iota; but in this **he merely followed the example of older nations and Initiates**. If he clothed the grand truths revealed to him by his Hierophant under the most ingenious imagery, he did it to meet the requirements of the Israelites; that stiff-necked race would accept no God unless He were as anthropomorphic as those of the **Olympus**; and he himself failed to foresee the times when highly educated statesmen would be defending the husks of the fruit of wisdom that grew and developed in him on Mount Sinai, when communing with his own personal God - his divine Self. Moses understood the great danger of delivering such truths to the selfish, for he understood the fable of Prometheus and remembered the past. Hence, he veiled them from the profanation of public gaze and gave them out allegorically...” [SD3, 67]

1.3.3. The veiled unity of Analytical and Esoteric models

«Apart from this, every **cosmogony**, from the earliest to the latest, **is based upon** interlinked with, and most closely related to **numerals** and **geometric figures**. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the **Circle** - “the secret habitat of the ever invisible Deity” as the Alchemists have it – as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical. “In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth,” writes an Occultist, who shows his great wisdom in desiring to remain unknown.

Any Kabbalist well acquainted with the **Pythagorean system of numerals and geometry** can demonstrate that the metaphysical **views of Plato** were based upon the **strictest mathematical principles**. “**True mathematics**,” says the *Magicon*, “is something with which all higher sciences are connected; **common mathematics** is but a deceitful phantasmagoria, whose much praised infallibility only arises from this - that materials, conditions and references are made to foundation.”

The **cosmological theory of numerals** which **Pythagoras** learned in **India**, and from the **Egyptian Hierophants**, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically. The sacred numbers of the universe in their esoteric combination can alone solve the great problem, and explain the theory of radiation and the cycle of the emanations. The lower orders, before they develop into higher ones, must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed into the infinite. [IU1, 6]

“It is upon these **true Mathematics** that **the knowledge of the Kosmos** and of **all mysteries** rests, and to one acquainted with them, it is the easiest thing possible to prove that both Vaidic and Biblical structures are based upon “God-in-Nature” and “Nature-in-God,” as the **radical law**. Therefore, this law – as everything else immutable and fixed in eternity - could find a correct expression only in those purest transcendental **Mathematics** referred to by **Plato**, especially in **Geometry** as transcendently applied. *Revealed* to men - we fear not and will not retract the expression - in this **geometrical** and **symbolical garb**, **Truth has grown and developed into additional symbology**, invented by man for the wants and

better comprehension of the masses of mankind that came too late in their cyclic development and evolution to have shared in the primitive knowledge, and would never have grasped it otherwise..." [SD3, 63]

"As **Pythagoras** showed, **Kosmos was produced** not through or by number, but **geometrically**, i.e., following the **proportions of numbers**. [SD3, 364]

"**Plato's motto "God geometrises"** was accepted by both **Aryans** and **Jews** [SD3, 63]

"**Moses** was an initiated priest, versed in all the mysteries and the Occult knowledge of the **Egyptian temples** - hence thoroughly acquainted with primitive Wisdom. It is in the latter that the symbolical and astronomical meaning of that "Mystery of Mysteries," the **Great Pyramid**, has to be sought. And having been so familiar with the **geometrical secrets** that lay concealed for long aeons in her strong bosom - the measurements and proportions of the **Kosmos**, our little Earth included - what wonder that he should have made use of his knowledge?" [SD3, 66]

"**Moses** utilised his knowledge of **cosmogonical mysteries** of the **Pyramid**, to build upon it the Genesiactal Cosmogony **in symbols and glyphs**." [SD3, 67]

"When **Josephus** declares that **Abraham** taught **Mathematics** he meant by it "**Magic**," for in the **Pythagorean code Mathematics** mean **Esoteric Science, or Gnosis**." [SD3, 45]

1.4. General classification of Stone Portals

1.4.1. Preliminary considerations

It is typical for scholars to consider quite narrow classes of artefacts that may be related to Stone Portals. As a result, there exists neither a common terminology, nor a classification even for the objects of similar types, for example – for labyrinths. Meanwhile, an introducing of terminology and classification of artefacts of the respective types should not be considered as an end in itself, but as an instrument for analysis of Stone Portals. From this point of view it makes sense to classify the artefacts associated with the Stone Portals by taking into account their functional, geometric, astronomical and other types of properties.

This approach allows us to consider a great scope of heterogeneous characteristics and order them (and thus – the classes) as it is required for a specific study, though in some cases this approach may cause an object to appear in several classes – as in a classed catalogue in a library presenting an example of non-excluding classification.

With this in mind, we propose a hierarchical classification that divides the Stone Portals into classes and sub-classes, starting with the most distinctive features and proceeding with more peculiar characteristics. In parallel, we systematize the terminology.

* **Classes of artefacts that are considered in this study relative to their generalized exterior**

For the initial distinctive feature we single out the generalized exterior of Stone Portals. This characteristic defines the following **three principal types of artefacts**.

→ **Edifice** – a Semi-buried stone construction with a roof and subsurface room(s); for example: pyramid (as a rule – with internal passages), passage mound, cave temple, etc.

→ **Dike** – a distributed roofless stone structure on the ground – a kind of barrier in which the stones are disposed in rows that follow definite **linear pattern**. As a particular case, dike presents a **petroform**; but the latter term assumes too wide spectrum of meanings, since apart from boulder outline the petroforms can also include a rock cairn, an upright monolith slab, a medicine wheel, a **fire pit**, sculpted boulders, or simply rocks lined up or stacked for various reasons. Old World petroforms include the **Carnac stones** and many other megalithic monuments.

The size of the stones may vary, but in general, these are used the detached megaliths (in cromlechs), boulders that touch one another without mortar (in labyrinths, stone circles and medicine wheels), and pebbles (in concentric stone circles and medicine wheels).

In the kindred types of dikes the barrier may be marked by a ditch or rampart.

A **linear pattern**, in which the lines of stones of dike are allocated, is called **grapheme** (e.g. a spiral). It is assumed that this pattern may contain several points which stand for detached objects; e.g. – for cairns.

Notice, that the geometrical and metrological aspects of mapping of artefact design in a linear pattern present an important problem which is considered in Caps.5, 8, and 9.

→ **Image (symbol)** – a portable (e.g. pendant) or solitary stationary object which presents a linear pattern which *mimics a grapheme of some dike*. It may be represented by a painting, carving, mosaic, etc. The most ancient and thus the most important specimens among them are **petroglyphs** – the images that are created by removing part of a rock surface by engraving or carving.

The main types of these graphemes present the well-known esoteric symbols being inherent in different cults; for distinctness these specific images are also called **symbols**.

→ **Spirc**. Essentially, the dikes, and thus – the images, which are considered in this study have the graphemes that are predominantly characterized by the patterns which, to a first approximation, present a composition of **Spirals**, **radii** and (concentric) **circles**. For this reason these patterns were given the collective name **Spircs**.

Therefore, as far as each non-edifice artefact is uniquely specified by its grapheme, the considered types of dikes and images, although they present different types of physical objects, may jointly be classified by their graphemes, and more exactly – by spircs which distinguish them from artefacts of cognate types. As well, a dike or image may also be called spirc if it is considered from the viewpoint of its geometry.

With this approach, we obtain an efficient tool for subsequent classification of Stone Portals like dikes and images since they may further be divided into classes (spirals, circles, double spirals, etc.) so that each class is characterized by a definite grapheme. In this case a grapheme serves as a geometrical (or rather – topological) identity card for the respective classes of both dikes and images. Further on, the artefacts of these classes are classified with respect to their geometric and other peculiarities.

Moreover, if a grapheme has some esoteric significance, this meaning is attributed to all artefacts of the respective class, regardless whether it is a dike or image; in other words, the symbolic property of an artefact as a whole is specified by its grapheme.

In such a way, both geometrically and symbolically, a grapheme presents an important characteristic of all types of artefacts which we consider as Stone Portals. All together this justifies the use of the collective name “spirc” in relation to all types of Stone Portals, with the exception of the edifices.

Besides, it is important that this approach does not present a thing in itself, since the topological peculiarities correspond to Esoterical features of the Portals and, together with the geometrical and metrological properties, show the unity of these models for different cultures and even continents. Namely, it will be shown below that the considered types of artefacts (including edifices) were used as Portals – mostly for the same purposes and within the same system of Esoterical concepts.

Furthermore, these three classes of artefacts are associated not only with the physical cult objects, but also with the respective abstract concepts of world view and religious nature; for describing these correlations it is required to specify more exactly those aspects of the ancient cults which we have to take into consideration in study of Portals, and how the typical material forms in which those cults were embodied correlate with the principal classes of Stone Portals.

* **Conceptual reflection of ancient knowledge and spirituality**

For the most of advanced ancient cultures the knowledge that may be related to scientific attainments was inseparable from spirituality; from this point of view these two aspect of those cultures should rather be considered as a single whole – a **world view**. From this point of view disregarding of either of these aspects of a world view in study of Stone Portals is devoid of sense.

Indeed, on the one hand, an analysis of even smaller forms (like labyrinths and stone circles) shows that their designs were not random: neither geometrically, nor metrologically. Much more nontrivial mathematical and astronomical models were integrated in the greater forms like passage mounds and pyramids, and in various continents.

On the other hand, it is known that a significant part of analytical properties was associated with various spiritual considerations – religious (for masses) or Esoteric (for initiates) ones. An analysis of records, myths, legends and other sources, as well as the direct evidences show it undoubtedly that all over the world the handmade Stone Portals were the attributes of various **cults**, within the **rituals** of which they were used by the priests as the means that contributed to getting in contact with the creatures and forces of “other world” for achieving both spiritual and pragmatic goals. At this, some of the artefacts of this type were used as the places for conducting the rituals (**Temples** and **Shrines**), and others – as the **cult images** that assisted in carrying the rituals into effect or were intended for personal use (e.g. amulets).

From Esoteric point of view, this means that the Portals were virtually used as the occult “instruments” for accomplishing an interaction with the beings and energies of subtle planes (astral, et al.).

As far as these basic notions are used in the subsequent consideration, define their meaning more exactly.

→ **Cult** is literally the "care" (Latin cultus) owed to God or gods and to temples, shrines, or churches. Cult is embodied in ritual and ceremony. Its present or former presence is made concrete in temples, shrines and churches, and cult images, including cult images and votive offerings at votive sites.

Besides, sometimes it is understood **in a narrow sense** – as a cult of definite person or object within some aggregate of beliefs; for instance – a **Veneration of the dead**.

In other words, this conventional viewpoint treats a cult as a form of religion and its attributes.

Meanwhile, it should be remembered that in the ancient cultures the beliefs were deeply intertwined with their world outlook relative to genesis of the Earth and humanity, as well as with their analytical attainments. For this reason, in study of Portal-artefacts **we understand a Cult in a broad sense – as a teaching in which the beliefs and knowledge are unified within a system of verbal and analytical concepts** which (as a “theory”) are reflected in actions and material objects. By neglecting the secondary distinctions, among them we may mark out the following ones.

→ **Ritual** is considered below as a general term for **an action that is prescribed by a cult**; in this sense we do not distinguish it from a **riot** or **ceremony**, unless a specific action with the accepted name is at issue. In particular, a **Ritual** presents a sequence of activities involving gestures, words, and objects, performed in a sequestered place, and performed according to set sequence. Rituals may be prescribed by the **traditions** of a **community**, including a **religious community**; they are characterized by invariance, traditionalism, sacral symbolism, and performance...

→ **Entity** (or **being**) is considered below as a general term for **the variety of beings and energies on the material or subtle planes. In general, the meaning of this term corresponds to conventional one:**

An **entity** is something that **exists** as itself, as a subject or as an object, actually or potentially, concretely or abstractly, physically or not. It need not be of material existence. In general, there is also no presumption that an entity is animate, or present. ... The word is abstract in intention. It may refer, for example, to ghosts or other spirits. The word **entitative** is the adjective form of the noun entity.

* Substantial reflection of ancient knowledge and cults in Stone Portals

Among the main physical embodiments of a cult we may single out the following types of objects.

→ **Temple** is a structure reserved for religious or spiritual rituals and activities such as prayer and sacrifice... The word has now become quite widely used to describe a house of worship for any religion.

The form and function of temples is thus very variable, though they are often considered by believers to be in some sense the "house" of one or more deities. Typically offerings of some sort are made to the deity, and other rituals enacted, and a special group of clergy maintain and operate the temple. The degree to which the whole population of believers can access the building varies significantly; often parts or even the whole main building can only be accessed by the clergy. Temples typically have a main building and a larger **precinct**, which may contain many other buildings.

We may add to this that the Temples were intended for various, but mostly – for the most important **rituals**, whereas a shrine – for a specific one. Besides, the Temples were intended for safekeeping and worship of **Cult images**, for studying and other purposes. The ancient Temples were also the places for the most important initiations which, as a rule, were conducted in the underground lodgements.

So, conceptually a **Temple** is associated with the **cult** on the whole, and as artefact – belongs to **edifices**.

→ **Shrine** is a holy or sacred place, which is dedicated to a specific deity, ancestor, hero, daemon, spirit of nature or similar figure of awe and respect, at which they are venerated or worshipped. Shrines often contain idols, relics, or other objects associated with the figure being venerated. A shrine at which votive offerings are made is called an altar. Shrines are found in many of the world's religions, including Christianity, Islam, Hinduism, Buddhism, etc., as well as in secular and non-religious settings such as a war memorial. Shrines can be situated solitary and found in various settings, such as temples, cemeteries, or in the home; portable shrines are also found in some cultures. A shrine may become a focus of a cult image.

So, conceptually a **Shrine** is associated with the **ritual** specific for the object of worship, and as artefact – belongs to **dikes**.

→ **Cult image** is a human-made object that is venerated or worshipped for the **deity**, spirit or **daemon** that it embodies or represents. Religious images cover a wider range of all types of images made with a religious purpose.

In particular, an **Idol** is a term, almost always pejorative except in Indian English, for a cult image that is itself worshipped, and believed not just to depict or represent a deity or spirit, but in some sense to be one itself. Sometimes the image is believed to have its own powers, to grant wishes or otherwise effect the world. Notice, that from Esoterical point of view such “self-action” of a physical object may present a result of artificial or natural magnetization of this object with the subtle energies.

However, it is not necessarily that a cult image presents a deity, spirit or energy. It may also present an **instrument** (e.g. a circle) for performing definite occult ritual. In a form of a symbol (spiral, circle, cross or other sacred object) the cult image may stand for an **occult concept**. And namely these situations are typical for the Stone Portals, since in this case the term **Symbol** reflects the essence of Cult image.

So, conceptually a **Cult image** is associated with the embodied **entity**, and as artefact – belongs to **Images (Symbols)**.

As the result, we obtain the Highest level classification of Stone Portals (Table 1.1) with three parameters defining the **Type of artefact**, **Type of Portal** and **Cult category**, such that for each parameter the Portals are divided onto the same three principal classes.

In other words, the classification of artefacts by their exterior onto **Edifices**, **Dikes** and **Images** corresponds to classification by functional destination onto **Temples**, **Shrines** and **Cult images (symbols)** which, in its turn, agree with the classification by cult category onto **Cult**, **Ritual** and **Entity**.

Table 1.1. Highest level of Stone Portals classification re to their Exterior, Structure and Cult meaning

Type of artefact	Edifice	Spircs	
		Dike	Image
Type of Portal	Temple	Shrine	Cult image (Symbol)
Cult category	Cult	Ritual	Entity

* Resume

Thus, there are good reasons to think (and we will below confirm this by examples) that in various cultures the edifices present the temples, the dikes – the shrines, and the images – the cult images, or rather to say – the symbols.

And it is not just an external correlation, but the inner one as well, which specifies the functional, or rather – occult destination of the respective classes of artefacts: the edifices-temples were used for keeping the cult on the whole, the dikes-shrines – for carrying out specific rituals, whereas the images –

for personal goals; meanwhile, this does not exclude that the latter could be used in the rituals of the former. In this sense the artefacts of all three classes present the occult instruments tuned to the respective goals, and their occult efficiency diminishes at a transfer from edifices to images. Namely this allows us to regard these three classes of artefacts as the Stone Portals.

1.4.2. Labyrinths

The most widespread type of Stone Portals is presented by labyrinths which one may find in any inhabited continent. However, this name may be misleading, since there were two structures – the edifices and the dikes – that borne it.

* Labyrinth as a cult-word

Labyrinth is a word of Pre-Greek (Minoan) origin, and it is derived from the Lydian word labrys ("double-edged axe").

'Labrys' was a **cult-word** introduced from Anatolia. In Labraunda of Caria the double-axe accompanies the storm-god Zeus Labrandeus. It also accompanies the Hurrian god of sky and storm Teshub. A lot of these symbols were found in the Minoan palaces in Crete, and they usually accompanied goddesses. It seems that the double-axe was the symbol of the beginning (arche) of the creation. The goddess of the double-axe probably presided over the Minoan palaces, and especially over the palace of Knossos.

For these reasons it is suggested that the Greeks used the word "labyrinth" for the royal Minoan palace of Knossos in Crete, which meant "palace of the double-axe".

* Labyrinth as an edifice

The oldest records of "labyrinth" relate to the edifices, or even complexes of buildings with overground and underground premises and corridors that were life hazardous for passing. Exoterically (as a concept established among the masses) the danger was associated with some monster, or other physical jeopardy. The occult powers were also dangerous. But the principal reason was in saving those underground premises, that were used for providing the most sacral rituals including initiations and storing of the most sacral cult images, from uninitiated (layman) by imposing a direct ban, cultivating the legends and keeping up the rumours relative to their mortal danger.

* In *Greek mythology*, the labyrinth (Greek: λαβύρινθος *labyrinthos*) was an **elaborate structure** designed and built by the legendary artificer Daedalus for King Minos of Crete at Knossos. Its function was to hold the Minotaur eventually killed by the hero Theseus. Daedalus had so cunningly made the Labyrinth that he could barely escape it after he built it.

Pliny's Natural History mentions four ancient labyrinths: the Cretan labyrinth, an Egyptian labyrinth, a Lemnian labyrinth, and an Italian labyrinth. But a description of neither of such **elaborate structure** was found except the Egyptian one.

* Egyptian labyrinth. Herodotus, in his Histories, describes as a "labyrinth" a building complex in Egypt, "near the place called the City of Crocodiles", that he considered to surpass the pyramids:

It has **twelve covered courts** – six in a row facing north, six south – the gates of the one range exactly fronting the gates of the other. Inside, the building is of **two storeys** and contains **three thousand rooms**, of which half are **underground**, and the other half directly **above them**. I was taken through the rooms in the upper storey, so what I shall say of them is from my own observation, but **the underground ones I can speak of only from report, because the Egyptians in charge refused to let me see them, as they contain the tombs of the kings who built the labyrinth, and also the tombs of the sacred crocodiles**. The upper rooms, on the contrary, I did actually see, and it is hard to believe that they are the work of men; the baffling and intricate passages from room to room and from court to court were an endless wonder to me, as we passed from a courtyard into rooms, from rooms into galleries, from galleries into more rooms and thence into yet more courtyards. The roof of every chamber, courtyard, and gallery is, like the walls, **of stone**. The walls are covered with carved figures, and each court is exquisitely built of white marble and surrounded by

a colonnade; and at the end of the labyrinth, by the corner of it, there is a pyramid of forty fathoms (ab. 240 feet) , upon which large figures are carved, and to this there is a way made under ground.

The 1st century BC Greek geographer [Strabo](#) is the only other ancient eyewitness of the Egyptian Labyrinth whose account has survived. Strabo [said](#) of it that it was:

"a great palace composed of many palaces" and marvelled at enormity of the stone slabs that made up its roof and walls. He wrote that it had many great courts, each with its own entrance, but that "in front of the entrances are crypts, as it were, which are long and numerous and have winding passages communicating with one another, so that no stranger can find his way either into any court or out of it without a guide."

Above the entrance to the Labyrinth it was inscribed the slogan:

"insanity or death - that is what finds here weak or vicious, only those who are strong and good find here life and immortality"

During the 19th century, the remains of the Labyrinth were discovered "1½ miles from the pyramid of [Hawara](#), in the province of [Faioum](#)." The Labyrinth was likely modified and added upon "at various times. In 1898, the Harpers Dictionary of Classical Antiquities described the structure as "the largest of all the temples of Egypt, the so-called Labyrinth, of which, however, only the foundation stones have been preserved." Thus when the British archaeologist Flinders Petrie excavated the site in 1888, he found nothing but a vast field of chipped stone, six feet deep. He [said](#) of it:

"All over an immense area of dozens of acres, I found evidence of a grand building," he wrote. Petrie could only guess that this structure once measured an enormous 1,000 by 800 feet, and he summed up his findings quite succinctly: "From such very scanty remains it is hard to settle anything."

At present, It has been [announced](#) that the "lost labyrinth" of Egypt at Hawara has been re-discovered (Grid Reference: 29.274° N, 30.901° E). The lecture on this theme tells us the following

"The 'Labyrinth' plays a special role in human history, believed by many to contain the wisdom of the ages, we can see the same theme repeated around the ancient world. When Diodorus made his claim that the Minoan labyrinth was a scale model of the Egyptian one, he had not had the luxury of visiting it as had Herodotus before him. We are now close to sharing that privilege in the near future thanks to Louis and everyone else involved in the Hawara project."

* [Resume](#).

1. By taking into account that the word "Labyrinth" is historically applied to both Edifices, dikes, and images, the specifications like Labyrinth-edifice, Labyrinth-dike, and Labyrinth-image (or Labyrinth-temple, Labyrinth-shrine and Labyrinth-symbol) are used below for distinctness, if it is required to introduce clarity into the type of object which is referred to.
2. Apart from its elaborate structure, the main peculiarity of the Egyptian labyrinth-temple consists in presence of especially sacred underground premises being absolutely closed for uninitiated which were used for conducting of the most sacral occult rituals that differed from those which, within the scope of popular religion, were intended for the masses.
3. The same peculiarity is observed in other types of ancient Temples with the age of thousands to tens of thousands years, which we named the Edifices: in Egyptian and Mesoamerican pyramids, passage mounds in Europe, cave temples in India etc., not to mention the "conventional" building-temples in Eurasia and America which we consider in Chap. 2.

