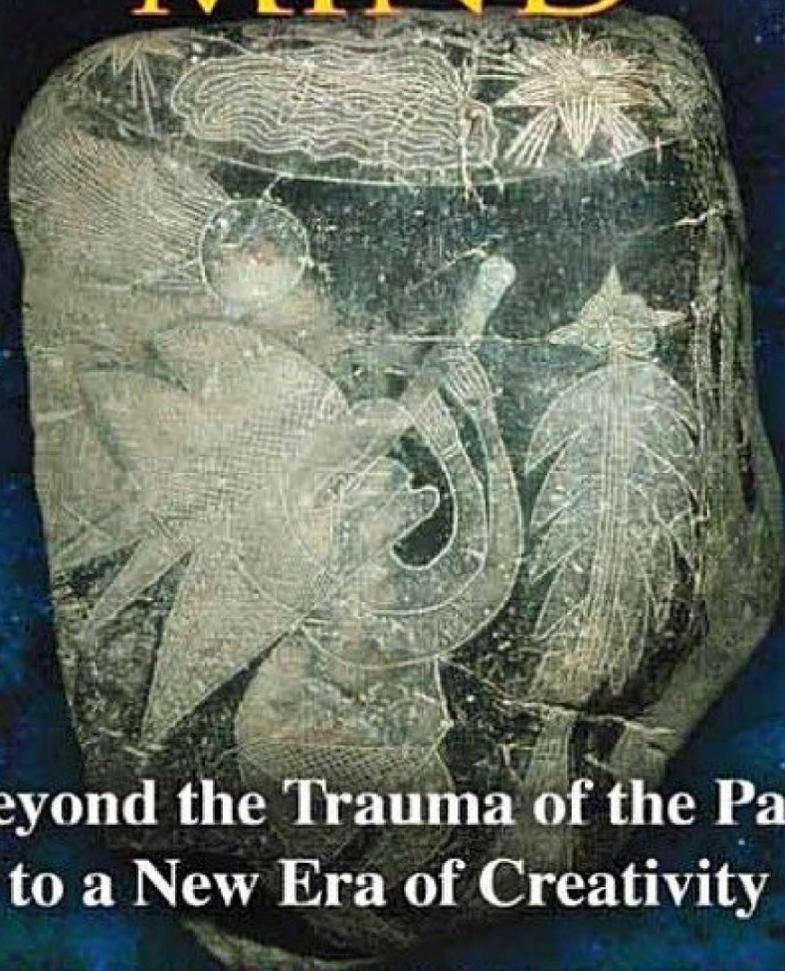


AWAKENING THE PLANETARY MIND



**Beyond the Trauma of the Past
to a New Era of Creativity**

BARBARA HAND CLOW

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FOREWORD

The past three decades have seen a spate of books on the subject of world catastrophes. Of variable quality, these books have ranged from considerations of the believedly traumatic termination of the reign of the dinosaurs at the end of the Cretaceous times about 63 million years ago, to that which evidently brought the so-called Pleistocene Ice Age to an abrupt close approximately 11,500 years ago, when, in the opinion of some, the legendary island of Atlantis was cataclysmically swallowed by the sea.

These studies have focused chiefly on the physical evidence for the one-time reality of those events, on the mechanisms that apparently caused their irruption, and on some of the multifarious long-term aftereffects they unleashed.

Very significantly, the presence in the Pleistocene calamity's dossier of an impressively varied mass of ancient, globally scattered, human "eyewitness" accounts of the event (now preserved as traditions and legends), complementing the associated field evidence, is a factor understandably absent from the file on the far older Cretaceous catastrophe. Such legends and traditions, of course, are themselves very much a part of "catastrophism" in its wider sense. The resultant Pleistocene "mosaic" is thus an especially fertile one for in-depth scholarly investigation.

It is, therefore, somewhat curious that comparatively few writers have dealt to any extent with the now deeply etched psychological scars and subsequent social reactions (phobias) generated by early humanity's *en bloc* experience of the disaster 11,500 years ago—that is, until now, through the visionary writing of Barbara Hand Clow.

For those already familiar with this author's previous writings, it will be superfluous to emphasize her breadth of scholarship or facility in expressing succinctly otherwise naturally complex data. But for those to whom Clow will be a new author, *Awakening the Planetary Mind* should prove a most enlightening read, offering coherent explanations of many vexed aspects of humankind's past beliefs and social behavioral patterns, and how that has in turn led to the stultifying conservatism and orthodoxy sadly all too commonly still with us.