* [Labyrinth as grapheme, dike, and image](#)

* [The principal property of graphemes of artefacts which are related to labyrinths](#). The second historical meaning of the word "labyrinth" is associated with a series of graphemes, the most known of which is the "classical" one (Fig. 1.1.a). With respect to their exterior, these graphemes may be realized in a dike, which in the respective literature are *commonly called* the [stone labyrinths](#) (Fig. 1.2), or an

image (Fig. 1.3). In both cases the grapheme of labyrinth presents a kind of spirc in which the curve presents a spiralling barrier, and the space between its turns – the **track** for passing of the labyrinth.

With respect to the general structure of the artefacts (both dikes and images), it is generally accepted among the scholars that in a labyrinth the track has no branches: it may have either one dead end (the most part of specimen), or no dead end at all.

In the former case there is one entrance (the starting point of the track) which turns towards the centre of the grapheme without self-intersections and branches until the dead end (the end point of the track), or the centre of the labyrinth, is reached; to get out of the labyrinth, it is required to pass the track in the opposite direction. It is clear, that in contrast to common opinion in this case arises no problem neither with finding the way to the centre, nor to the exit.

Another type of labyrinths (so called bi-spiral ones) which is met among the labyrinth-dikes in Northern Europe is specified by two overwind lines which, nevertheless, also define a unicursal track that has no dead end: such labyrinth has the entrance and exit, which are interconvertible.

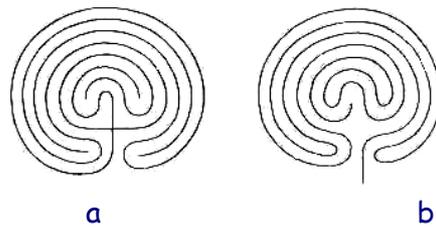


Fig. 1.1. Grapheme of classical labyrinth and its track

- a** – Grapheme of the “classical” labyrinth which sometimes is called “Cretan”; but this may be misleading since the “Cretan labyrinth” may refer to the palace;
b – the track for passing of the labyrinth (“thread of Ariadne”)



a

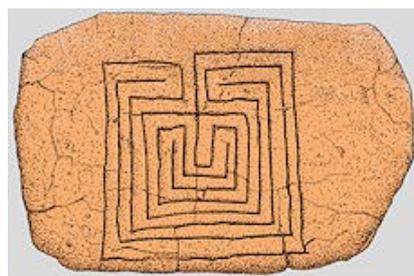


b

Fig. 1.2. Labyrinths as stone dikes (Solovetsky Islands, White Sea, Russia)

a – Classical pattern

b – Spiral Pattern



a



b

Fig. 1.3. Labyrinths as images (Classical pattern)

2. In studies devoted to symbolic meaning of labyrinth the graphemes of dikes and images are frequently analysed without paying attention to their exterior: actually all the studies that are devoted to labyrinths concentrate on analysis of their age and symbolic meaning, thus restricting the attention to their graphemes and paying little or no attention to geometrical and metrological properties of artefacts of this type.

On the one hand, this allows us to reveal some symbolic aspects of artefacts of this type.

On the other hand, this approach is insufficient:

Firstly, because the occult rituals in which the dikes were used differ from that how the images were treated; this explains the difference in verbal properties of dikes and images.

Secondly, it is revealed (Chap. 8, 9), that labyrinth-dikes possess a series of geometrical and metrological properties, some of which are inherent in labyrinth-images as well, and also peculiar to other types of spirals.

3. The modern and Middle Ages labyrinths are not considered as well, since their geometrical and metrological properties may differ from those that were imbedded in the ancient specimen.

4. In modern researches the main problem with studying the labyrinths (as spirals) arises from the very beginning – with the absence of generally accepted definition for this object.

Thus in the capacity of labyrinth the first group of researches takes just the classical grapheme, the second – considers a broader set of patterns, but exclude the bi-spiral type, the third – excludes spiral graphemes, etc. etc. As the result, seemingly none of them considers the entire set of graphemes even among the widespread labyrinth-dikes.

But this situation should be considered unacceptable if we like to study the phenomenon associated with a series of similar objects *before* we have proved that they have or have no common properties. Indeed, if on the same island we see two adjacent dikes (Fig. 1.2) with the classical and spiral graphemes, what sense it makes to study the former, and to ignore the latter?

By taking this in mind, we consider all types of ancient labyrinth-dikes and respective images. On this ground we mark out four classes of the most typical artefacts, but show that the most part of the labyrinth-spirals, both dikes and images, manifests the same verbal and analytical properties.

* Occult meaning of Labyrinths (edifices and spirals)

It is noted that unicursal patterns have been used historically both in group ritual and for private meditation, and now are increasingly found for therapeutic use in hospitals and hospices.

Indeed, an analysis of myths and historical records, show that all over the world the main destination of labyrinth-dikes was the same – to serve as a shrine in occult rituals, and that of the labyrinth-image – to serve as a cult image (for personal use as well).

In other words, the labyrinths, as other types of edifices, dikes and images, were intended to serve as occult instruments of rituals of respective covert might: the labyrinth-edifices were used for Temples, the labyrinth-dikes – for shrines, and labyrinth-images – for cult images or symbols.

From Esoteric point of view they facilitated the interaction of the priest (and partly - the flock) with the Subtle Planes (astral et al.) in which the properties of Time, Space, Energy and Information are interconnected, differ from those which we observe in our Material Plane of existence, and follow other decrees of nature.

As far as conducting of these rituals required special training, performing them was beyond the reach of the masses, except for use of cult images, and even life hazardous. That is why all these objects, from labyrinth-edifice to labyrinth-dikes, and even some labyrinth-symbols, since the ancient times till present days were surrounded with terrifying myths and stories – and not in vain, as it is shown below.

Meanwhile, the goals of these rituals were diverse. In particular, as distinct from the labyrinth-temples, the labyrinth-shrines were seemingly used for achieving more practical goals (healing, foretelling, observing the personal aura and surrounding Subtle Plane energies, etc.), and in this they were more effective than images that could also have been used for personal goals. The realizability of these effects is supported not only by the Esoteric Teaching, myths and known reports, but also by the results of conducted experiments {→ Part II: Chaps. 10, 11}.

Namely this justifies the stone Labyrinths-dikes to be called the Time-Space and/or Energy-Informational Portals, which, from the Esoteric point of view are the same. As far as some of these properties succeed

to the images, the latter are also to be considered as Portals, though less effectual (e.g. a photo of the constructed labyrinth-dike manifests the resembling occult properties, but to a lesser degree → Part II}. On the contrary, the occult capabilities of the Labyrinth-edifices exceed those of the dikes.

In brief, we may consider these three types of labyrinths (temple-edifices, shrine-dikes, and cult object-image) as the three types of occult instruments of the same magic ensemble which differ in “might of phonation” and are intended for performers of different level of proficiency – consecrates, priests, and masses.

And although at this point the enumerated statements remain just the theses, the acknowledgements for which we present in the subsequent Chapters, we thought it to be useful to put them here with the aim to assist a gentle reader with structuring of diverse aspects of the subsequent material.

1.4.3. Classification of Stone Portals relative to the exterior of artefacts

Although the pyramids, passage mounds, cromlechs and other types of edifices and dikes differ one from another in design and other outer features, they are associated with the similar myths and legends which the Esoteric Teaching describes as exoteric form of the concealed occult rituals, truths and revelations. Besides, as a matter of fact, the edifices may include the dikes and images, as the temples – the shrines and cult images, and the cults – the rituals and entities.

Moreover, the commonality of these objects is seen not only in similarity of verbal properties that accompany these edifices, dikes and images, but also in unity of analytical features inherent to their designs.

This gives us the grounds to assume all these types of artefacts to present the elements of the common worldwide system of essentially occult instruments, the peculiarities of which reflect the specificity of cultures and epochs in which they were constructed. Of course, at this point we have no guarantee that this approach would actually lead us to the expected result. But without considering all these objects we would definitely be unable to make a step forward.

By aiming this in mind, for a start we propose a classification of Stone Portals (Table 1.2) that is based on use of the group of criteria for dividing the whole set of artefacts onto classes and subclasses, some of which we specify, but do not consider in this work in detail.

Table 1.2. Non-exclusive classification of Stone Portals relative to the exterior of the artefacts: the four Higher classes

Class #	Stone Portals																																								
	LABYRINTH-EDIFICES					SPIRCS										SINGULAR SPIRCS (Point objects)																									
1	LABYRINTH-EDIFICES					Lithospircs (Stone)					Pictospircs* (Images)					Henges (Earthwork)		Geospircs (trodden image)	Dolmens (Stone construction)	Stone Markers	Pictograms (Petroglyph)																				
2						Cromlechs: (Megalithic monument)		Labyrinth-dikes (stone labyrinths)		Stone Circles	Medicine Wheels:		Labyrinth-images		Spirals	Concentric Circles-Petroglyphs		Mandala Circles	"British" Henges	enclosuresCircular	Henges"Stone"	Geoglyphs	Dolmens	Stone Markers	Pictograms																
3																																									
4	1	2	3	4	5	1	2	3	4	1	2	3	4	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3							
	1 – Egypt. Labyrinth	2 – Egypt. Pyramid	3 - Pyramids	4 - Passage Mounds	5 - Cave Temples	6 - ...	1 - Solitary	2 - Concentric	3 - Adjacent	4 - ...	1 - Classical	2 - Spiral	3 - Bi-spiral	4-Chakravayuha	1 - Solitary	2-Concentric	3 - ...	1 - Open,	2 - Closed	3 - ...	1 - Classical	2 - Spiral	3 - Bi-spiral	4-Chakravayuha	1 - Single	2 - Double	3 - Triple	1 - Circles,	2 - Cup and ring mark,	3 -	1 - Cairns	2 - Menhirs	3 - ...	1 - Cups	2 - Dots	3 - ...

* The class of Pictospircs is subdivided into subclasses by their texture (petroglyphs, pottery, ...), each of them, in its turn, is subdivided into the shown subclasses (Labyrinth-images, Spirals, etc.)

Class/Subclass:

Class 1 (Principal type of artefact):

Class 2 (Subclasses of classes of level 1):

Basic criterion for subclasses:

Dimension

Substance

Comment

(Spatial or Plain type of artefact)

(Material of artefact)

Class 3 (Subclasses of classes of level 2):

Class 4 (Subclasses of classes of level 3):

THE STONE PORTALS. 1. Introduction

Design

Topology

(General configuration of artefact pattern)

(Peculiarities of artefact pattern)

Meanwhile, the proposed approach to classification presents not a rigid system of classes (as in botany), but a flexible system, in which the criteria (or characteristics) – such as dimension, substance, etc. may be ordered respect to our interest at the moment, as in Table 1.2 in which the hierarchy of classes is specified by the shown subordination of criteria. This allows us to correlate the upper classes with the most important properties. Actually the same classification of stone Portals, but in a “two-dimensional” presentation is given in Fig. 1.5; it allows to show more correlations between the same classes of Portals.

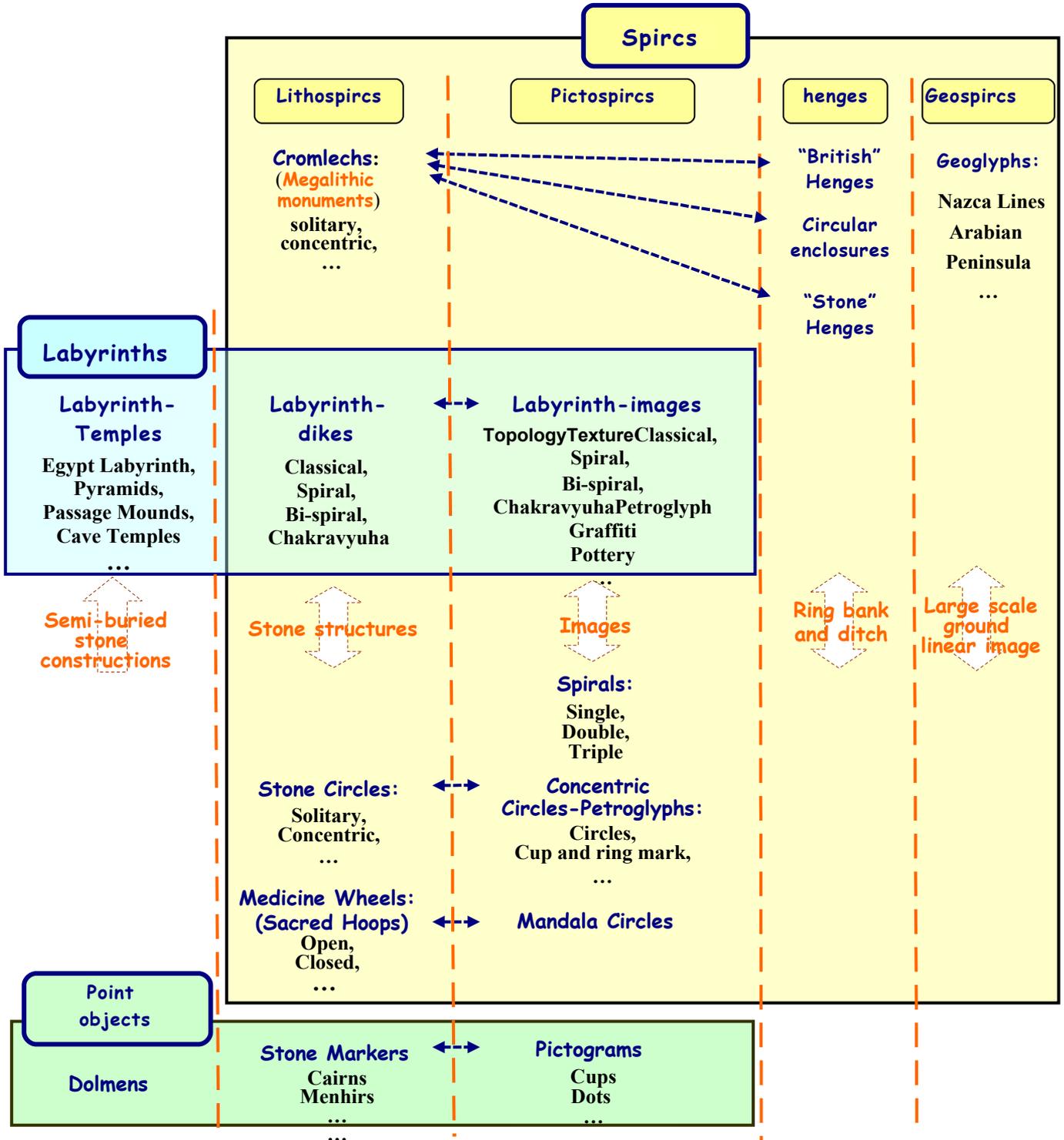


Fig. 1.5. Classification of basic types of artefacts which are correlated with the Stone Portals

These are the primal types of objects which exist both solitary, and in homogeneous and heterogeneous combinations: as a cluster of artefacts of the same type (e.g. stone labyrinth-dikes), or as images on edifices (e.g. spirals on megaliths of passage mounds)

On the other hand, it is a non-excluding classification since the same object may appear in several classes (sub-classes), as in a systematic catalogue in a library where the same book, say on sports medicine, may appear in the classes of both sport and medicine. However, it is not so a fault, but a reflection of the important fact that various types of artefacts may have the same properties. In this work this situation develops so that, say the spiral objects, are considered in the sections devoted to spiral in artefacts (individually and as a component), spiral in esotery, spiral as labyrinth, geometry of labyrinths, etc.

And though an exclusive classification may be more convenient for perception, this does not mean that it is always more convenient for use. Thus, applying it to the Portals requires us to repeatedly consider a series of properties for the respective classes of artefacts, which is very inconvenient; for example, with the class of labyrinth-spirics, which unite the subclass of dikes and several subclasses of images with the same the set of graphemes.

For these reasons we consider the artefacts not by classes as they are presented in Fig. 1.5, but in compliance with the most important properties which present several classes simultaneously. Thus, due to diversity of their properties, we consider the labyrinth-labyrinths in Chap.2 one by one. On the contrary, in Chap. 3 (4) we consider all types of artefacts – dikes and images – with the grapheme of spiral (circle), whereas in Chap. 5 – the geometrical and metrological properties of spirics of various types.

1.4.4. Terminology associated with the main classes of Edifices, Spirics and Point objects

Due to a polysemy of terms the scholars use for the objects mentioned in the presented classification of artefacts, specify the terminology more accurately.

1.4.4.1. Edifices: Labyrinth-Temples

- * **Egyptian Labyrinth** {→ 2} is a special construction which along with the
- * **Great Pyramid** and some other Egyptian temples was used, in particular, for the most sacred rituals.
- * **Pyramid** is understood in a conventional way: as a stone construction with square foundation and flat or pointed top. Below, we consider the most famous of them that are disposed in Egypt and Mesoamerica; the Great Pyramid in Giza – is one of them, the most sacred one.
- * **Passage Mound** is a collective name for a construction presenting an artificial mound with an entrance portal from which a passage leads to subterranean chamber(s), the walls and ceiling of which are mainly made of megaliths. Such constructions were used in many different cultures and are known by many names (**chamber tomb**, **Passage grave**, **megalithic tomb**, **passage tomb**, dolmen, etc.); the most famous of them are allocated in Ireland (e.g. **Newgrange**) and British Isles, but they are also found in Ural and other regions.

This name we composed by two main reasons.

Firstly, with the aim to emphasize the principal constructive peculiarities – the artificial mound (as a hill) and the passage with the entrance portal, since the scope of designs of structures of monuments, which are associated with this type of monument is very broad, so broad that they include even the overground dolmens (See below), roofless structures and cairns.

Secondly, with the aim to exclude from the name a term that relates its principal destination to a tomb or grave. Indeed, in contrast to conventional mounded grave, in this case the entrance portal presents a free access to the internal chamber, and there are evidences that this stone portal made of megaliths or boulders and adjacent passage had their own astronomical destination. Besides, the archeological digs show that these constructions were used during centuries, if not millennia, but only seldom remains were found.

These and other telling arguments show that it is hardy to be taken that the principal destination of such mounds could be reduced to presenting a grave, though it does not exclude that sometimes the remains could have been placed there, as the whereabouts of tombs of saints and kings in contemporary cathedrals do not mean that these cathedrals are intended just for keeping of their remains.

Thus “there have been various debates as to original purpose of **Newgrange** {→ 2}. Many archaeologists believed that the monument had religious significance of some sort or another, either as a place of worship for a "cult of the dead" or for an astronomically-based faith. The archaeologist Michael J. O'Kelly, who led the 1962–1975 excavations at the site, believed that the monument had to be seen in relation to the nearby **Knowth** and **Dowth** {→ 2}, and that the building of Newgrange "cannot be regarded as other than the expression of some kind of powerful force or motivation,

brought to the extremes of aggrandizement in these three monuments, the cathedrals of the megalithic religion...”

Moreover, a correlative analysis of myths and legends that are associated with such artefacts with the widely current esoteric concepts show that the modern understanding of the “other world” does not correspond to that which was peculiar to the ancient cultures, including the so called “Veneration of the dead”, and which the modern scholars pretend to ascribe them – simply because they understood that “other world” and posthumous state of the physically dead in other way. And it is very important that in many situations, as now – in many ancient beliefs, they were trying to protect themselves against the influence which the subtle remains (“Souls”) of those physically dead were able to exert onto the living ones.

* **Cave Temple** – is a temple that is cut out in a rock with a decorative entrance portal from which a passage leads to subterranean chamber(s). Such temples are especially numerous in India, but they are also distributed in other parts of the world, including Mesoamerica, though in some cases they are devoid of decorated or even widely available entrance.

The artefacts of these classes are considered in Chap. 2.

1.4.4.2. Spirics: Shrines and Cult Images

1.4.4.2.1. Lithospirc (Stone structure)

Lithospirc is a structure in which the stones are allocated on the ground without mortar or other binding agent; they present either megaliths, or much lesser ones: the boulders allocated in a line, or a crushed rock or pebbles scattered in a bank or rampant. The grapheme of such structure is described by a spirc in the narrow sense – as a grapheme that contains linear elements.

* **Megalith (or standing stone)** is a large stone that has been used to construct a structure or monument, either alone (as a point object) or together with other stones (as in cromlech or passage mound). The construction of these structures took place mainly in the **Neolithic** (though earlier **Mesolithic** examples are known) and continued into the **Bronze Age**.

The word "**megalith**" comes from the Ancient Greek "**μέγας**" ("great") and "**λίθος**" ("stone").

The word "**megalithic**" describes structures made of megaliths, utilizing an interlocking system without the use of mortar or concrete, as well as representing periods of prehistory characterised by such constructions. For later periods the term **monolith**, with an overlapping meaning, is more likely to be used.

Where megaliths appear in groups, often in a circular, oval, or horseshoe formation, they are sometimes called **megalithic monuments**.

Different types of megaliths are described in 1.4.4.3.

With respect to peculiarities of their form, the following **types of megaliths** are distinguished:

* **Orthostat** is a large stone with a more or less **slab-like shape** that has been artificially set upright (so a cube-shaped block is not an orthostat). Menhirs and other standing stones are technically orthostats although the term is only used by archaeologists to describe individual prehistoric slab-like stones that **constitute a part of larger structures**. Common examples include the walls of passage mounds, dolmens and other megalithic monuments and the vertical elements of the trilithons at Stonehenge. Especially in passage mounds the orthostats are frequently carved with of spirals, circles, wavy lines and other symbols which are referred to as the **megalithic art**.

* **Port-hole slab** is the name of an orthostat with a hole in it sometimes found forming the entrance to a dolmen (Fig. 1.9.a). The hole is usually circular but square examples or those made from two adjoining slabs each with a notch cut in it are known.

* **Portal stones** are a pair of Megalithic orthostats, usually flanking the entrance to a passage mound.

* **Trilithon** (or trilith - from the Greek 'having three stones') is a structure consisting of two large vertical stones supporting a third stone set horizontally across the top. Commonly used in the context of

megalithic monuments, the most famous trilithons are those at Stonehenge (Fig. 1.11.d) and those found in the [Megalithic Temples of Malta](#). The term also describes the groups of three stones in the Hunebed tombs of the Netherlands and the three massive stones forming part of the wall of the Roman Temple of Jupiter at [Baalbek](#), Lebanon.

* [Statue menhir](#) is a type of carved standing stone created during the later European Neolithic. The statues consist of a vertical slab or pillar with a stylised design of a human figure cut into it, sometimes with hints of clothing or weapons visible.

* [Obelisk](#) (from Ancient Greek: "pointed pillar") is a tall, four-sided, narrow tapering monument which ends in a pyramid-like shape or pyramidion at the top. These were originally called "tekhenu" by the builders, the Ancient Egyptians. The Greeks who saw them used the Greek 'obeliskos' to describe them, and this word passed into Latin and then English. Ancient obelisks are [monolithic](#), that is, they consist of a single stone thus presenting a [processed megalith](#). Apart from its shape, this is an obelisk's major identifying characteristic, because it demonstrates that the people who raised them had the technological ingenuity required to shift and raise stones weighing hundreds of tonnes. Though this technological capacity exists today, most modern obelisks are made of several stones; some, like the Washington Monument, are buildings. Technically, these are not real obelisks, but are obelisk-shaped monuments.

* [Stele](#) is the term which is generally used for other monumental, upright, inscribed and sculpted stones.

In this study we consider the following classes of lithospircs:

* [Cromlech \(Megalithic monument\)](#)

[Cromlech](#) – is a structure in which the megaliths are disposed along an oval at a distance one from another; its diameter makes from tens to hundreds meters. The size and number of the stones varies from example to example, as the exact mathematical form of enveloping line [14] {→ 5}. Sometimes the megaliths are arranged in concentric or adjacent circles, as in [Avebury](#) (England) or in [Almendres Cromlech](#) (Portugal). If a cromlech is accompanied by another cromlech and/or point objects like detached monoliths, dolmens or cairns, this artefact association is called a [megalithic complex](#).

The choice of this term, instead of “stone circle” is explained by the following reasons.

The word “[Cromlech](#)” (from Irish & Welsh *crom* (Irish) *crym* (Welsh) "bent, curved" and *leac* (Irish) *llech* (Welsh) "slab, flagstone") is a term used to describe prehistoric megalithic structures.

On the one hand, in English this word usually refers to dolmens, the remains of prehistoric stone chambers, whereas the above specified type of structure is called [stone circle](#); however, for describing these stone circles the term “Cromlech”, as it is specified above, is widely used in French, Portuguese, Spanish and some other languages. And even some English-speaking archaeologists, such as [Aubrey Burl](#), use this second meaning for cromlech in English too.

On the other hand, there is no term in English for the important class of artefacts presenting a circle of stones of lesser size – of boulders or crushed rock.

For these reasons, with the aim to distinguish between the two important classes of circular stone structures, we retain the “international” meaning of the term Cromlech for the megalithic circles, and “Stone circle” – for the circles made of boulders and lesser stones.

Cromlechs have been constructed in many parts of the world throughout history for many different reasons.

The best known tradition of construction of these monuments occurred across the British Isles and Brittany in the Late Neolithic and Early Bronze Age, with over 1000 examples still surviving to this day, including famous examples like Stonehenge, Avebury and the Rollright Stones. Another prehistoric cromlech tradition occurred in southern Scandinavia during the Iron Age.

Thus, the age of Almendres Cromlech is estimated as 8 000 years; the previous estimate of the age of Stonehenge makes 5 000 years, but the newest archaeological data show that the first settlements in its vicinity has appeared 4 500 years before that – about 7 500 BC.

Outside of Europe, they have also been erected, such as the 6300~6900 BCE [Atlit Yam](#) in Israel and 3000~4000 BCE [Gilgal Refaim](#) nearby, or the [Bronze Age examples from Hong Kong](#).

The artefacts of this type are considered in Chap. 4.

* Labyrinth-dike (stone labyrinth)

Labyrinth as the term for the **dike-like stone construction**, is also widely known as **stone labyrinth**. Together with the labyrinth-images their metrology and geometry are studied in Chaps. 8, 9. Besides, the Patterns (a) and (d), as spirals are considered in Chap. 3. The main types of their graphemes are given in Fig. 1.6.

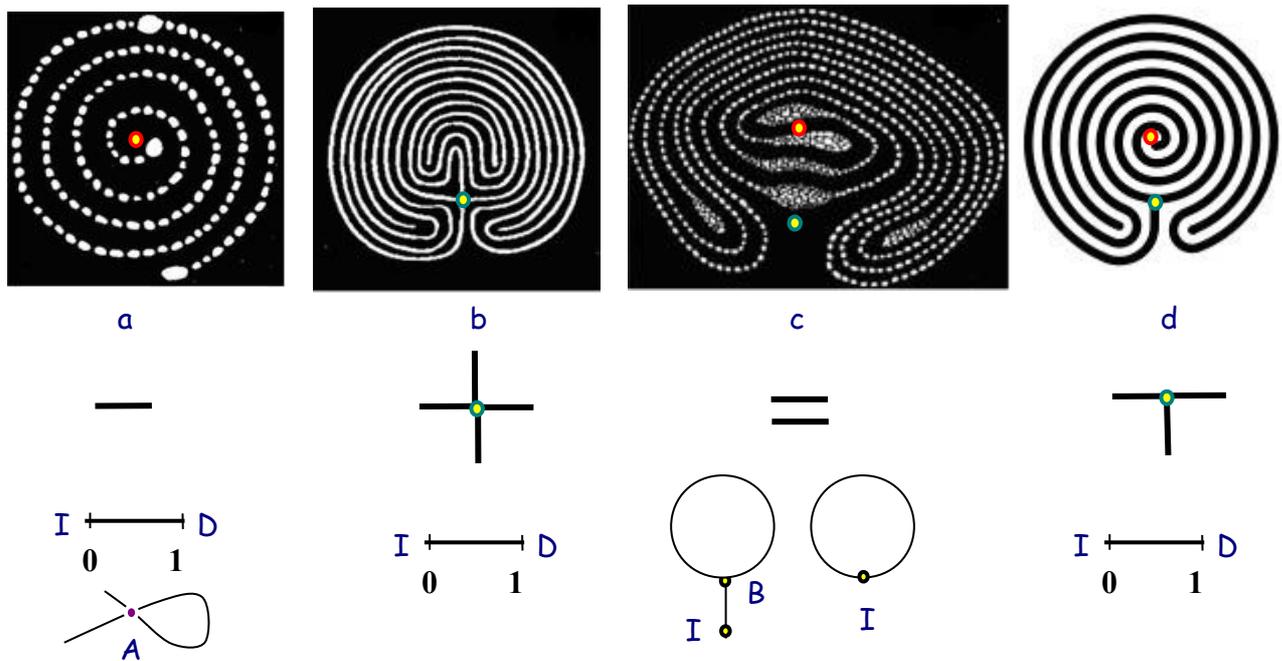


Fig. 1.6. The four typical graphemes of labyrinths, their names and topological models

* Graphemes and names of stone labyrinths-dikes of Northern Russia (a – c) by N.N. Vinogradov , and the Grapheme of labyrinth Chakravyuha (d) which is met among the Scandinavian labyrinth-dikes as well.

a – unispiral, or simply **spiral labyrinth**;

b – bispiral horseshoe-shaped (with cruciate intersection at the entrance), or “**classical**” **labyrinth**; as a rule, it has 7 tracks above the cross, but artefact may have 5, 9 and 11 tracks;

c – bispiral horseshoe-shaped labyrinth; for short, name it the **bispiral labyrinth**;

d – **Chakravyuha** { $\rightarrow 3$ }

* On the graphemes of these labyrinths their **peculiar points** are also shown:

the geometric centre ● and the branch point ● of grapheme or of thread of Ariadne.

* Under the labyrinths, the topological analogues of their graphemes (viz. bars) are presented:

segment, 4-pointed cross, two disconnected segments, and T-cross.

* In the last line these are presented the **topological types of threads of Ariadne** for the graphemes:

(a, b, d) – a **segment** $[0, 1]$, where I – is the **entry point**, and D – the **dead end**;

(c) – a circle with the distinguished point, where B – is the entrance branch point.

* Stone Circle

Stone circle – is a structure in which, as in a cromlech, the stones but of lesser size are also allocated along an oval with a diameter of meters to tens of meters. In this case the boulders are placed tightly one to another, whereas the lesser pebble or crushed rock material is scattered in a form of bank or rampart.

In English this term may denote a cromlech (See above), but in this work it is used just in this sense. And though in Britain and Ireland such objects are also reported, we are not aware that some scholar was studying them; probably this is the reason why this class of artefacts has not obtained its own English name.

As an artefact, a stone circle may present a solitary object presenting a **single** oval, and a system of **concentric circles**. This topology of closed circle(s) distinguishes this type of spirals from labyrinths with their open topology of graphemes (Fig. 1.6), and from cromlechs presenting the detached megaliths, since the enclosure of Stone circle presents a continuous line. And these are not only the “mathematical” distinctions, because they have a profound Esoterical significance. Besides, a complex of Stone circle may include a point object, for example – a cairn.

Mathematically, such ovals or circles are described by the envelopes of stone circles; as it is shown below $\{\rightarrow 5\}$, the geometric and metrological properties of these envelopes correspond not only to those of the cromlechs and labyrinth-dikes and images, but also to characteristic triangle of the Great Pyramid and its unit of length (Royal cubit).

The artefacts of this type are considered in Chaps. 4, 5.

* **Medicine Wheel (Sacred Hoop)**

Medicine Wheels (or **Sacred Hoops**) were originally made in North America by native peoples for **astronomical**, **religious**, **sacred**, **healing**, **mnemonic devices**, and **teaching purposes**. Presently, some of these sites are still being used by First Nations, elders, and others.

Some of the North American medicine wheel shapes are over 2,500 years old. It is difficult to date all of them accurately because of a lack of soil deposits in some areas.

They were constructed by laying stones in a particular pattern on the ground, some of them are oriented to the four cardinal directions (East, South, West and North). Most medicine wheels follow the basic pattern of having a centre of stone, and surrounding that is an outer ring of stones with "spokes" (lines of rocks) radiating from the centre to the cardinal directions.



Fig. 1.7. The **Medicine Wheel in Bighorn National Forest, Wyoming**

In defining the commonalities among different stone medicine wheels, the **Royal Alberta Museum** cites the definition given by archaeologist John Brumley, that a medicine wheel "consists of at least two of the following three traits: (1) a central **stone cairn**, (2) one or more **concentric stone circles**, and/or (3) two or more **stone lines radiating outward** from a central point." These and other topological and geometrical peculiarities of their patterns provide the basis for classification of medicine wheels.

They have been constructed by several different Indigenous peoples in North America, especially those of the Plains nations. In some Native American cultures, the **medicine wheel is a metaphor for a variety of spiritual concepts**; they are associated with **religious ceremonies**, and may be used in **healing** work or to illustrate other cultural concepts, and it may also be a stone monument that illustrates this metaphor.

Besides, as it is shown by **Dr. John Eddy** and some other researchers, some **medicine wheel** present the astronomical models and alignments, and in this sense – the subject of Archeoastronomy.

Therefore, in common with the labyrinths and stone circles, the medicine wheels:

(1) **use the same stone forms**: cairns, circles, and spirals (in a form of helical spokes and [geographical model](#) of North America), as well as other resembling elements {→ 4};

(2) **present the spiritual concepts and ritual implements**. In particular, the medicine wheels also marked out the area for various **rituals**, [sweatlodges](#), [fasting](#), and **sacred fires**. They often **mark** an important or **sacred area**, or point to an **important place**. **Offerings** and **prayers** are made in these areas, along with **initiations** and [vision quests](#).

The medicine wheels are associated with complex and lengthy **teachings** that {in compliance with the esoteric tradition} have been passed down **orally** by the [Ojibway](#), other [First Nations](#), and the [Midewiwin](#).

(3) **embody the astronomical models and alignments**. For instance, large circular medicine wheels were made as **astronomical devices**, **directional maps**. Some of them are also **aligned with sunrises and sunsets, equinoxes, solstices, lunar events, and star patterns**; they also **mirrored the night sky**, and the **patterns of the stars**, **similar to astrological signs** and symbols

The Medicine wheels and their types are considered in Cap. 4 devoted to study of circular artefacts.

1.4.4.2.2. Pictospirc (Image)

Pictospirc – is an image of a grapheme of some **Lithospirc**. That is why the main classes of pictospirics correspond to main classes of lithospirics (in Fig. 1.5 this correlation is marked by two-sided arrows) except of

Spirals {→ 3} which constitute a separate class of pictospirics. Although a single spiral pattern belongs to the set of principal graphemes of labyrinths (See Fig. 1.6.a), the double and triple spiral patterns are not known neither among the labyrinths, nor in other classes of Lithospirics; however, they are widely disseminated and in the same places as the single spirals; for example – engraved on the megaliths of some passage mounds, cromlechs, and separate menhirs. For this reason we take them for pictospirics as well.

By texture, such artefacts may be classified into petroglyphs, graffiti, paintings in ancient manuscripts, pottery, mandalas (e.g. magic circle), etc. As the artefacts, the most ancient of them belong to the first three classes with graphemes based on circles and labyrinths of types **a**, **b** and **d** of Fig. 1.6.

As far as the graphemes of **pictospirics** mimic those of **lithospirics**, they are considered together – in Chaps. 3 and 4 that devoted to helical and circular patterns, and in Chaps. 5, 8 and 9 in which the geometry and metrology of artefacts of all these classes are studied.

1.4.4.2.3. Henge

There are three related types of [Neolithic](#) earthwork that are all sometimes loosely called **henges**. **The essential characteristic** of all three types is that **they feature a ring bank and ditch, but with the ditch inside the bank rather than outside**.

The **word henge** is a backformation from [Stonehenge](#), the famous monument in Wiltshire. The term was first coined in 1932 by Thomas Kendrick. But Stonehenge is not a true henge as its ditch runs outside its bank, although there is a small extant external bank as well.

Henges are associated with the Late Neolithic or Early Bronze Age, and especially with the pottery of this period. Some of the best-known henges are [Avebury](#), [Knowlton Circles](#), [Maumbury Rings](#), et al.

→ **Classification of henges** may be carried out with respect to their **size, composition, number of bank entrances**, and **structure of lithospirc complexes** in which they are combined with spirics of other types.

* **The three types of henges** are as follows.

1. **Henge** typically consists of a roughly circular or oval-shaped bank with an internal ditch surrounding a central flat area of more than 20 m (66 ft) in diameter. There is typically little if any evidence of occupation in a henge, although they **may contain ritual structures** such as cromlechs, [timber circles](#) and [coves](#).

Henge monument is sometimes used as a synonym for henge.

2. **Hengiform monument** is like an ordinary henge except the central flat area is between 5 and 20 m (16–66 ft) in diameter; they comprise a modest earthwork with a fairly wide outer bank.

Mini henge or **Dorchester henge** are sometimes used as synonyms for hengiform monument. An example is the Neolithic site at [Wormy Hillock Henge](#).

3. **Henge enclosure**. A Neolithic ring earthwork with the ditch inside the bank, with the central flat area having abundant evidence of occupation and usually being more than 300 m (980 ft) in diameter. Some true henges are as large as this (e.g., Avebury), but lack evidence of domestic occupation.

Super henge is sometimes used as a synonym for a henge enclosure. However, sometimes Super henge is used to indicate size alone rather than use.

* **“Soil” and “stone” henges** {SS}. The above specified three classes discriminate the henges by their sizes. As well, we may distinguish the henges by the bank material; from this viewpoint we may specify two classes: the **“soil”** and **“stone” henges**. At this, the latter one is not a cromlech, since it presents a continuous bank, neither it is a stone circle since its bank is much more massive. The former embraces the most part of British henges, whereas the Mideast and Mediterranean henges are mainly the “stone” ones.

* With respect to the **design of the bank**, the henges may be classified as follows:

Class I henges, which have a **single entrance** created from a gap in the bank;

Class II henges which have **two entrances**, diametrically opposite each other;

Class III henges, which have **four entrances**, facing each other in pairs.

Subgroups exist for these when two or three internal ditches are present rather than one.

* As far as a **henge** often contains evidence of a variety of internal features, including cromlechs and timber circles inside and outside the henge, viz. presents an **element of elaborate system of spircs**, in aggregate such a structure may be named a **Henge complex**. But a henge should not be confused with a cromlech within it, as henges and cromlechs can exist together or separately.

Thus, the three largest cromlechs in Britain ([Avebury](#), the Great Circle at [Stanton Drew stone circles](#) and the [Ring of Brodgar](#)) are each in a henge. Examples of henges without significant internal monuments are the three henges of [Thornborough Henges](#).

→ **Destination of henges**. Due to the **poor defensive utility** of an enclosure with an external bank and an internal ditch, **henges are not considered to have served a defensive purpose**. Moreover, the analysis of the henges shows that **they, or rather the Henge complexes, may have been used for rituals or astronomical observation** rather than day-to-day activity.

* **Occult instrument**.

Henges sometimes formed part of a **ritual landscape** or **complex**, with other Neolithic and Bronze Age monuments. Earlier monuments associated with a later henge might include Neolithic monuments such as cromlech, [cursus](#), long barrow et al. Later monuments added after the henge was built might include Bronze Age cairns. Examples of such ritual landscapes are [Stonehenge, Avebury and Associated Sites](#), [Balfarg](#), [Heart of Neolithic Orkney](#), [Arbor Low](#), [Knowlton Circles](#), etc.

The **barrier** of the earthworks **was more likely symbolic than functional**. The henges seem to take the concept of **creating a space separate from the outside world** one step further than the **causewayed enclosure**, and they **focus attention on an internal point**. In some cases, the construction of the bank and ditch was a stage that followed other activity on the site.

Following arguments presented for Irish Iron Age enclosures, Barclay suggested that they are 'defensive': that **the ditch and bank face something 'dangerous' inside the enclosure** {or rather “defend” the interior from outside subtle Plane perils, as it is used to do in all ancient cults and contemporary occultism with the use of “magic circle”}. He has also suggested that the considerable range of things surrounded by the earthworks, and the very long date range, are because henges **were designed mainly to enclose** pre-existing **ceremonial sites that were seen as 'ritually charged'** and therefore dangerous to people {namely because they were charged, it was the need to protect this auspicious charge against the unfavourable influence}

It has been conjectured that **whatever took place inside** the enclosures *was intended to be separate from the outside world* and perhaps known only to select individuals or groups {this is one of the ideas for which a “magic circle” is used}.

* **Astronomical instrument** {as a rule – in conjunction with other objects of Henge complex}. It has been suggested that the stone and timber structures sometimes built inside henges were used as **solar declinometers** to measure the position of the rising or setting sun. These structures by no means appear in all henges and often considerably post-date the henges.

It has been also conjectured that they could have been used *to synchronize a calendar to the solar cycle*. Some henges have **poles, stones or entrances that indicate the position of the rising or setting sun during the equinoxes and solstices**, while others appear *to frame* certain constellations.

Additionally, many are placed so that **nearby hills either mark or do not interfere with such observations**. Finally, some henges appear to be **placed at particular latitudes**. For example, a number are placed **at a latitude of 55 degrees north, where the same two markers can indicate the rising and setting sun for both the spring and autumn equinoxes**.

1.4.4.2.4. Geospirc

Geospirc – is a geoglyph the geometrical structure of which is described by spirc.

Geoglyph – is a large design or **motif** (generally longer than 4 metres) produced on the ground and typically formed by **clastic rocks** or similarly durable elements of the landscape, such as stones, stone fragments, live trees, gravel, or earth. A **positive geoglyph** is formed by the arrangement and alignment of materials on the ground in a manner akin to petroforms, while a **negative geoglyph** is formed by removing **patinated** clasts to expose unpatinated ground in a manner akin to petroglyphs, or by tamping of the soil as a result of systematic ritual passing of great number of people along these lines.

A **hill figure** is a type of geoglyph usually designed to be seen from afar rather than above; it is created by cutting into a steep hillside and revealing the underlying geology.. In the UK are various equine and humanoid figures cut into chalk hillsides, e.g. **Uffington White Horse**, **Westbury White Horse**, etc.

The most famous geoglyphs are the Nazca Lines in Peru. The "**Works of the Old Men**" in Arabia are even far more numerous than the Nazca Lines. Since the 1970s, numerous geoglyphs have been discovered on deforested land in the Amazon rainforest, Brazil, leading to claims about Pre-Columbian civilizations. Other areas with geoglyphs include **Megaliths in the Urals**, Australia, and parts of the Great Basin Desert in the southwestern United States. More than 50 geoglyphs are found in Kazakhstan.

* The **Nazca Lines** are a series of ancient geoglyphs in the Nazca Desert, in southern Peru. They were designated as a UNESCO World Heritage Site in 1994. The high, arid plateau stretches more than 80 km (50 mi) between the towns of Nazca and Palpa on the *Pampas de Jumana*, about 400 km south of Lima. Although some local geoglyphs resemble **Paracas motifs**, scholars believe the Nazca Lines were created by the **Nazca culture** between 500 B.C. and A.D. 500. The figures vary in complexity. **Hundreds are simple lines and geometric shapes**; more than 70 are zoomorphic designs of animals, such as birds, fish, monkeys et al., or human figures. Other designs include phytomorphic shapes, such as trees and flowers.

The designs are shallow lines made in the ground by removing the reddish pebbles and uncovering the whitish/grayish ground beneath. The largest figures are up to 1,200 ft (370 m) long.

Because of its isolation and the dry, windless, stable climate of the plateau, the lines have mostly been naturally preserved. Extremely rare changes in weather may temporarily alter the general designs.

Contrary to the popular belief that the lines and figures can be seen only with the aid of flight, **they are visible from the** surrounding foothills.



Fig. 1.8. Geoglyph “The Monkey” in the Nazca Desert

Pay attention to helical tail that actually presents the typical grapheme of Spiral labyrinth (See Fig.1.6.a)

* **Purpose.** Archaeologists, ethnologists, and anthropologists have studied the ancient Nazca culture to try to determine the purpose of the lines and figures. Scholars differ in interpreting the purpose of the designs but, in general, they ascribe **religious and astronomic significance** to them.

Kosok and [Reiche](#) advanced a purpose related to [astronomy](#) and [cosmology](#): the lines were intended to act as **a kind of observatory**, to point to the places on the distant horizon where the sun and other celestial bodies rose or set in the solstices. Many prehistoric indigenous cultures in the Americas and elsewhere constructed earthworks that combined such astronomical sighting with their religious cosmology, as did the later [Mississippian culture](#) at Cahokia in present-day United States.