Using the latest findings of Earth science, of prehistorians, and of what may now best be termed "new wave" archaeology, *Awakening the Planetary Mind* traces the evolution of human psychology during the past

15,000 years or so, and concentrates on how that has been modified by the horrendous benchmark event that, around 11,500 years ago, cut short an older benign terrestrial regime, disrupted much of the adjacent solar system, and ushered in the harsher and more disturbed one of present (Holocene) times.

The marauding cosmic agencies responsible for such dire devastation are now identifiable with reasonable accuracy and are still graphically remembered as the hydras, griffins, dragons, and Medusas, the world-encircling serpents and vast “monsters” of popular mythology (the aforementioned traditions and legends); they actually symbolized cosmic phenomena. *Awakening the Planetary Mind* relates this cosmic event to a coincidental change in Earth’s axial tilt and the inception of the calendrical precession of the equinoxes—an element of great importance for Holocene Man, and one linked to the newly discovered planet Chiron, which Clow argues may, like zodiacs, have been influential in the development 10,000 years ago of astrology. The destruction of an ancient equable world regime, the so-called Golden Age of precataclysmic days, gave rise among the survivors to the notion that its loss was, along with the coeval Noachian Deluge or Great Flood, a vengeful god’s punishment of a sinful antediluvian humanity.

During the ensuing millennia, that idea spawned a great and varied raft of penitentiary and propitiatory practices, which were often expressly tied to equinoctial dates in the then-new Holocene precessional cycle. Thus guilt, penance, and sacrifice became mainstays of practically all the many religions and cults that arose following the initiation of the Holocene epoch—assumed “guilt” (to explain the “need” for a retributational catastrophe), voluntary “penance” (to atone for the imagined “sin”), and eager “sacrifice” (to hopefully avert a repetition of “divine cleansing”)—themselves each long-established facets of “catastrophobia” itself. [“Catastrophobia” is Clow’s term for the inherited aftereffects of catastrophes.]

Clow examines these and other psychological human changes in relation to what she terms the bicameral mind, its one-time degeneration, and its later reawakening. Citing several leading authorities on the subject, she posits that in terms of a general awareness of nature, precatastrophic humans possessed a more highly developed sense of it than their Holocene descendants, and that the terrible cataclysm that separated prediluvial from postdiluvial humankind produced a “perceptual narrowing” of that awareness. The original ancient awareness, Clow contends, has only lately begun to reemerge, and then not universally.

Clow emphasizes the important point that almost every ancient civilized society recognized to date not only first appears at a surprisingly advanced technological level, with, furthermore, connections to some thriving, globally active, maritime culture, but that such expertise and sophistication must

originally have been acquired before the onset of Holocene times, that is, prior to the Pleistocene catastrophe. Clow wonders if this primal font was the fabled Atlantis of Plato's writings.

In that connection she duly acknowledges the late Charles Hapgood's pioneer work in *Maps of the Ancient Sea Kings* (1966) on the series of enigmatic early maps, yet extant, depicting *bygone* topographical conditions both north and south of the present equator; and, like Hapgood, Clow believes that these maps represent a legacy of this self-same ancient maritime race. She then goes on to consider some of the technological achievements of these mystery mariners, and the original location of Plato's lost continent.

The suggestion advanced by the Flem-Aths' *When the Sky Fell* (1995) that Atlantis occupied part of presently ice-smothered Antarctica—an idea mooted many years ago in an unpublished manuscript by Harold T. Wilkins about a now-ice-covered prehistoric Antarctic metropolis called Rainbow City—is reviewed in connection with the actual portrayal of a partially ice-free Antarctica on several of the aforementioned ancient maps.

Mirroring the opinions of older writers such as Lewis Spence and D. S. Merkhovsky (1933), Clow concludes that Plato's Atlanteans were culturally associated with the gifted Magdalenian and Cro-Magnon peoples of so-called Upper Paleolithic times, and, with Mary Settegast (1990) and Richard Rudgley (1999), suggests that the numerous similarities between the primitive scripts of the slightly younger Vinca culture and the Cretan Linear A, the early Indus Valley, and the pre-Hellenic alphabetical signs are links in a long chain uniting the fabled primeval Atlantean civilization with the preclassical Indo-Mediterranean examples just listed.

On this basis the age-old belief of the Greeks, Romans, and various medieval chroniclers in a lost but formerly inhabited southern continent conceivably rests on a foundation of fragmented fact, while the many curious cultural similarities between ancient Old and New World civilizations—especially those of South America, significantly the *closest* southern landmass geographically to Antarctica—are very possibly explicable as pieces of the same ancient puzzle and for similar reasons.