Reiche asserted that some or all of the figures represented constellations. By 1998, Phyllis B. Pitluga, a protégé of Reiche and senior astronomer at the Adler Planetarium in Chicago, had concluded that the animal figures were "representations of heavenly shapes". According to *The New York Times*, "she contends they are not shapes of constellations, but of what might be called *counter constellations*, the irregularly-shaped dark patches within the twinkling expanse of the Milky Way."

In 1985, the archaeologist [Johan Reinhard](#) published archaeological, ethnographic, and historical data demonstrating that worship of mountains and other water sources {See below – the Ceque system} predominated in Nazca religion and economy from ancient to recent times. He theorized that the lines and figures were part of religious practices involving the worship of deities associated with the availability of water, which directly related to the success and productivity of crops. He interpreted the lines as sacred paths leading to places where these deities could be worshipped. The figures were symbols representing animals and objects meant to invoke the gods' aid in supplying water. The precise meanings of many of the individual geoglyphs remained unknown as of 2013.

[Henri Stierlin](#) published a book in 1983 linking the Nazca Lines to the production of ancient textiles that archeologists have found wrapping mummies of the [Paracas culture](#). He contended that the people may have used the lines and trapezes as giant, primitive looms to fabricate the extremely long strings and wide pieces of textiles typical of the area. According to his theory, the figurative patterns (smaller and less common) were meant only for ritualistic purposes. This theory is not widely accepted, although scholars have noted similarities in patterns between the textiles and the Nazca Lines, which they take as sharing in a common culture.

* **Ceque system as a reflection of analytical and occult knowledge of Incas.** The ancient cultures of South America were definitely aware of many astronomical, mathematical and occult concepts. However, their knowledge and beliefs remain practically known to us. In more detail these aspects of Inca culture are considered in Chap.12; in particular – the Ceque system.

The [Ceque system](#) was a series of ritual “pathways” ([ceque “lines”](#)) leading outward from Cuzco into the rest of the Inca Empire. They originate at Qurikancha Temple and travel to the edges of the Inca empire, branching in the regional centres. The lines are thought to show the social and political organization of Cuzco and where the border of each group's territory lies. Four of the lines correspond to four main branches of the Inca road system. Every line was tended to by a particular social group, the [huacas](#) ([shrines](#) which include artificial structures natural objects: water sources, etc.) that fell along its path, [calendric](#) and

astronomical events associated with it. Ceques may be relatively straight or have segments that are straight, but the paths frequently curve or zigzag. But ceque lines do not generally cross over one another.

Meanwhile, in no way one should think that each of these lines was marked on the ground along the whole length: in their “invisible” extent they were specified by locations of huacas (shrines); in this sense a **ritual train along the sacred ceque lines**, from huaca to huaca, was in a way **similar to passing of labyrinths**. Apart from other destinations, this system served in a sense as an “**occult internet**” {→ 12}.

1.4.4.3. Point objects

* **Point object** is a stone structure with a grapheme which presents the point – unlike the previously considered spirics which consist of lines. Although such artefacts have definite dimensions and may have their own occult significance, we consider them just as the elements of Lithospirc (Pictospirc) when they are disposed *within* or *near* the structure of the latter one. Such objects are frequently used as the markers for astronomical and geographical alignments, and for other purposes as well.

Therefore, although the point objects may present a Portal by themselves (e.g. dolmens), when we consider the geometry of a distributed stone structure, in its grapheme these objects are considered as the points; in this sense such objects present the **Singular spirics**.

The class of point objects is subdivided into subclasses, the specimens of which are specified by their exterior and internal structure. Thus, **Dolmens correspond to Labyrinth-temples**, **Stone-markers – to Lithospirics**, and **Pictograms – to Pictospirics**.

1.4.4.3.1. Dolmen

* **Dolmen** is a type of single-chamber megalithic construction (Fig. 1.9), usually consisting of two or more vertical megaliths supporting a large flat horizontal capstone ("table"), although there are also more complex variants. Most date from the early Neolithic (4000–3000 BC).



a



b



c



d

Fig. 1.9. Examples of Dolmens

a – Dolmen in the Zhane river valley, **Russia**;

b – **Poul nabrone dolmen** in **the Burren, County Clare, Ireland**;

c – The dolmen Er-Roc'h-Feutet in **Carnac, Brittany, France**;

d – A dolmen erected by Neolithic people in [Marayur, India](#).

It remains unclear when, why, and by whom the earliest dolmens were made. The oldest known dolmens are in Western Europe, where they were set in place around 7,000 years ago. Archaeologists still do not know who erected these dolmens, which makes it difficult to know why they did it. Human remains, sometimes accompanied by artefacts, have been found in or close to the dolmens which could be scientifically dated using radiocarbon dating. However, it has been impossible to prove that these remains date from the time when the stones were originally set in place.

Canonical science, as usually in case of the stone structures like Labyrinth-Temples, generally regards them as tombs or burial chambers, despite the absence of clear evidence for this. Esoteric experiments show that they present a type of Portals; however, this type of Stone Portals we do not consider below. Therefore, with respect to their functional destination and dome-like design the dolmens may be considered as a simplest form of Labyrinth-Temple.

STONE MARKERS

It is known that apart from practical purposes the compact stone objects were used in rituals. Moreover, as the dolmens, the objects like cairns, menhirs, seids and others in some cases proved to work in the capacity of Portal as well. However, although this occult aspect of these objects is very important, in the below consideration we do not go beyond the analytical aspects of these objects and consider them just as the markers that are used in spirics for astronomical and similar purposes, and as the elements pertaining to spirc complexes which are used for a detailed classification of spirics.

1.4.4.3.2. Cairn

[Cairn](#) originally could more broadly refer to various types of hills and natural stone piles, but today is used exclusively of artificial ones which are understood as a **dry stone markings presenting a pile of stones**. The building of cairns for various purposes goes back into prehistory in Eurasia, America and Asia. Cairns have been and are used for a broad variety of purposes, from prehistoric times to the present.

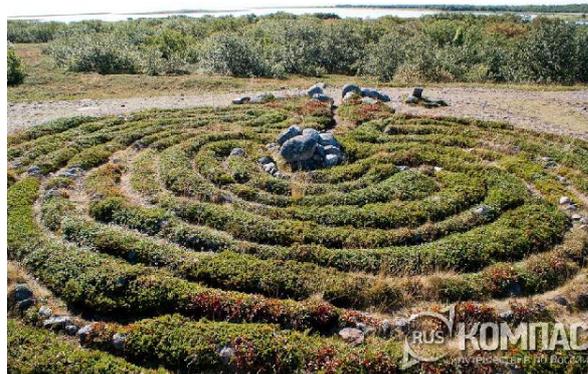
In the narrow sense, this term *stands for a pyramidion*, and namely this form is presumed in the below consideration to present the point spirc.



a



b



c

Fig.1.10. Use of cairns as solitary objects (a, b) and within a spirc (c)

a – A traditional and often decorated, heap-formed Mongolian ceremonial cairn (*ovoo*). It primarily serves religious purposes, and finds use in both [Tengriist](#) and [Buddhist](#) ceremonies.

b – Ancient cairns in [Qa'ableh](#), Somalia

c – The world largest stone labyrinth (the diam. of 25 m) on [Bolshoy Zayatsky](#) island, White Sea, Russia

But other forms of piles of stones are also called this way, which range in size from small rock sculptures to substantial man-made hills of stone (some built on top of larger, natural hills) and even the passage mounds. However, the most part of such structures ([Chambered cairn](#), [Clava cairn](#), [Court cairn](#), [Ring cairn](#), [Unchambered long cairn](#) et al.) cannot be taken for the point object either due to their great size, or because they have linear graphemes (circular, crescent, etc.); that is why they are not considered in this work.

Meanwhile, some compact stone constructions, a cross between cairn and dolmen, presenting a table-like structure are related to Seids, as the separate stones and some other objects (See below). Being placed within or near a spirc they also may be considered as the point objects.

Purpose. The analytical use of ancient cairns we consider below, in relation with the appropriate stone structures like cromlechs et al. In modern times, cairns are often erected as [landmarks](#), [trail markers](#) and burial monuments a use they have had since ancient times.

At the same time, since prehistory the cairns have been built throughout the world for astronomical and ceremonial purposes as well, and a variety of legends and folklore accompany them until our days.

To this end it is indicative to mention that the cairns and other stone structures were used by Incas (See above) in their Ceque system to present both the mark trails, and the shrines. Even today, in the Andes of South America, the Quechuan peoples use cairns as religious shrines to Inca goddess Pachamama.

1.4.4.3.3. Menhir

* **Menhir** (French, from Middle Breton: *maen*, "stone" and *hir*, "long") is a large upright **standing stone**, or **megalith**, which is installed solitary, near a cromlech, passage mound or other megalithic construction, or abreast of other menhirs that form a [stone alignments](#) rows of standing stones in like Brittany (Fig. 1.12). If such stones are arranged in a cromlech, or used in the construction of a passage mound, or form a single whole in other way, they are called standing stones or megaliths. The size of menhirs can vary considerably, but their shape is generally uneven and squared, often tapering towards the top.

A special type of menhirs is presented by Deer stones {→ 1.4.4.3.4}



Fig. 1.11. Examples of menhirs

a – a single massive menhir, now known as the "Giant". Over 6.5 m tall, it was re-erected around 1900 by Zacharie Le Rouzic and overlooks the nearby Kerlescan alignment. [Carnac](#), Brittany.

b – the Kerloas menhir, the tallest standing menhir in Brittany

c - [Punchestown Longstone](#), Ireland

d – a trilithon at Stonehenge.

* **Geography.** Menhirs are widely distributed across Eurasia and Africa, but most numerous in Western Europe; in particular in Ireland, Great Britain and Brittany. They were constructed during many different periods across pre-history as part of a larger megalithic culture that flourished in Europe and beyond.

Many of the megaliths were destroyed or defaced by early Christians, but it is estimated that some 50,000 megaliths once stood in Northern Europe, where almost 10,000 now remain, while there are 1,200 menhirs in northwest France alone.

* **History.** Until the nineteenth century, antiquarians did not have substantial knowledge of prehistory, and their only reference points were provided by classical literature. After that, menhirs were associated with the [Beaker people](#), who inhabited Europe during the European late Neolithic and early Bronze Age – later third millennium BC, ca. 2800 – 1800 BC. But the developments of [radiocarbon dating](#) and [dendrochronology](#) have done much to further knowledge in this area; thus, recent research into the age of megaliths in Brittany strongly suggests a **far older origin**, perhaps back to **six to seven thousand years ago**.

But **these are the least estimates** since at present there are no techniques for defining the actual age of megaliths: they are dated indirectly – by accompanying shards, organic remains and other remainders that are dug near these objects; however, these remains could be attributed to much later visitors. { The esoteric evidences relative to their antiquity are presented below }.

Many menhirs are engraved with [megalithic art](#). This often turned them into [anthropomorphic stelae](#), although images of objects such as [stone axes](#), ploughs, shepherd crooks and yokes were common. With the exception of the stone axe, none of these motifs are definite, and the name used to describe them is largely for convenience. Some menhirs were broken up and incorporated into later passage mounds, where they had new megalithic art carved with little regard for the previous pictures. It is not known if this re-use was deliberate or if the passage grave builders just saw menhirs as a convenient source of stone (Le Roux 1992).

* **Destination.** Practically nothing is known of the social organization or religious beliefs of the people who erected the menhirs. There is not even any trace of these people's language.

The exact function of menhirs has provoked more debate than practically any other issue in European pre-history. Over the centuries, they have variously been thought to have been used by the priests and Initiates (e.g. by [Druids](#) {→ 2, 3, 7}) as an aid in rituals and astronomical observations and to this end – for keeping the calendars, as magic objects (some of them even bore their own names and were associated with peculiar myths {→ 4}) as well as the territorial markers, tablets (historical chronicles), and even tombstone.

But in reality the problem consists not in rejection of any of these versions, but in revealing the destination of particular menhir(s), and even in this case it might be multifunctional.

By taking this in mind one should pay attention to a frequent mentioning of **ritual** and **astronomic uses of menhirs**, about the former – in myths and legends, and about the latter – in scientific studies. From this point of view a menhirs may concurrently present both an astronomical mark, and cult object.

Thus, in 1887, H. de Cleuziou argued for a connection between the Carnac rows of stones and the directions of sunsets at the solstices.

Among more recent studies, [Alexander Thom](#) {→ 5} worked with his son Archie from 1970 to 1974 to carry out a detailed survey of the Carnac alignments, and produced a series of papers on the astronomical alignments of the stones as well as statistical analysis supporting his concept of the [megalithic yard](#) {→ 5}.

There are also general theories on the use of the stones as astronomical observatories, as has been claimed for Stonehenge. According to one such theory, the [massive menhir](#) at nearby [Locmariaquer](#) was linked to the alignments for such a purpose. In this sense they were used as the markers for fixing the azimuths to sunsets and sunrises at cardinal days of a year, and for similar purposes.

The detailed examples of astronomic and occult use of menhirs we describe in subsequent Chapters. Consider now, how these aspects of menhirs are mentioned in general descriptions.

* **Carnac stones**

Brittany stands out in the distribution of menhirs by virtue of both the density of monuments and the diversity of types. The largest surviving menhir in the world is located in [Locmariaquer](#), Brittany, and it is known as the *Grand Menhir Brisé* ([Great Broken Menhir](#)). Once nearly 20.6 m (68 ft) high, today, it lies

fractured into four pieces, but it would have weighed near 330 tons when intact. It is placed third after the [Thunder Stone](#) in St. Petersburg and the [Western Stone](#) in the [Western Wall](#) as the heaviest object moved by humans without powered machinery.

[Alignments of menhirs](#) are common, the most famous being the Carnac stones in Brittany, where more than 3000 individual menhirs are arranged in four groups and arrayed in rows stretching across four kilometres. Each set is organised with the tallest stones at the western end and shorter ones at the eastern end. Some end with a semicircular cromlech, but many have since fallen or been destroyed.

The [Carnac stones](#) are an exceptionally dense collection of megalithic sites around the village of Carnac, in Brittany, consisting of [alignments](#), dolmens, [tumuli](#) and single menhirs. More than 3,000 prehistoric standing stones were hewn from local rock and erected by the pre/proto-Celtic people of Brittany, and form the largest such collection in the world.

Most of the stones are within the Breton village of Carnac, but some to the east are within [La Trinité-sur-Mer](#). The stones were erected at some stage during the Neolithic period, probably around 3300 BC, but some may date to as early as 4500 BC.

Although the stones date from 4500 BC, modern myths were formed which resulted from 1st century AD Roman and later Christian occupations, such as [Saint Cornelius](#) a Christian myth associated with the stones held that they were pagan soldiers in pursuit of Pope Cornelius when he turned them to stone. Brittany has its own local versions of the [Arthurian](#) cycle. Local tradition claims that the reason they stand in such perfectly straight lines is that they are a [Roman legion](#) turned to stone by [Merlin](#).

In recent centuries, many of the sites have been neglected, with reports of dolmens being used as sheep shelters, chicken sheds or even ovens. Even more commonly, stones have been removed to make way for roads, or as building materials. The continuing management of the sites remains a controversial topic.

There are three major groups of [stone rows](#) – *Ménec*, *Kermario* and *Kerlescan* – which may have once formed a single group, but have been split up as stones were removed for other purposes.

[Manio quadrilateral](#). An arrangement of stones to form the perimeter of a large rectangle. Originally a "tertre tumulus" with a central mound, it is 37 metres (121 ft) long, and aligned to east of northeast. The quadrilateral is 10 m (33 ft) wide to the east, but only 7 metres (23 ft) wide at the west.



a



b



c

Fig. 1.12. The rows of standing stones in Carnac

- a – The western end of Menec alignment which includes about 1,100 stones in 11 columns.
- b – Stones in the Kermario alignment
- c – The Manio quadrilateral arrangement.

* Spain

In Spain, menhirs associated with the western European megalithic industry are relatively unusual compared to dolmens, but still are common sights in the northern half of the country, where at least 500 menhirs have been reported. They are particularly common in the Basque Country, Navarre, northern Burgos and Palencia, Cantabria, and the Pyrenees, where they are usually encountered standing alone or in small groups (cromlech) in elevated locations. Most of the menhirs in northern Spain appear to date back to the stone age; *they are not usually associated with burials*, but in at least one instance (the [Menhir of Cuesta del Molino](#) in Burgos) burials dating at least 2000 years *after* the menhir was originally built have been found.

Pay attention to the resemblance between the cromlechs in Spain and Turkey (Fig. 1.13) and their similarity to the ancient Egyptian sacred symbol [Tau](#) (T) as a form of holy symbol [Ankh](#) which have both occult [21] and [geometric](#) meaning.



a



b

Fig. 1.13. The T-cromlechs in Spain and Turkey

a - Taula of Torralba in [Menorca](#), Spain

b - Cromlechs in Göbekli Tepe, Turkey

[Göbekli Tepe](#) is an archaeological site in Turkey, approximately 12 km (7 mi) northeast of the city of [Şanlıurfa](#). The [tell](#) has a height of 15 m (49 ft) and is about 300 m (984 ft) in diameter.

The tell includes [two phases of ritual use](#) dating back to the [10th-8th millennium BCE](#). During the first phase, [pre-pottery Neolithic A](#), circles of massive T-shaped stone pillars were erected. More than 200 pillars in about 20 circles are currently known through geophysical surveys. Each pillar has a height of up to 6 m (20 ft) and a weight of up to 20 tons. They are fitted into sockets that were hewn out of the bedrock. In the second phase, [Pre-Pottery Neolithic B](#), the erected pillars are smaller and stood in rectangular rooms with floors of polished lime.

Their most notable feature is the presence of [T-shaped pillars](#) evenly set within thick interior walls composed of unworked stone. Four such circular structures have been unearthed so far. Geophysical surveys indicate that there are 16 more, enclosing up to eight pillars each, amounting to nearly 200 pillars in all.

It was excavated by a German archaeologists under the direction of [Klaus Schmidt](#) from 1996 until 2014; Schmidt believed that it was [enormous Ritual Centre](#) that flourished [10 000 - 12 000 years ago](#). {→ 6}

* Armenia

Numerous menhirs dot the lands across Armenia, where they are called [vishapakar standing stone](#), [orthostat](#). *Vishap* translates to "dragon" or "serpent" and *kar* translates to "stone". The stones are cigar-shaped, and are typically 10 to 20 feet (3.0 to 6.1 metres) tall. They are often found in the mountains near the sources of rivers or lakes. A large number of them have been carved in the shape of a fish. The earliest known vishapakar is thought to date from between the 18th to 16th centuries BC. An inscription in ancient [Uratian cuneiform](#) written upon a vishap at the temple of [Garni](#) shows that they were created prior to the [Uratian Kingdom](#) (pre-8th century).

* India

At Mudumala (Mahabubnagar District, Andhra Pradesh), an archaeological site was dotted with about 80 big menhirs some as tall as 14 feet (over 4.2 m) and several hundreds of smaller menhirs scattered all over the agricultural fields. Dr. Rao and his team visited the site on the days of summer and winter solstice and equinox and found that particular rows of stones were aligned to the rising and setting Sun on these days. "This suggests the megalithic community here was aware of the solar trajectories," he said.

* Horn of Africa

Ancient standing stones are found throughout the Horn of Africa. Several of these old menhirs exist in [Qohaito](#), Eritrea, The Axumites themselves also erected a number of large stelae, which served a religious purpose in pre-Christian times. One of these granite columns is the largest such structure in the world, standing at 90 feet. In Somalia, the Djibouti-Loyada stelae are of uncertain age, and some of them are also adorned with a T-shaped emblem. In Ethiopia, the town of [Tiya](#) contains 36 menhirs or stelae. Of these, 32 are engraved with swords and other mysterious symbols.

* Resume

At present the gravestones and crypts also exist, but we do not relate each stone monument to somebody's tombstone. Even from this point of view we should not consider any cromlech to present a gravestone (as a passage tomb or pyramid – a crypt) until it is proven that it is actually a burial place. But for most part of these artefacts such evidence is absent. Nevertheless, it is still afoot a pronounced trend of canonical science to treat the cromlechs (as the passage mounds et al.) namely so – by attributing all these structures to the gravestones and burial mounds and assigning them an uncertain cult of “veneration of the dead”, at least – by naming them the tombs. Instead, we will analyze the verbal and analytical aspects of these artefacts, since the standing stones were actually used for various goals.

Meanwhile, a great amount of necessary data that are required for proper understanding of the phenomenon of Stone Portals belong to the sphere of esoteric knowledge, and they could not be revealed with the use of modern science. One may believe these data, or may not rely on them, but in any case the esoteric concepts might be taken for consideration within a critical attitude.

Therefore, with the aim to facilitate understanding of the below correlations between the occult and analytic aspects of Stone Portals, premise the following extracts from “The Secret Doctrine” [21], much more full extracts from which are presented in Chap. 7. To some extent they explain who, when and for what purpose had started to erect the considered stone monuments including menhirs (speaking {viz. prophetic} and rocking stones, etc.), as well as why the principal spiric graphemes – the circle and the spiral – are seen both in their forms and inscriptions on megaliths, and in esoteric symbols (including egg and serpent). This Teaching explains also, at least in general concepts, the origin of occult properties of Stone Portals, and the correlation between the Initiates of Egypt, Carnac stones and Atlantean giants, as well as the essence of myths that reflect these concepts, as it is said that “Nearly every mythology, after all, is ancient history” (notice to this end that during the Middle Ages the standing stones were believed to have been built by the [giants](#) who inhabited the Earth before the [biblical flood](#)).

“The modern archeologist, though speculating ad infinitum upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones – which consist generally of four or seven gigantic blocks placed together – are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany – nearly a mile in length and numbering 11,000 ranged in eleven rows – are twin sisters of those at Stonehenge. The Conical menhir of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and prehistoric monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local tumuli from twenty-seven to thirty-five feet in height); in Shetland, and in Sweden, where they are called ganggriften (or tombs with corridors); in Germany, where they are known as the giant tombs (Hunengraben); in Spain (see the dolmen of Antiguera

near Malaga), and Africa; in Palestine and Algeria; in Sardinia (see the Nuraghi and Sepulture dei giganti, or tombs of giants); in Malabar, in India, where they are called the tombs of the Daityas (giants) and of the Rakshasas, the men-demons of Lanka; in Russia and Siberia, where they are known as the Koorgan; in Peru and Bolivia, where they are termed the chulpas or burial places, etc., etc., etc.

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles? Because remains of "palaeolithic man" were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient tombs. But surely the two famous mounds – one in the Mississippi valley and the other in Ohio – known respectively as "the Alligator Mound" and "the Great Serpent Mound," were never meant for tombs^{*)} (Vide infra). Yet one is told authoritatively that the Mounds, and the Mound or Dolmen Builders, are all "Pelagic" in Europe, antecedent to the Incas, in America, yet of "not extremely distant times." They are built by "no race of Dolmen Builders," which never existed (opinion of De Mortillet, Bastian, and Westropp) save in the earlier archaeological fancy. Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom: – "The tombs alone are gigantic, and not the bones they contain" – says that German biologist; and archaeology has but to bow and submit to the decision.^{**)}

That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say there never were the remains of giants in them. Cremation was universal till a comparatively recent period -- some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giant skeletons still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years,^{***)} and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race – born and developed in Europe and Asia Minor under new climates and conditions – had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants,^{****)} or rather the ashes of generations of giants.

^{*)} We take the following description from a scientific work. "The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. ... The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique ... and there is nothing on the old continent which offers any analogy to it." Except its symbolism, however, of the Serpent – the cycle of Time – swallowing Kosmos, the egg.

^{**)} It might be better, perhaps, for FACT had we more Specialists in Science and fewer "authorities" on universal questions. One never heard that Humboldt gave authoritative and final decisions in the matter of polypi, or the nature of an excrescence.

^{***)} 57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

^{****)} Murray says of the Mediterranean barbarians that they marvelled at the prowess of the Atlanteans. "Their physical strength was extraordinary (witness indeed their cyclopean buildings), the earth shaking sometimes under their tread. Whatever they did, was done speedily ... They were wise and communicated their wisdom to men" (Mythology p. 4)." [SD2, 752]

“Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are not Druidical, but universal. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and – "magicians," both good and bad.

It will always be a subject of regret that history, rejecting a priori the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology – which after all is ancient history – the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men. The modern exegesis, that makes these giants to be the brethren of the dwarfs, and reduces the combats of the gods to the history of the development of the Aryan race, will only receive credence amongst the believers in the Aryan theory, as expounded by Max Muller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or AEsir, the gods being like unto men, there still exists neither in history nor any other scientific work any anthropological proof whatever of the existence in time or space of a race of giants. Yet that such exist, relatively and de facto side by side with dwarfs, Schweinfurth can testify. The Nyam-Nyam of Africa are regular dwarfs, while their next neighbours (several tribes of comparatively fair-complexioned Africans) are giants when confronted with the Nyam-Nyams, and very tall even among Europeans, for their women are all above 6 1/2 feet high. (Vide Schweinfurth's latest works.)

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to live even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants at Tarija on the eastern slopes of the Andes and in Ecuador, who combated gods and men. These old beliefs, which term certain localities "Los campos de los gigantes" – "the fields of giants," are always concomitant with the existence of pliocene mammalia and the occurrence of pliocene raised beaches. "All the giants are not under Mount Ossa," and it would be poor anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the bogaterey (mighty giants)" [SD2, 754]

"The Assyrian priest bore always the name of his god," says Movers. The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid!" they exclaimed. The Egyptian Karnak is twin-brother to the Carnac of Bretagne, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god – the Phoenician Elon or Elion, whom Abraham recognized as El Elion. Besides the surname of serpents, they were called the "builders," the "architects"; for the immense grandeur of their temples and monuments was such, that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," says Taliesin..." [IU1, 554]

"In his enormous works – Memoires addressees a l'Academie des Sciences – de Mirville, carrying out the task of proving the reality of the devil and showing his abode in every ancient and modern idol, has collected several hundred pages of "historical evidence" that in the days of miracle – Pagan and Biblical – the stones walked, spoke, delivered oracles, and even sung. That finally, "Christ-stone," or Christ-Rock, "the spiritual Rock" that followed "Israel" (I Corinth. x. 4) "became a Jupiter lapis," swallowed by his father Saturn, "under the shape of a stone."* We will not stop to discuss the evident misuse and materialization of Biblical metaphors, simply for the sake of proving the Satanism of idols, though a good deal might be said** on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence on hand, to show that (a) had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures; and (b) were there no such thing as MAGIC, there could never have been so many witnesses to oracular and speaking stones." [SD2, 341]

"... De Mirville – who seeks to justify the Bible – inquires very pertinently, why the monstrous stones of Stonehenge were called in days of old chior-gaur (from Cor, "dance," whence chorea, and gaur, a

GIANT), or the dance of giants? And then he sends the reader to receive his reply from the Bishop of St. Gildas. But the authors of the *Voyage dans le Comte de Cornouailles, sur les traces des giants*, and of various learned works on the ruins of Stonehenge,* Carnac and West Hoadley, give far better and more reliable information upon this particular subject. In those regions – true forests of rocks – immense monoliths are found, "some weighing over 500,000 kilograms" (Cambry). These "hinging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, if not giants, could ever raise such masses (especially those at Carnac and West Hoadley), range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem to hardly touch the ground, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them {See Rocking stones, below}.

We say, that most of these stones are the relics of the last Atlanteans. We shall be answered that all the geologists claim them to be of a natural origin. That, a rock when "weathering," i.e., losing flake after flake of its substance under influence of weather, assumes this form. That, the "tors" in West England exhibit curious forms, also produced by this cause. That, finally, as all scientists consider the "rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers" – our statement will be justly denied, especially as " we see this process of rock-modification in progress around us to-day." Let us examine the case.

But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (French trans., *Sepulture des Tartares*. Arch. VII, p. 222), speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." Charton (*Voyageurs Anciens et Modernes*, Vol. I., p. 230) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, "most probably African." [SD2, 342]

“... The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race, and had settled in Egypt some 400,000 years before,^{*)} but their Initiates had preserved all the records. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race (Vide about the latter "Esoteric Buddhism," p. 66, Fifth Edition.) If one allows only twenty years as an average figure for the reign of each King, the duration of the Egyptian Empire has to be pushed back, from the day of Herodotus, about 17,000 years.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern archaeologists will not give it more than 5,000, or at the utmost 6,000 years {See Chap. 6 –modern physics: more than 12 00 yr}; and generously concede to Thebes with its hundred gates, 7,000 years from the date of its foundation. And yet there are records which show Egyptian priests – Initiates – journeying in a North-Westerly direction, by land, via what became later the Straits of Gibraltar; turning North and travelling through the future Phoenician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, still travelling by land, on the North-Western promontory of the New Continent. ^{**)}

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of menhirs and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain by land may give an idea of the date when such a journey could have been performed on terra firma.

^{*)} "In making soundings in the stony soil of the Nile Valley two baked bricks were discovered, one at the depth of 20, the other at 25 yards. If we estimate the thickness of the annual deposit formed by the

river at 8 inches per century (more careful calculations have shown no more than from three to five per century), we must assign to the first of these bricks 12,000 years, and to the second 14,000 years. By means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man on the soil of Egypt, and Draper attributes to the European man, who witnessed the last glacial epoch, an antiquity of more than 250,000 years." ("Man before Metals," p. 183.) Egyptian Zodiacs show more than 75,000 years of observation! (See further.) Note well also that Burmeister speaks only of the Delta population.

^{**}) Or on what are now the British Islands, which were not yet detached from the main continent in those days. "The ancient inhabitant of Picardy could pass into Great Britain without crossing the Channel. The British Isles were united to Gaul by an isthmus which has since been submerged." ("Man before Metals," p. 184.) [SD2, 750]

1.4.4.3.4. Deer stones

* **Deer stones** (also known as **reindeer stones**) are ancient megaliths carved with symbols found largely in Siberia and Mongolia. The name comes from their carved depictions of *flying deer*. Due to their size and manner of use, the deer stones may also be considered as a special class of menhirs.

Archaeologists have found over 900 deer stones in Central Asia and South Siberia. Similar images are found in a wider area, as far west as **Kuban**, Russia; the **Southern Bug** in the Ukraine; **Dobruja**, Bulgaria; and the **Elbe**, which flows through the Czech Republic and Germany.

Deer stones were probably originally erected by Bronze Age nomads around 1000 BCE though further research into the **Cimmerian stone stelae-Kurgan stelae** should be taken into much consideration. Later cultures have often reused the stones in their own burial mounds (known as *khiregsüürs*) and for other purposes. Modern vandals have also defaced and even looted the stones.

Deer stones are usually constructed from **granite** or **greenstone**, depending on which is the most abundant in the surrounding area. They have varying heights; most are over 3 feet tall, but some reach a height of 15 feet. The tops of the stones can be flat, round or smashed, suggesting that perhaps the original top had been deliberately destroyed. The stones are usually oriented with the decorated face to the east.



Fig. 1.14. Deer stones in Mongolia

V. V. Volkov, in his thirty years of research, classified three distinct types of deer stones.

Classic Mongolian. These stones are fairly detailed and more elegant in their depiction methods. They usually feature a belted warrior with a stylized flying reindeer on his torso. This type of stone is most prominent in southern Siberia and northern Mongolia. This concentration suggests that these stones were the origin of the deer stone tradition, and further types both simplified and elaborated on these.

West Asian-European. These stones feature a central region of the stone, sectioned off by two "belts", horizontal lines. There are also "earring hoops", large circles, diagonal slashes in groups of two and three known as "faces", and "necklaces", collection of stone pits resembling their namesake.

Sayan-Altai. The Sayan-Altai stones feature some of the West Asian-European markings, including free-floating, straight-legged animals, daggers and other tools. The appearance of deer motifs is markedly diminished, and those that do appear often do not emphasise the relationship between reindeer and flying.

* **Destination.** Although there were proposed several theories for the purpose of deer stones, none of them is generally accepted. Nevertheless, the following facts relative to these megaliths are very indicative and definitely point to their ritual destination being not associated with a funeral. Besides, among the typical cult images inscribed on these stones we see the world-famous symbols of circle and spiral, and appealing to higher spheres of existence (viz. to Subtle Planes). Thus the analysis of the Deer stones **shows** the following.

1. **Reindeer** feature prominently in nearly all of the deer stones. Reindeer are depicted **as flying through the air, rather than** merely **running on land**. The antlers, sometimes appearing in pairs, have become

extremely ornate, utilizing vast **spiral designs** that can encompass the entire deer. These antlers sometimes hold a **sun disc** or other **sun-related image**.

Other artwork from the same period further emphasizes the **connection between the reindeer and the sun**, which **is a very common association in Siberian shamanism**. Tattoos on buried warriors contain deer tattoos, featuring antlers embellished with small birds' heads. **This reindeer-sun-bird imagery** perhaps **symbolizes the shaman's spiritual transformation from the earth to the sky**: the passage from earthly life to heavenly life. As these deer images also appear in warrior tattoos, it is possible that **reindeer were believed to offer protection from dangerous forces**. **Another theory is that the deer spirit served as a guide to assist the warrior soul to heaven**.

Other animals. Particularly in the Sayan-Altai stones, a multitude of other animals are present in deer stone imagery. One can see depictions of **tigers, pigs, cows, horse-like creatures, frogs and birds**. **Unlike the reindeer**, however, these animals are depicted in a more natural style. This lack of ornate detailing **indicates the lack of supernatural importance of such animals**, taking an obvious backseat against the reindeer.

To this end it is useful to note that a similar practice to depict definite animal (bighorn) exists among the indigenous people of North America, and it is shown that in the least degree it was associated with hunting for this sheep (See the extract below).

2. The stones do not occur alone, usually with several other stone monuments, sometimes carved, sometimes not. The soil around these gatherings often contains traces of animal remains, for example, horses. Such remains were placed underneath these auxiliary stones. **Human remains**, on the other hand, were **not found at any of the sites, which discredits the theory that the stones could function as gravestones**.

3. The markings on the stones and the presence of sacrificial remains could suggest a **religious purpose**, perhaps a prime location for the occurrence of **shamanistic rituals**. Some stones include a **circle** at the top and stylised dagger and belt at the bottom, which has led some scholars, such as **William Fitzhugh**, to speculate that the stones could represent a **spiritualized human body**, particularly that of a prominent figure such as a warrior or leader.

In 1892, V.V. Radlov published a collection of drawings of deer stones in Mongolia, as well as the settings in which they were placed. He showed that in some instances the stones were set in patterns suggesting the walls, and in other instances, the **deer stones were set in elaborate circular patterns, suggesting use in rituals** of unknown significance.

What do squiggles, dots, and spirals on rock walls mean? Ask your local shaman - or archeologist Dave Whitley. By Mary Roach.

“Here’s a real nice sheep getting killed, says archeologist Dave Whitley, pointing at a rock. Whitley is not hallucinating. Step up to the rock and a carving can be seen: a horned sheep and a man with a bow and arrow, a petroglyph made by a Shoshone some 1,500 years ago.

The Shoshone was the one hallucinating. He was a shaman, Whitley says, who came here to this canyon in the Mojave Desert in California on a vision quest. The bighorn sheep was his spirit guide. Killing the sheep is a metaphor for entering the supernatural through a hallucinogenic trance.

You can see why Whitley has taken some grief in his day. For 30 years the prevailing theory about petroglyphs like this one has been that they were all about hunting. The assumption was that Native Americans believed that making art of their prey would magically cause the creatures to materialize in abundance. On the surface, the hunting-magic explanation seemed to make sense. Of some 100,000 petroglyphs in the canyons of the Coso Mountain range, 51 percent are bighorn sheep and 13 percent are male humans. For a long time no one bothered to question it.

Trouble is, the Shoshones didn’t eat much sheep. We looked at 10,000 bones, and precisely 1 was a bighorn, says Whitley, tossing back a wool serape. If not for the serape, you would be hard-pressed to divine the man’s vocation. Ruddy-cheeked and plaid-clad, he could as easily be out here hunting chukar or mending downed fences. If they were going to make rock art out of what they were eating, he adds, there’d be bunnies all over the rock. Though Whitley spends most of his time running a cultural resource management consultancy in his

hometown of Fillmore, California, his background is in research and academics, at UCLA (where he still teaches) and at the Rock Art Research Unit of the University of the Witwatersrand in Johannesburg, South Africa.

What sets Whitley and a handful of his colleagues apart is a willingness to stray from the ordinary precepts of archeology into the hinterlands of anthropology and psychology. Whitley turned to ethnographies of the Shoshone and Paiute tribes that inhabited the Coso Range – a string of small mountains lying east of the Sierra Nevada – from as early as a.d. 1200 to the end of the last century. Ethnographies are detailed descriptions of the lives of people in traditional cultures, gleaned from interviews and the observations of field anthropologists.

From ethnographic materials, Whitley learned that **the places shamans made rock art were held to be portals to the supernatural**; cracks and caves in the rock were interpreted literally as openings to the beyond. The art itself – carved with chunks of quartz – is said to depict visions that came to the shamans in their trances. **The bighorn sheep is referred to as the spirit guide specific to rainmaking**. One ethnographic source cited shamans who travelled from as far away as Utah to these canyons in their quest for rain.

With an average annual rainfall of about four inches, the Mojave Desert seems an unlikely setting for rainmaking activities. This is a landscape of dust and desolation, a sere, scrubby chenille of sage and saltbush. Joshua trees point spiky mascara-wand limbs this way and that, invariably at nothing. Sheep Canyon, where we are hiking, is a dry riverbed.

It does seem odd, allows Whitley, until you realize that Native American shamanic rituals subscribe to the principle of symbolic inversion. Where the natural world is dry, its supernatural counterpart is the opposite ... ”

1.4.4.3.5. Seid

Seid – is a sacred object of a series of northern nations, in particular – of Sami. It may be presented by a special place in mountains, tundra or taiga, somehow marked out rock, prominent boulder, artificial stone construction, **Rocking stone** (See below), stub, lake, water source or other natural object installed on the ground or on a **sheepback**; below, we consider the stone seids except cairns; they present a solitary megalith or megalithic construction. In general, the word **Seid** has two meanings and several spellings.

In Northern Sami a sieidi (or siedi) presents a **venerated or sacred object**; this term has a similar pronunciation in English (*Seid* et al.), Finnish (*Seita*), Swedish (*Sejte*), Russian and some other languages. It was also a symbol of divine might that was governing the nature and for this reason people needed it. In Old Norse, *seiðr* (sometimes anglicized as *seid* or *seidhr*, *seidh*, *seidr*, *seithr*, *seith*, or) was **a type of sorcery** which was practiced in **Norse society** during the Late Scandinavian Iron Age. It is assumed that this shamanic witchcraft succeeds to the Sami cults – at least with respect to veneration of seids.

It is strange, but in contrast to stone labyrinth and petroglyphs which are studied in many publications, **only few works** are devoted to seids and their part in beliefs of Sami. Meanwhile, the spectrum of types of objects that are related to seids, as well as their use in cults of Sami and other local cultures resemble those which we see in shrines and beliefs of Incas.

Since these point-spirc objects presenting a wide spectrum of processed and unprocessed stones and stone constructions are not specially studied in this work, consider them in more detail with the aim to show their occult commonality with non-singular spircs with which they sometimes are united in megalithic complexes.

* Basic classes of stone seids

There are large roundish solitary boulders which are venerated for the most part in northern Europe, and sometimes – in other regions as well.

As a large boulder, such stone might be related to megaliths, but not to menhirs since this word was adopted by archaeologists to denote a "long stone". Besides, the cromlechs, passage mounds and the like monuments were constructed mainly of the long stones and slabs.

For this reason, by their exterior we may relate these large boulders to a separate class of megaliths that consists of two principal subclasses: the representative of the first are simply lying on the ground (Fig. 1.16), whereas the specimens of the second rest upon three much smaller stones (Fig. 1.17).

On the other hand, as the venerated or “magic” stones, in northern Europe these large boulders are referred to as seids (See below) which include both a series of natural objects (including the lying stones) and some stone constructions.

So, with the aim to distinguish them from other types of megaliths and seids we may combine the cultural and external properties of such stones, thus specifying them as the class of **Boulder-seids**.

In its turn, this class includes two subclasses:

- **Lying boulder seids** (for short – Lying boulder, or LB-seid – depending on context), and
- **Pedestalled boulder seids** (for short – Pedestalled boulder seid, or PB-seid – depending on context).
- **Rocking stones (seids)** are large boulders which are installed on a vertex
- **Sailing stones (seids)** are self-moving stones/

The latter two classes are not frequent among seids; Asia, they are considered below.

* Lying boulder seids

By allotting the **lying boulder seids** with magic properties, in many cultures they **obtained** their **own names**. On the whole, in Scotland, and in some cases in Russia such stones are called the “**cuckoo stones**”; but in most cases in Russia, as in Finland and Karelia they are related to **seids** – that is to sacred objects of *natural* origin (stones, cliffs, sources, specific trees et al.). The most common of them is the cuckoo stone.



Fig. 1.15. The stone seids in Finland: a rock and a boulder

* **Gowk stane** in **Scotland**. This name (English: **cuckoo stone** or **fool's stone**) has been applied to certain standing stones, mainly – to the glacial erratics in Scotland (Fig. 1.16.a). Gowk in **Scots** means a **common cuckoo**, but also a stupid person or fool. The word derives from the **Old Norse** 'gaukr', a cuckoo. Other explanations and origins for the term, as other spelling variants, such as gowke, gouk at al. are found.

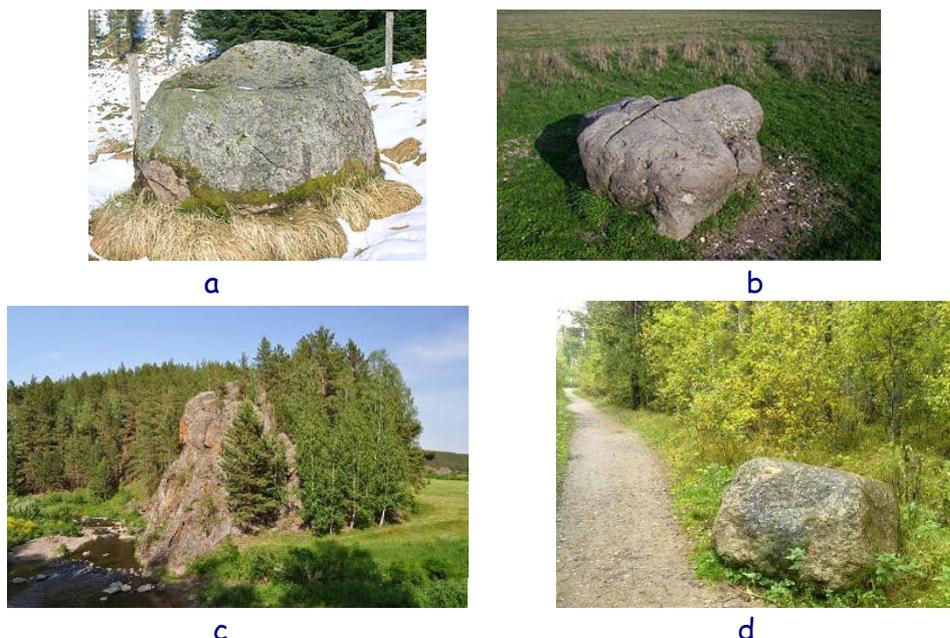


Fig. 1.16. The cuckoo stones in Scotland, England and Russia

- a - The “**gowk stane**” at Laigh Overmuir, Scotland;
- b - The “**cuckoo stone**” as a part of the Stonehenge Landscape, England;
- c - The “**cuckoo rock**” (word-for-word translation from Russian), Russia;

~80 km southeast of Ekaterinburg (56.427559 N, 61.685985 E);

d - The “[cuckoo stone](#)” (word-for-word translation from Russian), Russia;

~90 km southward of St. Petersburg (59°5'6"N 30°25'48"E).

[Cuckoo folklore](#). [Celtic mythology](#) in particular is rich in references to cuckoos and the surviving folklore gives clues as to why some stones were given the *gowk* name. The term *gowk* is perhaps best known in the context of the old Gowk's Day, the Scottish [April Fools Day](#), originally held on April 13 when the cuckoo begins to call, and when children were sent on *agowk hunt*, a harmless prank involving pointless errands.

Gowk meant both cuckoo and fool, the latter were thought to be fairy-touched. The call of the cuckoo was believed to beckon the souls of the dead, and the cuckoo was thought to be able to travel back and forth between the worlds of the living and the dead. Cuckoos were said to have the power of prophesy and could foretell a person's lifespan, the number of their children and when they would marry.

* [Cuckoo Stones](#). A few cuckoo stones are present at sites in [Ireland](#), [England](#) and [Cornwall](#). One of them (Fig. 1.16.b) is a Neolithic or Bronze Age squat sarsen stone residing in a field near to [Woodhenge](#) and [Durrington Walls](#) in Wiltshire, England. The stone was originally a natural feature, which sometime before 2000 BC, was placed in an upright position. It is part of the wider [Stonehenge Landscape](#). It the same type of stone as the largest stones used in the [Stonehenge](#) circle. The site of Woodhenge is around 500 metres to the east of the Cuckoo Stone, with Durrington Walls to the northeast. Stonehenge is around 2.5 kilometres to the southwest.

* [Cuckushkin kamen](#) (word-for-word translation of this [Russian name](#) is [Cuckoo Stone](#)). On the whole, in Russia and Scandinavia the LB-seids are called the seids. But It is indicative, that in some places of [Russia](#) such large boulders, and even rocks are sometimes called the “Cuckoo stone” as well (Fig. 1.16).

* [Pedestalled boulder seids](#)



a



b



c



d



e

Fig. 1.17. Typical Pedestalled boulder seids in Karelia (a) and Murmansk region (b - e), Russia
 A large boulder resides on three much lesser stones. In case (a) the lesser stones are placed on another flat boulder. For comparison, a man is photographed at the left of the Pedestalled boulder. In (c) a cap stone is placed on the “head” of zoomorphic form, in (e) – the seid resides on the slope



Fig. 1.18. Seids of Cola peninsula

They may present the Rocking stones as well, but their photos are not elucidated

*** Engineering and occult prerequisites for studying the stone seids**

Due to their scale, the stone seids are also referred to as the stone monuments; their dimensions and weight may be enormous – up to ten meters in diameter and dozens of tons.

It is noticeable, that the stone seids (as the labyrinths, cromlechs and other megalithic monuments) have a trend to allocate in groups of up to dozens and hundreds specimens that sometimes are clustered into structures (Kuzov archipelago in White Sea, Vottovaara mountain in Karelia, et al.). Until now, it is not known whether the reason for this laid in some flows of Earth energies, or that those clusters presented the cult centres. In any case, it is difficult to imagine that such a small nation as Sami had erected such a great number of artificial stone monuments.

A Pedestalled boulder seid exists even in central Russia, near village Kozie (53.253968 N, 38.452538E) of Tula region (150 km southward from Moscow): it is the “[Horse-stone](#)” weighing more than 20 tons.

The seids are spread from British Isles to Urals, and from Arctic coast to midlatitudes, but mostly – in Russia (Kola Peninsula, Karelia, White Sea coast), Scandinavia, and Scotland.

Thus in the Northern part of European Russia (from Onega and Ladoga to Barents Sea) the seids are numbered in the thousands; this territory and westwards (Norway, Sweden, Finland) correspond to range of Sami population in historical period who are thought to be the builders of artificial seids. However, due

to insufficient study of these artefacts it is impossible to say definitely whether the Sami was the first nation that started to erect these complicated stone constructions, or not. The Esoteric Teaching tells {[21], →7} that raising of these constructions had started long before the Sami arrived in these territories.

In general, for the [working hypothesis](#) it is seemingly allowable to accept that in prehistoric times there was a megalithic civilization in Arctic (which had left us those complexes of stone monuments of not fully comprehensible destination) which most probably was common to all the Polar coast. The remains of the occult knowledge of that ancient civilization, that were partially accepted by Sami, had formed the basis of the famous “Lapp magic”. Disappearing of that civilization is probably caused by worsening of the climate around 3 - 4 millennia ago. {In general, this model corresponds to [21] →7}.

To this end, the analysis conducted by [V. Mizin](#) had allowed him to conclude the following.

The famous Lapp magic is nothing else than the snatches of a system of real and – in its essence – scientific knowledge of a forgotten prehistoric nation. And it is naturally to think that only its tiny part being presented by shamans was able to master and transfer that knowledge, whereas only a primitive veneration of the seids and code of bans was left for the masses {as in any occult teaching there is a contraposition between the Esoteric and exoteric knowledge}.

And it is important that the seids were intended not only for occult purposes (initiation, foreseeing, et al.), but for practical goals (fishing, healing, etc.) as well. In particular, we may infer the following

1. Veneration of seids by Sami presents an archaic echo of a more ancient faith based on not understood but quite extensive system of knowledge.
2. With their full complement the seid complexes could not have been built by Sami in that stage of their evolution and population which was known from the early Middle Ages to the 20th century. From this we may conclude that either this nation was more numerous and organized, or these stone monuments were built by another unknown nation possessed of the specified qualities, the echo of faith of which the Sami inherited and to some extent preserved until the 20th century. {Notice, that “The Secret Doctrine” [21] supports the second version, as well as the conclusion #1. →7}
3. The correlative analysis of climatic, historical and geological data allows us to presume that the probable period of seid culture existed during 7 – 3 millennia BC. {Moreover, this period was the last stage of several preceding settlements → 7}
4. The culture that was erecting the stone seids may be specified as megalithic by the following features:
 - a skill to displace and to erect large boulders;
 - a resemblance of seids to megalithic monuments of Europe, Asia and America in a series of aspects: from occult techniques and aesthetics to an extensive knowledge of engineering and geological peculiarities of Earth surface.
5. Whether the initial seid builders’ culture was indigenous or borrowed, it was finally moulded on the Kola Peninsula where it had influenced the faiths of Finno-Ugric and to lesser degree – of some other neighbouring nations.

Further to these summary it is required to emphasize the high level of engineering and occult knowledge of the ancient builders of artificial stone seids – the solely type of seids which we consider below; for this, it is sufficient to pay attention just on two evident although extremely unusual facts concerning the following two types of stones which are related to seids.

1. Amazingly high level of engineering knowledge and stone dressing skills that were required not only for producing and mounting of Rocking stones and to some extent – of Pedestalled boulders (Fig. 1.17), but also for providing their stable position during the millennia of erosion and other weather impacts.

2. Self-moving of some stones that cannot be explained except by the **occult reasons**. This phenomenon remains scientifically inexplicable, but observable (See the Sailing stones, below) and is reflected in legends which relate them to seids which are inhabited by spirits that require the people to show at least the respectfulness and obeisance about them.

3. The creators and builders of ancient seids and seid complexes were also aware of many other aspects of physics; we may conclude this from the fact that they had a trend to choose a place for their monuments in georesonant zones, and process the stones so that they generated ultrasound; try to do this without modern physical instruments!

Thus, some seids of megalithic complex on the mountain Vottovaara (See below) are known for their clicking sounds {peculiar to elementals} and night buzzing of the mountain. Another example – is the “singing stone” near the city Kem (Karelia, Russia). This rocking stone is disposed on the top of hill so that the air flow that passes under the stone generates the sounds which resemble singing the tonality of which depends on the current tilt angle of the stone and wind speed.

* Seid as a Shrine and Stone Portal

As in the case with megalithic monuments of Brittany, Ireland and British Isles that were used, but not built by Celts, there are grounds to consider the artificial seids (at least – the greater part of them) and the concomitant cults that were practised by Sami as a heritage of before-Sami nation(s). And though the cult of Sami may differ from that of the preceding nation, we are interested not in analysis of identity of these cults, but in that whether these seids were used in Sami cult as shrines and occult instruments, or not. The below review shows that it was namely so (refs. in Russian: [[V.Mizin](#), [Seidpakh mountain](#)]).

Meanwhile, with the aim to add the comments which explain the esoteric essence of the described seid properties, consider the following occult concepts.

* **Faith**. The Sami faith (including mythology and deities) as it is known now, presents a synthesis of the unknown one with borrowings from ancient Finno-Ugric and Baltic beliefs, as well as from the later Scandinavian and Christian concepts. And vice versa, the Sami’s seid magic cults have penetrated into the newly arrived nations, e.g. – to Slavs and Finn.

On the whole, this faith included veneration of a series of non-physical presences who may be conditionally divided in three classes and called **deities**, **clan spirits**, and **seid spirits**. We call them “spirits” just for short: these are the Subtle Plane beings of various types and level of hierarchy. As far as understanding of peculiarities of these presences is important for further consideration, describe them in more detail.

* **Deities** – are the Planetary Spirits and minor Gods, as well as higher Genii (deities of Sun, thunder, etc.)

Genii (Lat.) A name for Æons, or angels, with the Gnostics. The names of their hierarchies and classes are simply legion. [35]. The ruling Genii (or Angels) control and rule planets, worlds and spheres (of Subtle Planes); the lower rank Genii are the Nature Sprites of higher rank than elementals.

Elementals (Nature Sprites). Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements – earth, air, fire, and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by “Elementaries” in which case they enslave the mediums – they will deceive the credulous. All the lower invisible beings generated on the 5th 6th, and 7th planes of our terrestrial atmosphere, are called Elementals Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc. [35]

* **Clan spirits** – are the lower genii and elementals attached to and venerated by a clan, family or person. As a rule, the family spirits live under the fireplace; they are pleased with sacrifices.

* **Seid spirit** – is a lower genius or elemental which is attached to definite seid. By implication, it may also denote the appreciable Subtle energy flows that are concentrated around the seid.

Apart from the above mentioned conscious beings and unconscious nature spirits there are the lower Plane Subtle remains of those who have died *physically*, which are still able to interact with the alive until they have disappeared. Those who know the negative consequences of influence which these “shells” can exert to the alive, try to avoid meeting them (e.g. in India); but many of the Western people do not recognize this danger and even looking for them in spiritistic séance, meditations, et al.

* **Elementaries**. Properly, the disembodied souls of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality; but at the present stage of learning it has been thought best to apply the term to the spooks or phantoms of disembodied persons, in general, to those whose temporary habitation is the Kâma Loka.

Eliphas Lévi and some other Kabbalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their higher triads and their bodies, these souls remain in their Kâma-rupic envelopes, and are irresistibly drawn to the earth amid elements congenial to their gross natures. Their stay in the Kâma Loka varies as to its duration; but ends invariably in disintegration, dissolving like a column of mist, atom by atom, in the surrounding elements. [35]

* **Devachan**. The “dwelling of the gods”. A state intermediate between two earth-lives, into which the EGO (Atmâ-Buddhi-Manas, or the Trinity made One) enters, after its separation from Kâma Rupa, and the disintegration of the lower principles on earth. [35]

By interpreting this category simplistically, we may say that after the physical death the higher, conscious part of a human being, or divine EGO (Monad and higher Manas), ascends to the higher Planes (Devachan, that is understood in Christianity as “Paradise”) where it remains unattainable (even spiritually) by an ordinary alive person (viz. by not-initiate), whereas the lower, animal part of a human being, or elementary “shell” (Kâma Rupa, which presents the animalistic origin of person, the source of his carnal desires and instincts), remains in the lower spheres of Subtle Planes from where it can exert influence on the conscience of the alive, energy-wise vampirize people and appear as a ghost (at cemetery, spiritistic séance, etc.)

That’s why many rituals of the ancient cults were devoted not to welcoming (as it is supposed in modern theories), but to protecting of alive by means of bounding of Elementaries with occult rituals and offerings.

* Seid as a shrine

It must be noted that in the Sami world view **not the seids themselves** (as the physical objects) **were possessed of various “supernatural”** (viz. occult) **forces and abilities, but the spirits who “inhabited” them, and therefore not the stones or water sources were venerated, but the seid spirits which were in some sense attached to these seids** {these forces are “supernatural” just for a materialistic person, not for an occultist who knows them as the manifestations of the Subtle Planes which follow the respective laws and from this point of view are also objective}.

And these forces they were able to use both for welfare and for evil in various spheres of life – from fishing and hunting to health {notice that this concept comply with the occult statement that any energy or presence could be used both for good, and for evil}.

That is why with the aim to earn a seid spirit goodwill this spirit had to be pleased, and the area around a seid was considered sacral and it was prohibited to disturb it without a need; even approaching to some seids was limited by definite distance. Some seids were used periodically, in connection with calendar or other events. Other ones were personified: they had their own names and/or related to definite persons. Some seids could be approached just in definite time, or could not be approached by women.

Besides, the seids are fond of gifts and Sami food, and do not like abuse and even jokes. In return for the respect and offerings, they assist in fishing and hunting, but for the rudeness a seid can punish by misfortunes in crafts, diseases and even – by death.

As it was said above, the analysis of Sami legends and stone seids themselves shows that erection of cairns, PB-seids and the like has started in prehistoric times – long before the arrival of Sami, and that the known seid cult presents a borrowing of preceding faith, and in its turn, penetrated in other cultures. At the same time, the later Christianization of local peoples has diverged them from this cult so that in response to the question “what does a seid mean?” the contemporary Sami cannot reply anything definite except that it was a stone in which, as it was believed, lived some creature and silly people prayed to it; nevertheless, they also add that, in fact, **the seids actually helped people** in fishing and hunting. And until now in any Sami settlement they can show you several stones which were considered as seids.

So, the seids presented the cult objects of Sami and some neighbouring nations, that is the **Shrines**, which were used in shamanic rituals turned to seid spirits for achieving of both spiritual aims (forecasting and the likewise) and purely practical goals (shipping hunting, healing, etc.). At this, the mentioned rules of interaction with the seid spirits correspond to traditional occult ones which an operator must follow when appealing to “touchy” elementals and approaching the sources of powerful Subtle energies.

* Seid as a Portal

So, the spirits and energies that were brought into correlation with the seids were able to manifest themselves in a series of “supernatural” effects both under the control of shaman, and on their own.

Thus, on the one hand a shaman was able to exert influence on weather, health, fishing, hunting and some other aspects of Sami’s life, as well as to foresee and to practise both White and Black magic with the use of seids and temporary stone allocations. On the other hand, in definite situations such spirit or energy may exert a pronounced influence on a man or his activity without a shaman as well, but in this case the effect could be both controlled and uncontrolled; namely for this reason an average man abstained from interaction with a seid unless it was his family or personal one. As a result, the connection of the seid cult with the Lapp magic was very tight, and the both were honoured by Sami.

This means that definite seids were used as Portals, and the following [examples](#) of occult nature of seids illustrate this thesis.

→ **Influencing the weather.** There is a story about shaman Syrets (name is translated from Russian) who lived near Pechenga (Kola Peninsula, Russia; 69.53N, 31.03 E) and after his death became the seid Rept-Kedgi. With the use of this seid it was possible to control the weather: by a request a shaman was able to improve the weather, as well as to inflict a storm on those who set off to mountains with the aim to destruct the seid. On the whole, for the Lapp magic it was typical to control the weather; even in the Middle ages the Lapp shamans improved the weather for seafarers with the use of magic knots {Notice, that the labyrinths were also used for the same purpose → 8}.

→ **Clairvoyance and compulsion.** [Adam of Bremen](#), a chronicler of the eleventh century, noted that Lapp shamans were able to find out the occupation of people in remote places and by the force of spell to cast the whales ashore.

→ **“Other world” and “veneration of the dead”.** When going to fishing, a fisherman left part of his soul at a stone seid for it not to be eaten by a sea monster in a case of his death. According to some legends the seids as the embodied shamans were accomplishing relations between the world of alive and “other world” – the world of the departed ancestries; at this, in a definite sense the “seid” for Sami is associated with **“inaccessible paradise”**. With regard to these and similar observations many scholars associate the seids with the “Veneration of ancestors”; however, neither in this case, nor in case with other Stone Portals no intelligible theory had ever been proposed.

In particular, there are no conclusive proofs relative to a suggestion that the seids were the tombstones; at least for the Pedestalled boulder seids installed on a flat rock this suggestion seems inadequate since it is simply no place for a tomb or remains. On the contrary, we cannot assert that there were no burial places near or under seids of this or other types; in particular, we cannot exclude that the remains of the cremation of the above said shamans were not put near a seid of any type, but **seid in this case was not a tomb in the modern understanding.**

→ **Portal.** To a large extent the modern association of the seids with the “tombs” was seemingly provoked by the legends which considered seids as the portals to the beyond.

Thus the legends describe several cases when after a physical death a shaman has “transformed” into a seid with the aim to help his clan from “the beyond” {from Esoterical point of view this may mean that his elementary, or still Ego had attached to that stone, and his existence namely in this status made it possible to help the natives of his clan with greater ease – by a direct interaction with the elementals and spirits of Subtle Plane which controlled the respective spheres of life}.

Apart from providing protection and aid, a seid presented a kind of portal between the world of alive and the “other world”. Descriptions of “transfer” between these two worlds are presented in a series of old Lapp and Scandinavian legends. Thus, one of the Lapp legends describes that during a snowstorm a strayed hunter turned round a rock and appeared suddenly in the “other world” where he met his **happy ancestors**. After the snowstorm has ended, he comes back to this “real” world where he finds his jealous companion to be dead.

It is noticeable, that the sacred stones (megaliths at al.) of other Northern nations (Scandinavians, Celts, Eskimo etc.) also inhere the function to present the “Portal” to the “other world”. The modern science cannot say whether this is just a commonality of mythologies, or the actual, unknown to us, properties of the stone megaliths. At least in its meaning the word “seid” is close to Irish [Síd](#) (a common term for a fairy mound in Irish literature and folklore), and to Old Norse, [seiðr](#) (sometimes anglicized as seidr, seithr, or seid) presenting a type of sorcery which was practiced in Norse society during the Late Scandinavian Iron Age, and to Finnish [Seita](#).

Apart from seids and tambourines, the occult arsenal of shamans included another powerful stone instrument – the “chuerv-gart” (name is translated from Russian) – a laying out of stones and attires; by moving the attires shaman was able to control the weather, fishing and hunting. Such instrument the author (V.Mizin) found in 2000 on the Ninchurt mountain: several ancient semi-decayed attires were disposed on a large stone between the neatly placed stones.

→ **Present-day occult phenomena.** It is impossible to ignore a series of phenomena concerned with the seids: both subjective and objective effects. In Russia, these phenomena are most numerous at the Seid plateau on the mountain Vottovaara (63.071556 N, 32.614883 E), Karelia, Russia ([Photos](#), [Video](#)).

The subjective effects include altered states of conscience, healing, especial psychological perceptions, and other ones which are of mental nature or cannot be explained by science. One of the most intriguing of them is the “shaman disease”, also called “**meriachenia**” (from Russian); it shows itself by a spontaneous falling into a trance, both individually and even collectively. By the sign of this strange phenomenon, which is specific just to Lapland, the shamans selected their future disciples.

There are legends and modern histories which describe an occult reaction of seid in relation to a person who offended it by seizing donations, rude words, occupation of the seid’s area, et al. On the whole, such reaction presents non-trivial event that is formally caused or associated with an inadequate behaviour of the person; thus, it may be madness, fire, poltergeist, injuries, etc.

Notice that the similar phenomena are reported in Western Europe: they also took place with those who shattered peace and quiet of ancient megalithic monuments of Ireland and Britain.

As well, extrasensory biolocation shows that seids are frequently installed in geoactive zones (or produce these zones by themselves) with a diameter of up to 3 m. The most part of the stones that might be taken for seids does not react on test pendulum; but those, around which the reindeer moss does not grow, nor the bushes, exert a powerful impact on the pendulum which starts to turn counter-clockwise. The same type of motion has been detected at the photos of the rock clefts, but the motion was absent when a rock cleft was filled with stones. Some seids are placed near such clefts. Notice to this end, that in Sami legends the rock clefts are frequently mentioned as the dwellings of dwarfs. This may denote that the shamans knew how to control the Earth energies and elementals.

Besides, it is revealed that white stones, that were frequently installed at the eminent places, blocked such rotations of the pendulum.

Notice, that the labyrinth, which is considered in Part II, exerts occult influence through its photo as well.

The objective effects include blurring and stray lighting effects in photo and video cameras, and effects in Nature. Thus, there are seids around which the reindeer moss does not grow, or grass, in a meter of a seid, grows at an angle so that that its growth direction follows the seid tilt.

Apart from biolocation effects, magnetic anomaly has also been registered at one of the seids of Vottovaara at which the compass needle circulates.

Besides, there are reports about Lying boulder seids (see below) that returned to their places after they were transported to other place.

Phenomenal stones

1.4.4.3.6 Rocking stones

[Rocking stones](#) (also known as [Logan stones](#) or logans, and [Balancing rock](#)) are large stones that are so finely balanced that the application of just a small force causes them to rock.

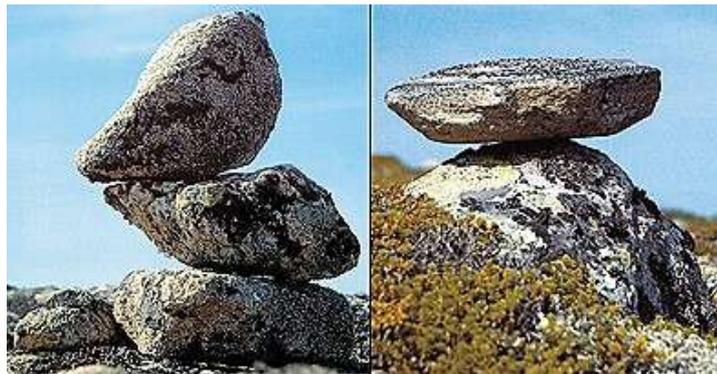
Typically, the rocking stones are supposed to present a residual corestones formed initially by spheroidal weathering and have later been exposed by erosion or glacial erratics left by retreating glaciers.

However, the most part of such stones are disposed in such places and positions that from the viewpoint of mechanics and/or geology there is no other possibility than to consider these megaliths to be artificially processed and installed.

Indeed, from the fact that after a small deviation of the stone it returns to the initial position it follows that the stone resides in a position of stable equilibrium; but this is impossible without a special processing of its form and area of contact with the basement, since otherwise the stone would overturn. Without such pre-processing, any stone, that is put in a shaky position (viz. state of unstable balance), at a slight push or load (water stream, snowdrift, etc.) will overturn to a stable position and would never return to the initial state.



a



b



и

c

Fig.1. 19. The Rocking stones presenting the ancient peoples' engineering
a – Cola peninsula, **b** – Karelia; Russia. The megaliths of similar type may also present the Rocking stones, but their photos are not elucidated
c – [Karlu Karlu / Devils Marbles Conservation Reserve](#); – Australia

These masterpieces of ancient engineering art become even more impressive if we take into account that this stability is provided for millennia, regardless of erosion and other weather impacts.

Besides, mineralogy of some of them does not correlate with that of the seat; this means that they were brought from a remote place.

The rocking stones are found throughout the world, and they are known from the ancient times. Thus [Pliny the Elder](#) (23–79) wrote about a rock near [Harpasa](#) (in [Caria](#), Asia Minor) that **could be moved with a finger, but could not be dislodged with a thrust of the whole body**. [Ptolemy](#) (circa 90–168) wrote about the Gygonian rock, which he claimed **could be moved by pushing on it with the stalk of an asphodel, but could not be removed by any force**.

And occasionally they are still discovered in remote places. An example is the Bosistow Logan Rock is at the head of [Pendower Cove](#) near [Zennor](#), Cornwall. It apparently was discovered by an employee of the lord of the local manor whose duty it was to watch the coast. A ship had been wrecked in the cove, and while watching ensuing activity, the employee leaned against a boulder. Suddenly, a gust of wind occurred, and the boulder shifted, or "logged". The longest side of this mass of stone is about 15 feet (4.6 m), and the circumference of its biggest end is about 20 feet (6.1 m). It is thought to weigh about **20 tons**.

* Almost everywhere the rocking stones were venerated as the cult objects. And there, where the ancient traditions are kept, these stones are venerated until now.

“The rocking, or Logan, stones bear various names. The Celts had their *clacha-brath*, the "**Destiny or judgment-stone**"; the **divining-stone**, or "**stone of the ordeal**" and the **oracle stone**; the **moving or animated stone** of the Phoenicians; the **rumbling stone** of the Irish. Brittany has its "*pierres branlantes*" at Huelgoat. They are found in the Old and the New Worlds: in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. (See Hodson's "Letters from North America," Vol. II., p. 440.) Pliny speaks of several in Asia (Hist. Nat. Lib. I., c. 96), and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and **so sensitive as to be movable by the mind**" (Ackerman's Arth. Index, p. 34), referring no doubt to the **ancient priests who moved such stones by will-power and from a distance.**" [SD2, 342]

The Pontypridd Rocking Stone in Wales **is set within the middle of a Druidic stone circle**, thus presenting a point-like spire.

Some other stones shaped by humans also exhibit similar behaviour. For example, in the ruins of the Roman temples at [Jerash](#) in Jordan (the "city of 1000 pillars"), some massive pillars move back and forth in the slightest breeze.

Among the most known Rocking stones are the [Davasko stone](#) (Fig. 1.20) and [Kyaiktiyo Pagoda](#) (Fig. 1.21)

* [Davasko Stone](#)

[Tandil](#): the name of this [Argentine](#) city comes from the [Mapuche](#) words *tan* ("falling"), and *lil* ("rock"), though some people thought that *tan* in fact meant "moving". It is probably a reference to the [Piedra Movidiza](#) ("Moving Stone"), a large boulder which stood seemingly miraculously balanced on the edge of a rocky foothill. The weight of this great boulder ("**Davasko Stone**") exceeded 300 tons.

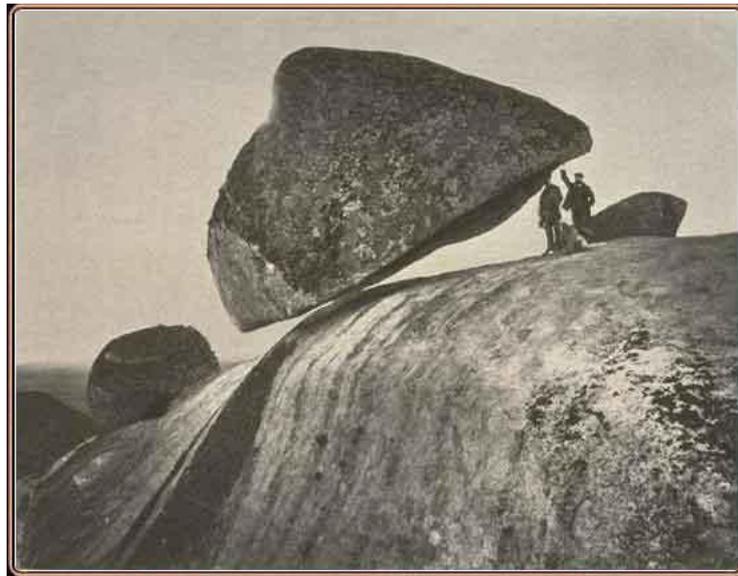


Fig. 1.20. Davasko Stone before 1912

The indigenous elders said that this stone was standing here so long ago that nobody of 200 generations remembered when it appeared. They also told the legend that several millennia ago their ancestries were led here by Davasko – the son of the Sun – who had taught people farming, cattle-breeding et al. Then he returned to his father-Sun, but said that he would return in an earthy appearance; and for the people to remember him, Davasko left that stone that should have remained on its place until his return.

It was particularly interesting not only because of the way it balanced on the face of the hill, but also because for at least several millennia it rocked from morning to evening in a very slow fashion (imperceptible to the eye). People used to place bottles under the bottom of the massive rock only to see them smashed later in the day.

This Rocking Stone toppled on February 29, 1912, and split into two pieces at the bottom of the hill. One theory for the cause of the fall was that it fell due to vibrations from blasting of the bore in the quarries nearby. Another possibility was that the quarrymen were annoyed with the tourist visits to the place, or erosion of the basement partly due to anthropogenic meddling.

As of May 2007, a replica was set up in the same place where the original stood. The replica, made by engineering students, is actually cemented in place and does not teeter the way the original did.

* **Kyaiktiyo Pagoda**

The [Kyaiktiyo Pagoda](#) in [Burma](#) is a religious shrine built on top of a huge granite boulder that is also a [rocking stone](#). From the Mon language its name may be translated as “pagoda upon a hermit's head”.

Kyaiktiyo Pagoda (also known as [Golden Rock](#)) is a well-known Buddhist pilgrimage site in [Mon State](#), Burma. It is a small pagoda (7.3 metres (24 ft)) built on the top of a granite boulder covered with gold leaves pasted on by devotees. According to legend, the Golden Rock itself is precariously perched on a strand of the Buddha's hair. The balancing rock seems to defy gravity, as it perpetually appears to be on the verge of rolling down the hill. It is the third most important Buddhist pilgrimage site in Burma after the [Shwedagon Pagoda](#) and the [Mahamuni Pagoda](#). A glimpse of the "gravity defying" Golden Rock is believed to be enough of an inspiration for any person to turn to Buddhism.



Fig. 1.21. [Kyaukse Pagoda over the Golden Rock](#)

Legend. The legend associated with the pagoda is that the Buddha, on one of his many visits, gave a strand of his hair to Taik Tha, a hermit. The hermit, who had tucked it in the tuft of his hair safely, in turn gave the strand to the king, with the wish that the hair be enshrined in a boulder shaped like the hermit's head. The king had inherited supernatural powers from his father [Zawgyi](#), a proficient alchemist), and his mother, a [naga](#) serpent dragon princess. They found the rock at the bottom of the sea. With the help of the [Thagyamin](#), the king of [Tawadeintha Heaven](#) in [Buddhist cosmology](#), found the perfect place at Kyaukse for locating the golden rock and built a pagoda, where the strand was enshrined. It is this strand of hair that, according to the legend, prevents the rock from tumbling down the hill.

Male Buddhists are allowed to paste gold leaf onto the rock, as a sign of devotion.

* [Occult properties ascribed to the rocking stones](#)

A variety of beliefs consider the rocking stones as the shrines or magic “instruments”.

In particular, the rocking stones are associated with the magic of Druids. Thus the rocking stone near Nancledrea in Cornwall was said to only move at midnight when witches were out. People claimed that if one touched the rocking stone nine times at midnight, one would turn into a witch.

People say that the charm was broken when Lieutenant Goldsmith dislodged the Logan Stone. The rocking stone at [Land's End](#) was said to have been placed there by a giant who used it to rock himself to sleep.

It was claimed that the Logan Stone in Treen could cure childhood diseases. The children were rocked on the Logan Stone in certain seasons.

The Brimham rocking stone in Yorkshire is said to rock only for the efforts of an honest man. It is a Cornish tradition to make a vow and then attempt to move a rocking stone, or logan rock. It was said that no persons with treachery in their hearts could make a rocking stone move.

In general, the historical evidences, legends and myths associate the rocking stones with various cults, first of all – with those in which the rocking (or not rocking) of the stone is considered as the reply to a topical question. And although from the physical point of view a rocking effect could be explained by a stone instability even for a gust, one mustn't forget that such a gust might be caused by sylphs (the elementals of air) which could be controlled by initiates and conscience entities of the Subtle Planes.

1.4.4.3.7. [Moving rocks](#)

Moving rocks – is one of the names for the stones of various types that move along the earth surface without any visible cause thus “contradicting” the laws of physics, which we take for the collective name, since the specific names of such stones reflect their type of motion.

→ With respect to the **type of motion**, these stones may be assigned to two basic classes:

- the **returning stones** come back to the point of departure from any place they are transported to;
- the **wandering stones** move in an unpredictable direction.

→ These stones also possessed of **occult properties** that were used in rituals; thus some of them uttering and even prophesying.

{From Esoteric point of view it would be more correct to say that not the stones themselves are moving and producing the sounds, but the elementals, or other types of spirits, which are able to move various physical objects (or make them so heavy that they seem to be “immovable”) and generate Subtle Plane vibrations that cause the physically audible sounds [21, 22]. If, by some motive, such a spirit attaches a stone, it may become a moving rock. For these manifestations to take place the physical circumstances may assist or hamper, or be insignificant.}

* **The returning stones** are known from the ancient times:

“Still, it may be as well to remind the English reader of Giraldus Cambrensis, who speaks of such a **stone on the Isle of Mona**, which **returned to its place**, every effort made to keep it elsewhere notwithstanding. At the time of the conquest of Ireland by Henry II., a Count Hugo Cestrensis, desiring to convince himself of the reality of the fact, tied the Mona stone to a far bigger one and had them thrown into the sea. On the following morning it was found in its accustomed place ... The learned William of Salisbury warrants the fact by testifying to its presence in the wall of a church where he had seen it in 1554 ...

And this reminds one of what **Pliny said of the stone** left by the Argonauts at Cyzicum, which the Cyzicans had placed in the Prytanea "whence **it ran away several times**, which forced them to lead it" (Nat. Hist., XXXVI., p. 592)...

Here we have **immense stones** stated by all antiquity to be "living, moving, speaking and self-perambulating." They were also capable, it seems, of **making people run away**, since they have been called routers ("to put to flight," to rout) and Des Mousseaux shows them all to be **prophetic stones** and called mad stones (see his, "Dieu et les Dieux," p. 587)." [SD, 345]

The **returning stones** are also known in Russia:

“At the end of 17th century, in Pereslavl-Zaleski a local priest was trying to get rid of “Syn-kamen” (from Russian: “Blue-stone”) which was venerated in Russia long before coming of Christianity. Several times it **was buried** deeply in earth, weighted down by a mound; but after some time the **stone appeared on the surface** once again. In winter, when the Syn-kamen was transported over the Pleshev Lake with the aim to wall it in the basement of the erected church, it fell from the sledge and sank. In clear days the fishermen saw that the stone was slowly moving toward the bank. **In 50 or 70 years the stone had returned to its hill**. It was never disturbed since that time.

It is seemingly not accidentally a popular belief had appeared which stated that the **large boulders should not be budged**. Anyway, during the millennia before arrival of Christianity, and even later, all **such stones were venerated as the sacred**, and sorcerers, magicians, wizards and shamans carried out their rituals near such stones.” [“**The living Stones**” – in Russian]

* **The wandering stones**

Unlike to returning ones, the wandering stones travel by their own “will”. They are also referred to in ancient chronicles. Thus, **Plutarch** mentions the stones of River **Eurotas** which heaved from the bottom to the surface. Their motion could be accelerated by loud sounds of kettle-drums and trumpets.

It is also a legend that in Wales, on Halloween and on Midsummer Night, the 12-ton King Arthur’s stone crawls up to the sea shore to have drunk a sea water.

{Notice to this end, that both these days present special astronomical and astrological importance and are marked in different parts of the world; thus, the former refers to the main Celt festivity – **Samhain** – which was considered the first day of the year; together with the days of the remaining three major Celt festivities (Imbolc, Bealtaine, and Lughnasadh) they correspond {→ 7} to astronomical adjustment of Pyramid of Sun in **Teotihuacan** {→ 2}. Meanwhile, the Midsummer corresponds to another universal day of festivity – Summer Solstice}.

* Sailing stones

Sailing stone, also known as **rolling stone**, and **sliding** (or **moving**) **rock** – is a type of wandering stones which are associated with the phenomenon in which rocks move and inscribe long tracks along a smooth valley floor without human or animal intervention.

Such stones present especial interest because they are numerous and could be observed at modern age.

→ **Description of the effect**. Trails of sliding rocks (Fig. 1.22) have been observed and studied in various locations, including Little Bonnie Claire Playa in Nevada, and most famously at **Racetrack Playa**, Death Valley National Park, California, where the number and length of tracks are notable.

The Racetrack's stones speckle the playa floor, predominantly in the southern portion. Historical accounts identify some stones around 100 m (300 ft) from shore, yet most of the stones are found relatively close to their respective originating outcrops. Three lithologic types are identified: (1) **syenite**, found most abundant on the west side of the playa; (2) **dolomite**, subrounded blue-gray stones with white bands; and (3) black dolomite, the most common type, found almost always in angular joint blocks or slivers. This dolomite composes nearly all stones found in the southern half of the playa, and originates at a steep promontory, 260 m (850 ft) high, paralleling the east shore at the south end of the playa. Intrusive **igneous rock** originates from adjacent slopes (most of those being tan-colored **feldspar**-rich syenite).

Tracks are often **up to 100 m long**, about **8 to 30 cm wide**, and typically much less than **2.5 cm deep**. Most moving stones range from about **15 to 46 cm in diameter**.

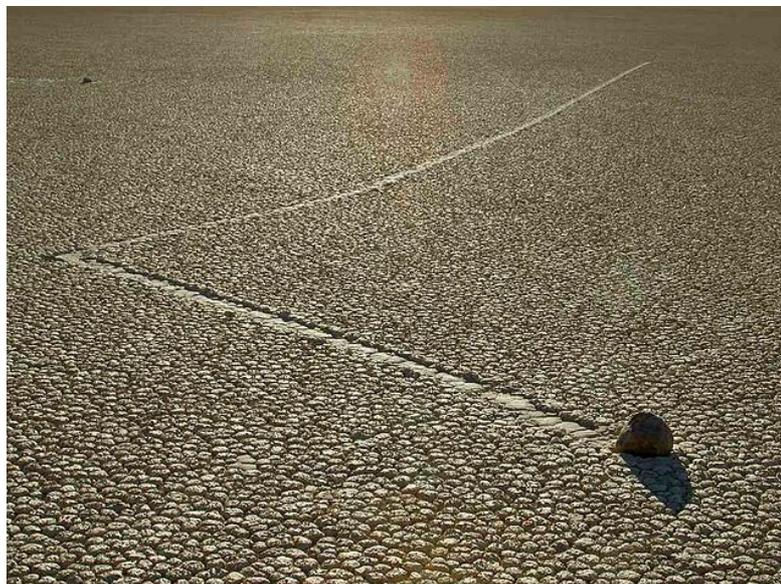
The movements only **occur** about **once every three years** and, as believed, lasted about 10 seconds.

Stones sometimes **turn over**, exposing another edge to the ground and **leaving a different track** in the stone's wake.

Besides, and it is most intriguing, the trails of even adjacent stones differ in both direction and length. Thus, **rocks** that start **next to each other may travel parallel for a time, before one abruptly changes direction to the left, right, or even back to the direction from which it came**.

Moreover, the trail length also varies – **two similarly sized and shaped rocks may travel uniformly, then one could move ahead or stop** in its track.

Stones with **rough bottoms leave straight tracks**, while those with **smooth bottoms tend to wander**.



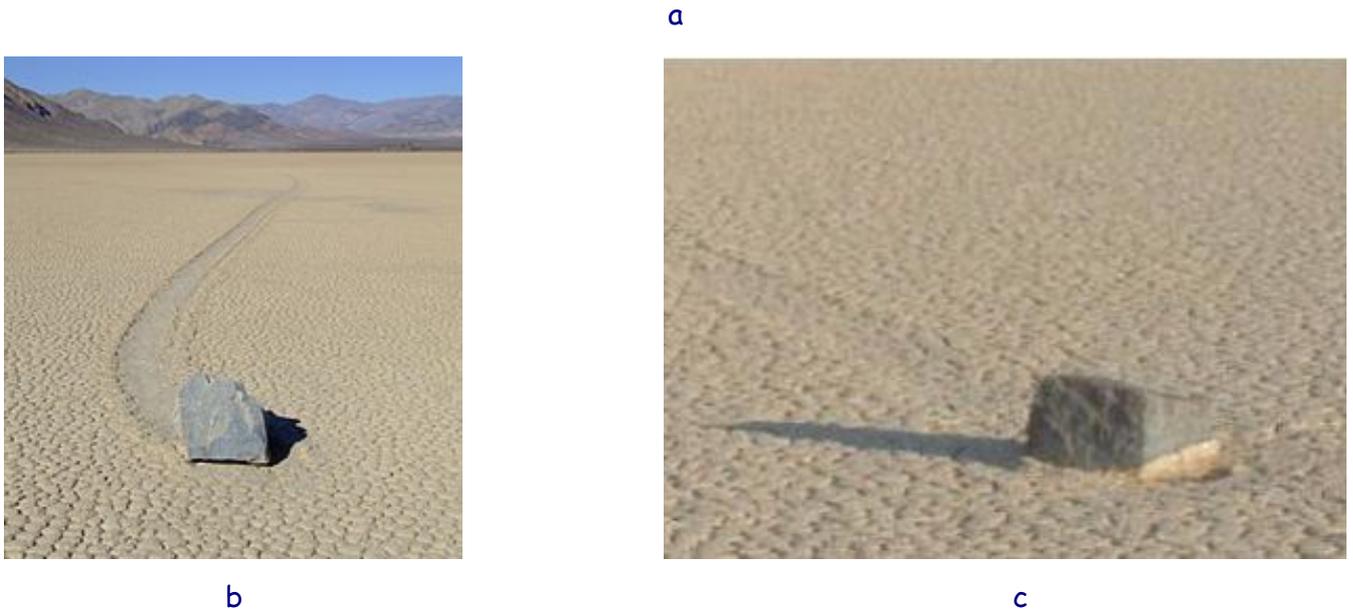


Fig. 1.22. The sailing stones in [Racetrack Playa](#)

→ **The latest study.** At Racetrack Playa, these tracks have been studied since the early 1900s, yet the origins of stone movement remained the subject of research for which several hypotheses existed.

However, in 2014 the scientists have identified the cause of the moving stones to be [ice shove](#). Based on a study, news articles reported the mystery solved when researchers observed rock movements using GPS and time-lapse photography. The research team witnessed and documented rock movement on December 20, 2013, that involved more than 60 rocks (with a mass of 5 – 15 kg), with some rocks moving up to 224 m between December 2013 and January 2014 in multiple move events.

These observations contradicted earlier hypotheses of winds or thick ice floating rocks off the surface. Instead, rocks move when large ice sheets a few millimetres thick floating in an ephemeral winter pond start to break up during sunny days. These thin floating ice panels, frozen during cold winter nights, are driven by light winds and [shove](#) rocks at up to 5 m/min (0.3 km/h). Some GPS-measured moves lasted up to 16 minutes, and a number of stones moved more than five times during the existence of the playa pond in the winter of 2013-14

→ **Discussion.** The described study has shown that some relatively easy stones may move along the surface in accordance with the described ice shove effect. However, there are several significant effects still remain unsolved that cannot be explained by this *physical* theory; most evident of them are as follows.

1. The weight factor. The moving stone weight varies up to ~170 kg, but the experiment was dealing just with relatively light stones (5 – 15 kg). It is doubtful that an ice sheets a few millimetres thick would be able to carry out a heavy stone (resting on sharp edges) of about 150 - 170 kg without destruction.

2. The track factor. Is it possible for a heavy frozen-in stone with sharp edges (as anchors) to leave a 30 cm wide and inch-deep groove (Fig. 1.22. a – c) in half-frozen soil by the influence of light (or even strong) wind?

3. Bulldozer effect. Another aspect of the preceding is the soil bank which is seen before the halted stone (Fig. 1.22.c).

4. Lack of correlation between the stone courses. This effect is described above (two similarly sized and shaped rocks may travel uniformly, then one could move ahead or stop in its track; discrete change of angle of course by 90° (Fig. 1.22.a), etc.); it contradicts the idea that it is just the wind which drives the stones.

5. Overturn effect. If a stone is frozen in an ice sheet and moves with it along a flat surface, what does force it to overturn?

Therefore, although it is shown that the relatively small frozen-in stones in Racetrack Playa might be moved by wind, there are no proofs that 10 times larger stones are also moved in the same way. Moreover, some peculiarities of their tracks (See items 4, 5) still testify rather to occult sources of their motion.

1.4.5. Historical evidences and Esoterical meaning of stone structures

There are many historical and contemporary evidences which describe unusual properties of some stones and stone constructions that take place throughout the world. But the first systematic explanation for these effects was firstly given in *The Secret Doctrine* [21]. An overview of the basic concepts pertaining to this subject is presented in Chap.7, including the evolutionary, geographical and other Esoteric aspects of creation and development of the mankind.

At the same time, as a premise to this overview, we feel it necessary to note that this Doctrine confirms and to some extent explains these "unusual" manifestations not as miracles or something "supernatural", but as the effects caused by an interaction with the Subtle Planes which it considers not less objective than the Physical Plane of existence.

Below, we quote just a series of citations from this work which allow a reader to obtain a more clear notion of occult properties of such stones and stone constructions, as well of those who managed them.

→ In his enormous works – *Memoires* addressees a l'Academie des Sciences – de Mirville, carrying out the task of proving the reality of the devil and showing his abode in every ancient and modern idol, has collected several hundred pages of "historical evidence" that in the days of miracle – Pagan and Biblical – the stones walked, spoke, delivered oracles, and even sung. That finally, "Christ-stone," or Christ-Rock, "the spiritual Rock" that followed "Israel" (I Corinth. x. 4) "became a Jupiter lapis," swallowed by his father Saturn, "under the shape of a stone." (*Pierres Animees et parlantes.*, p. 283. *Theologie de la Pierre*, 270). We will not stop to discuss the evident misuse and materialization of Biblical metaphors, simply for the sake of proving the Satanism of idols, though a good deal might be said* on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence on hand, to show that (a) had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures; and (b) were there no such thing as MAGIC, there could never have been so many witnesses to oracular and speaking stones.

* Saturn is Kronos – "Time." His swallowing Jupiter lapis may turn out one day a prophecy. "Peter (Cephas, lapis), is the stone on which the Church of Rome is built" we are assured. But Kronos is as sure "to swallow it" one day, as he has swallowed Jupiter-lapis and still greater characters.

In the *Achaica* (p. 81) we find Pausanias confessing that, in beginning his work, he had regarded the Greeks as mighty stupid "for worshipping stones." But, having reached Arcadia, he adds: "I have changed my way of thinking." Therefore, without worshipping stones or stone idols and statues, which is the same – a crime Roman Catholics are unwise to reproach Pagans with, as they do likewise – one may be allowed to believe in what so many great philosophers and holy men have believed in, without deserving to be called an "idiot" by modern Pausaniases.

The reader is referred to Volume VI. of the *Academie des Inscriptions* (*Memoires*, p. 518, et seq.) if he would study the various properties of flints and pebbles from the standpoint of Magic and psychic powers. In a poem on Stones attributed to Orpheus, those stones are divided into ophites and siderites, "serpent-stones" and "star-stones."

"The 'Ophite' is shaggy, hard, heavy, black, and has the gift of speech; when one prepares to cast it away, it produces a sound similar to the cry of a child. It is by means of this stone that Helanos foretold the ruin of Troy, his fatherland . . ." etc. (Falconnet.)

Sanchoniathon and Philo Byblius, in referring to these betyles, call them "Animated Stones." Photius repeats what Damascius, Asclepiades, Isidorus and the physician Eusebius had asserted before him. The latter (Eusebius) never parted with his ophites, which he carried in his bosom, and received oracles from them, delivered in a small voice resembling a low whistling.* Arnobius (a holy man who, "from a Pagan had become one of the lights of the Church," Christians tell their readers) confesses he could never meet on

his passage with one of such stones without putting it questions, "which is answered occasionally in a clear and sharp small voice." Where is the difference between the Christian and the Pagan ophites, we ask?

* The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (I Kings xix. 12.)

It is also known that the famous stone at Westminster was called *liafail* – "the speaking stone," – which raised its voice only to name the king that had to be chosen. Cambry (*Monuments Celtiques*) says he saw it when it still bore the inscription*:

"Ni fallat fatum, Scoti quocumque locatum
Invenient lapidem, regnasse tenentur ibidem."

Finally, Suidas speaks of a certain Heraclius, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which "ran away when a hand approached them."

* The rocking, or Logan, stones bear various names. The Celts had their *clacha-brath*, the "Destiny or judgment-stone"; the divining-stone, or "stone of the ordeal" and the oracle stone; the moving or animated stone of the Phoenicians; the rumbling stone of the Irish. Brittany has its "*pierres branlantes*" at Huelgoat. They are found in the Old and the New Worlds: in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. (See Hodson's "Letters from North America," Vol. II., p. 440.) Pliny speaks of several in Asia (*Hist. Nat. Lib. I., c. 96*), and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and so sensitive as to be movable by the mind" (*Ackerman's Arth. Index, p. 34*), referring no doubt to the ancient priests who moved such stones by will-power and from a distance. [SD2, 341]

→ "But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (French trans., *Sepulture des Tartares. Arch. VII, p. 222*), speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." Charton (*Voyageurs Anciens et Modernes, Vol. I., p. 230*) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, "most probably African."

This is a strange coincidence, as Irish tradition attributes the origin of her circular stones to a Sorcerer who brought them from Africa. De Mirville sees in that sorcerer "an accursed Hamite." We see in him a dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands – GIANTS in every and any case...

Nevertheless, it is a human, though gigantic power, which has accomplished it, and no more "nature" alone than god or devil." [SD2, 343]

→ "The rocking-stone is accepted in Science. Why did it rock, why was it made to do so? One must be blind not to see that this motion was one more means of divination, and that they were called for this very reason 'the stones of truth.' " *

* (de Mirville, "Fetichisme") Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabad, the distinguished Archaeologist, shows the same amazement in finding the description given by Sir J. Simpson of the cuplike markings on stones and rocks in England, Scotland, and other Western countries – "offering an extraordinary resemblance" to "the marks on the trap Boulders which encircle the Barrows near Nagpur" (the city of Snakes). The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence. . . that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her giants, and the earliest

racés of the Fifth Root-Race had all a hand in these betyles, lithoi, and "magic" stones in general. The cup marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from six inches to an inch-and-a-half in diameter, and in depth from one to one-and-a-half inch ... generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups" – are simply written RECORDS of the oldest races. Whosoever examines with attention the drawings made of such marks in the "Archaeological Notes on Ancient Sculpturing on Rocks in Kumaon, India, etc.," will find in it the most primitive style of marking or recording; something of the sort having been adopted by the American inventors of the Morse code of telegraphic writing, which reminds us of the Agham writing, a combination of long and short strokes, as Mr. Rivett-Carnac describes it "cut on sandstone." Sweden, Norway, and Scandinavia are full of such written records, the Runic characters having followed the cup-marks and long and short strokes. In "Johannes Magnus' Infolio" one sees the representation of the demi-god, the giant Starchaterus (Starkad, the pupil of Kroszharsgrani, the Magician) who holds under each arm a huge stone covered with Runic characters; and Starkad, according to Scandinavian legend, went to Ireland and performed marvellous deeds in the North and South, East and West. (See "Asgard and the Gods.")

“This is history, the Past of prehistoric times, warranting the same in later ages. The Dracontia, sacred to the moon and the serpent, were the more ancient "Rocks of Destiny" of older nations, whose motion, or rocking, was a code perfectly clear to the initiated priests, who alone had the key to this ancient reading. Vormius and Olaius Magnus show that it was according to the orders of the oracle, "whose voice spoke through the immense rocks raised by the colossal powers of ancient giants," that the kings of Scandinavia were elected. "In India and Persia," says Pliny,

"it is she (the Persian Oitsoe) whom the magi had to consult for the election of their sovereigns" (Nat. Hist., lxxxvii., chap. LIV.);

and he describes (in chap. XXXVIII, 1. ii.) a rock overshadowing Harpasa, in Asia, and placed in such a manner that "a single finger can move it, while the weight of the whole body makes it resist." Why then should not the rocking stones of Ireland, or those of Brinham, in Yorkshire, have served for the same mode of divination or oracular communications? The hugest of them are evidently the relics of the Atlanteans; the smaller ones, such as Brinham Rocks, with some revolving stones on their summit, are copies from the more ancient lithoi. Had not the bishops of the middle ages destroyed all the plans of the Dracontia they could lay their hands on, Science would know more of these.* As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and MAGIC. E. Biot, a member of the Institute of France, published in his *Antiquites de France*, Vol. ix., an article showing the Chatam peramba (the Field of Death, or ancient burial ground in Malabar), to be identical with the old tombs at Carnac – "a prominence and a central tomb." . . . "Bones are found in them (the tombs)," he says, "and Mr. Hillwell tells us that some of these are enormous, the natives (of Malabar) calling the tombs the dwellings of Rakshasas (giants)." Several stone circles, "considered the work of the Panch Pandava (five Pandus), as all such monuments are in India, so numerous in that country," when opened by the direction of Rajah Vasariddi, "were found to contain human bones of a very large size." (T. A. Wise, in "History of Paganism in Caledonia," p. 36).

Again, de Mirville is right in his generalization, if not in his conclusions. As the long cherished theory that the Dracontia are mostly witnesses to "great natural geological commotions" (Charlton), and "are the work of Nature" (Cambry) is now exploded, his remarks are very just.

"Before the impossibility of such a theory is asserted, we advise Science to reflect . . . and, above all, no longer to class Titans and Giants among primitive legends: for their works are there, under our eyes, and those rocking stones will oscillate on their basis to the end of the world ..." [SD2, 346]

→ "The Assyrian priest bore always the name of his god," says Movers. The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid," they exclaimed. The

Egyptian Karnak is twin brother to the Carnac of Bretagne, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god – the Phoenician Elon or Elion, whom Abraham recognised as El Elion. Besides the surname of serpents, they were called the "builders," the "architects"; for the immense grandeur of their temples and monuments was such that even now the pulverised remains of them "frighten the mathematical calculations of our modern engineers," says Taliesin." [SD2, 380]

→ "You do not know which was the best and most handsome generation of men which has ever lived on this earth," said the priests of Sais to Solon, according to Plato.

"Only a weak seed of it, of which you (Greeks) are the descendants, is all that remains." "Their books," they added, "preserved the records of a great nation, which emerging from the Atlantic sea had invaded Europe and Asia (Timaeus).

The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . ."

* The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his "Timaeus and Critias." Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropidas' friend – Solon, one of the Grecian Seven Sages. No more reliable source could be found, we believe."

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races – the remnants of the Atlanteans – "yellow and red, brown and black," began to invade the new continent. There were wars in which the new comers were defeated; and they fled, some to Africa, others to remote countries. Some of these lands became in course of time – owing to new geological convulsions – islands. Being thus forcibly separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition. [SD2, 743]

→ "Apropos of Peru, has any satisfactory attempt been made to determine the ethnological affinities and characteristics of the race which reared those Cyclopean erections, the ruins of which display the relics of a great civilization? At Cuelap, for instance, such are found, consisting

"of a wall of wrought stones, 3,600 feet long, 560 broad, and 150 feet high, constituting a solid mass with a level summit. On this mass was another, 600 feet long, 500 broad, and 150 feet high, making an aggregate height of 300 feet. In it were rooms and cells." (Cf., the mass of evidence collected by Donnelly to prove the Peruvian colony an offshoot of the Atlanteans.)

A most suggestive fact is the startling resemblance between the architecture of these colossal buildings and that of the archaic European nations. Mr. Fergusson regards the analogies between the ruins of "Inca" civilization and the Cyclopean remains of the Pelasgians in Italy and Greece as a coincidence

"the most remarkable in the history of architecture." "It is difficult to resist the conclusion that there may be some relation between them."

The "relation" is simply explained by the derivation of the stocks, who devised these erections, from a common centre in an Atlantic continent. The acceptance of the latter can alone assist us to approach a solution of this and similar problems in almost every branch of modern science." [SD2, 745]

→ "Egypt is far older than Europe as now traced on the map. Atlanto-Aryan tribes began to settle on it, when the British Islands* and France were not even in existence. It is well known that "the tongue of the

AEgyptian Sea," or the Delta of lower Egypt, became firm land very gradually, and followed the highlands of Abyssinia; unlike the latter, which arose suddenly, comparatively speaking, it was very slowly formed, through long ages, from successive layers of sea slime and mud, deposited annually by the soil brought down by a large river, the present Nile. Yet even the Delta as a firm and fertile land, has been inhabited for more than 100,000 years.

*As we know them, however. For not only does Geology prove that the British islands have been four times submerged and re-elevated, but that the straits between them and Europe were dry land at a remote former epoch.

Later tribes, with still more Aryan blood in them than their predecessors, arrived from the East, and conquered it from a people whose very name is lost to posterity, except in Secret works. It is this natural barrier of slime, which sucked in slowly and surely every boat that approached these inhospitable shores, that was, till within a few thousand of years B.C., the best safeguard of the later Egyptians, who had managed to reach it through Arabia, Abyssinia, and Nubia, led on by Manu Vina in the day of Visvamitra. (See in "Isis Unveiled," vol. 1, p. 627, what Kulluka Bhatta says.)" [SD2, 746]

→ This law of offering, degraded and materialized with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews via the "Chaldees," who were the "wise men" of a caste, not of a nation, a community of great adepts come from their "Serpent-holes," and who had settled in Babylonia ages before. [SD2, 748]

→ The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had been destroyed by the Atlantic race, was then, as we see, assuredly no race of Palaeolithic savages. Nevertheless, already in the days of Plato, with the exception of priests and Initiates, no one seems to have preserved any distinct recollection of the preceding races.

The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race, and had settled in Egypt some 400,000 years before,* but their Initiates had preserved all the records. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race (Vide about the latter "Esoteric Buddhism," p. 66, Fifth Edition.) If one allows only twenty years as an average figure for the reign of each King, the duration of the Egyptian Empire has to be pushed back, from the day of Herodotus, about 17,000 years.

* "In making soundings in the stony soil of the Nile Valley two baked bricks were discovered, one at the depth of 20, the other at 25 yards. If we estimate the thickness of the annual deposit formed by the river at 8 inches per century (more careful calculations have shown no more than from three to five per century), we must assign to the first of these bricks 12,000 years, and to the second 14,000 years. By means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man on the soil of Egypt, and Draper attributes to the European man, who witnessed the last glacial epoch, an antiquity of more than 250,000 years." ("Man before Metals," p. 183.) Egyptian Zodiacs show more than 75,000 years of observation! (See further.) Note well also that Burmeister speaks only of the Delta population.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern archaeologists will not give it more than 5,000, or at the utmost 6,000 years; and generously concede to Thebes with its hundred gates, 7,000 years from the date of its foundation.

And yet there are records which show Egyptian priests – Initiates – journeying in a North-Westerly direction, by land, via what became later the Straits of Gibraltar; turning North and travelling through the future Phoenician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, still travelling by land, on the North-Western promontory of the New Continent.*

* Or on what are now the British Islands, which were not yet detached from the main continent in those days. "The ancient inhabitant of Picardy could pass into Great Britain without crossing the

Channel. The British Isles were united to Gaul by an isthmus which has since been submerged." ("Man before Metals," p. 184.)

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of menhirs and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain by land may give an idea of the date when such a journey could have been performed on terra firma.

It was –

"When the level of the Baltic and of the North Sea was 400 feet higher than it is now; when the valley of the Somme was not hollowed to the depth it has now attained; when Sicily was joined to Africa, Barbary to Spain," when "Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenque were not in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with certainty is that European man was contemporaneous with the extinct species of the quaternary epoch . . . that he witnessed the upheaval of the Alps* and the extension of the glaciers, in a word that he lived for thousands of years before the dawn of the remotest historical traditions . . . It is even possible that man was the contemporary of extinct mammalia of species yet more ancient . . . of the *Elephas meridionalis* of the sands of St. Prest . . . and the *Elephas antiquus*, assumed to be prior to the *elephas primigenius*, since their bones are found in company with carved flints in several English caves, associated with those of the *Rhinoceros hemitaechus* and even of the *Machairodus latidens*, which is of still earlier date . . . M. E. Lartet is of opinion that there is nothing really impossible in the existence of man as early as the Tertiary period." (The Antiquity of the Human Race in "Men before Metals," by M. Joly, Professor at the Science Faculty of Toulouse, p. 184)

* He witnessed and remembered it too, as "the final disappearance of the largest continent of Atlantis was an event coincident with the elevation of the Alps," a master writes (See Esoteric Buddhism p. 70). *Pari passu*, as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the "Deluges" are built, the Jews building their version on an event which took place later in "Poseidonis." [SD2, 749]

{For changes in continent configurations – See Chap.7}

→ "The modern archeologist, though speculating ad infinitum upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones – which consist generally of four or seven gigantic blocks placed together – are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany – nearly a mile in length and numbering 11,000 ranged in eleven rows – are twin sisters of those at Stonehenge. The Conical menhir of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and prehistoric monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local tumuli from twenty-seven to thirty-five feet in height); in Shetland, and in Sweden, where they are called ganggriften (or tombs with corridors); in Germany, where they are known as the giant tombs (Hunengraben); in Spain (see the dolmen of Antiguera near Malaga), and Africa; in Palestine and Algeria; in Sardinia (see the Nuraghi and Sepoltura dei giganti, or tombs of giants); in Malabar, in India, where they are called the tombs of the Daityas (giants) and of the Rakshasas, the men-demons of Lanka; in Russia and Siberia, where they are known as the Koorgan; in Peru and Bolivia, where they are termed the chulpas or burial places, etc., etc., etc.

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles? Because remains of "palaeolithic man" were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient tombs. But surely the two famous mounds – one in the Mississippi valley and the other in Ohio – known respectively as "the Alligator Mound" and "the Great Serpent Mound," were never meant for tombs* (Vide infra). Yet one is told authoritatively that the Mounds, and the Mound or Dolmen Builders, are all "Pelagic" in Europe, antecedent to the Incas, in America, yet of "not extremely distant times." They are built by "no race of Dolmen Builders," which never existed (opinion of De Mortillet, Bastian, and Westropp) save in the earlier archeological fancy. Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom:– "The tombs alone are gigantic, and not the bones they contain" – says that German biologist; and archaeology has but to bow and submit to the decision.

* We take the following description from a scientific work. "The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique . . . and there is nothing on the old continent which offers any analogy to it." Except its symbolism, however, of the Serpent – the cycle of Time – swallowing Kosmos, the egg.

That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say there never were the remains of giants in them. Cremation was universal till a comparatively recent period – some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giant skeletons still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years,* and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race – born and developed in Europe and Asia Minor under new climates and conditions – had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants,** or rather the ashes of generations of giants.

* 57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

** Murray says of the Mediterranean barbarians that they marvelled at the prowess of the Atlanteans. "Their physical strength was extraordinary (witness indeed their cyclopean buildings), the earth shaking sometimes under their tread. Whatever they did, was done speedily . . . They were wise and communicated their wisdom to men" (Mythology p. 4).

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are not Druidical, but universal. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and – "magicians," both good and bad.

It will always be a subject of regret that history, rejecting a priori the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology – which after all is ancient history – the giants play an important part. . . ."[SD2, 752]

→ The mystery veiling the origin and the religion of the Druids, is as great as that of their supposed fanes is to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern

priests akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their Mystery God, and as the builders of the Ohio Great-Serpent mound worshipped theirs – namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindu Kala). Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of "Indian Antiquities" finds much affinity between the Druids and the Brahmins of India. Dr. Borlase points to a close analogy between them and the Magi of Persia*; others will see an identity between them and the Orphic priesthood of Thrace: simply because they were connected, in their esoteric teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

* But the Magi of Persia were never Persians – not even Chaldeans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer.

Like the Hindus, the Greeks and Romans (we speak of the Initiates), the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven "creations" (of new continents) and transformations of the face of the earth, and in a seven-fold night and day for each earth or globe (See "Esoteric Buddhism"). Wherever the Serpent with the egg is found, there this tenet was surely present. Their Dracontia are a proof of it. This belief was so universal that, if we seek for it in the esotericism of various religions, we shall discover it in all. We shall find it among the Aryan Hindus and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks hardly comprehend now that which they read in their Scriptures. [SD2, 756]

1.5. General Structure of this work

It is the abbreviated edition of [Russian publication](#) under the same name. The omitted materials include mainly the texts of descriptive nature that were absent in Russian. Besides, a series of reviews, which disclose the concepts of the Secret Doctrine and some other ancient teachings that explain the essence of myths, legends and traditions pertaining to the considered artefacts, are also shortened or just referenced.

This work consists of 12 Chapters which are divided into two Parts: Theory (I) and Experiment (II). The per-chapter content of English edition corresponds to that of Russian publication. The chapters are numbered sequentially (1 to 12) and are divided into numbered sections, subsections and paragraphs as follows:

Chapter (1) – Section (1.1) – Subsection (1.1.1) – Paragraph (1.1.1.1 ...)

The figures, tables and formulae are numbered within the Chapters (e.g. Fig. 3.7 – figure 7 of Chap.3).

As far as the materials presented in this work embrace a broad spectrum of scientific, historic and esoteric concepts, apart of external references which are given in square brackets (e.g. [21]) we use the internal references which are given in braces; for example, {→ 2.1.4} refers to Subsec. 4 of Sec. 1 of Chap. 2. If required, a reference to Russian edition is marked by an additional letter R as follows {R → 2.3.3}.

If a comment is required, when retelling a referenced source we put it in braces, or marked as SS.

Part I (“Theory”), Chaps. 1-9, 12, presents the description of known and revealed analytical and verbal properties of the artefacts, as well as the esoteric concepts and the results of correlation between these two. Each chapter is devoted to consideration of analytical and verbal properties of artefacts of one type, except Chap. 5 deals with metrology, and Chap.7 is devoted to brief description of the required esoteric concepts.

As to the verbal aspect of this study, the main problem consists in revealing of occult effects that stand beyond the legends and myths associated with the Stone Portals.

The most part of them the canonical science attributes to superstitions, and the followers of various cults – to manifestations of “Other World” (the next world, the beyond, etc.). In masses, the latter is understood exoterically, that is in terms of the *announced* concepts (viz. myths, religious descriptions, etc), whereas the Esoteric Teachings (The Secret Doctrine, Druids, Maya, etc.) consider it as a specific partition of the single Time-Space Whole, the subjects and energies of which may exert influence on individuals, but only those who are specially trained (pagan priests, Initiated, etc.) may use these subjects and energies of the Subtle Planes at their will. And it is the essence of these subjects, energies and human beings that is openly described in the Secret Doctrine, as in the former times it was described in the veiled concepts of Maya and others, which state that our physical world is not more than the lowest “layer” of the 7- layer world in the Subtle Planes of which these subjects and energies co-exist with the subtle bodies of the human beings; to this end, a Stone Portal – is not a magic wand, but an instrument which, due to its structure, allows people to get into contact with these entities (beings) and energies.

To this end we are looking for the spectrum of occult effects that each type of Stone Portals may exert on a human being, both positive and negative, which may include healing, perception of Time and Space, energy and information, past and future, et al.

Part II (“Experiment”), Chaps. 10, 11, presents the description and the results of experiment that was run on the Stone Labyrinth constructed by the author of this work according to the revealed properties of the Stone Portals with the aim to verify whether it really acts as a Portal on the basis of statistical processing of perceptions and physical measurements of more than 50 operators who passed the labyrinth for several years.