Clow's wide-ranging evidence embraces the changing climatic history of the Nile Valley of the past 12,000 years or so, the fluctuating water levels and actual course of the Nile River during that period, and the detail that the Valley Temples of the Sphinx and the Second Pyramid were once situated nearer the Nile than today. Such factors, and the progressive desertification and impoverishment of an originally more densely wooded Nile Valley, from about 4000 BC onward, materially affected early Nilotic culture and its development. This culture, we are told, allegedly derived from the legendary "First Time," or Zep Tepi, when semidivine sages, the Shemsu Hor,

reputedly ruled Egypt and instituted all the principal elements comprising ancient Egyptian Dynastic civilization.

Attention is drawn to the Egyptians' claim that their records extended back to 36,525 BC, and that it was Egyptian priests who, in Greek times, first told Plato's ancestor Solon about the former existence of Atlantis.

In that connection, and the possibility that Atlantis's original site was Antarctica, the fact that the massive cut masonry of the Osireion, a temple of unknown but exceptional antiquity at Abydos, is remarkably like some long known from pre-Incan Peru and Bolivia in Andean South America—the very continent nearest to Antarctica—and that the Osireion, like the Sphinx, is now believed to be a much older structure than the general 3300 BC date commonly awarded the beginning of the First Egyptian Dynasty, are collectively highly suggestive of common cultural links underscoring all these enigmatical wonders of the past.

Clow's acceptance of the Great Catastrophe that, as a benchmark event, separated a prediluvial from a postdiluvial world around 11,500 years ago should henceforth serve prehistoric chronology well. Her reworking, within the resultant new chronological framework, of so many previously contentious aspects of prehistory permit the perception of exciting new perspectives. Likewise, her analyses of the crucial psychological aspects that have until now largely constricted the realization of a truer world picture are equally meritorious. Indeed, both unquestionably merit extended applause.

J. BERNARD DELAIR
OXFORD, DECEMBER 2000

J. B. Delair, B.Sc., is an Oxford-based geologist with wide international and commercial field experience. An anthropologist, he has a special interest in animal and plant distribution and in tribal traditions. He is the museum curator of Geology at the University of Southampton, England. He is also the co-author, with D. S. Allan of *Cataclysm! Compelling Evidence of a Cosmic Catastrophe in 9500 BC* and *When the Earth Nearly Died: Compelling Evidence of a World Cataclysm 11,500 Years Ago*.

INTRODUCTION

Awakening the Planetary Mind explores human evolution over the past 100,000 years based on the latest discoveries in archaeology, mythology, and Earth sciences. A recent global scientific data convergence reveals that a great cataclysm occurred only 11,500 years ago—the Late Pleistocene extinctions, according to geology, and the Flood, according to theologians. This was followed by massive crustal adjustments and flooding for thousands of years as human cultures struggled for survival while they were deeply traumatized. As this story comes forth, it emerges in a damaged world in which many people believe that the end of the world is coming soon. Because this recent catastrophe has been unknown, many people are afflicted with *catastrophobia*—an intense fear of catastrophes—the original title of this book. This new word is intended to name a psychological syndrome that causes individuals and societies to think an end is coming soon. Because they are always thinking something is coming, people are not caring for the earth. Crippled by unnamed fear that is carried in racial memory, our surface minds are filled with floating images of disaster, guilt, and suffering. To ease our inner minds, we project these painful thoughts onto outer moving screens, which could make a coming apocalypse into a self-fulfilling prophecy. But it already happened! Ten years have passed since the first edition of this work was published in 2001, and many more scientists and popular writers have brought forth the real story of these disasters. I noted in 2001, “Our attention is riveted when preachers and New Age prophets make predictions which sound true because they resonate with disassociated inner images.” As this book goes to press in 2011, happily, these fanatics are striking a false note in many if not most people. Many can also see that the probable cause of another catastrophe will most likely be an extinction caused by the human species, not by natural causes.

This book invites you to explore the probability that *we may have millions of years of peaceful evolution coming next*. I believe we are on the verge of a great spiritual and intellectual awakening just when popular

culture is caught in a very silly obsession with the End Times. The current fad is waiting for December 21, 2012, when the poles will flip, Planet X will invade our planet, and/or the Matrix will take over—the newest versions of catastrophobia.

Today, many scientists are describing the real story of Earth's past: Based on geological, biological, paleontological, and archaeological knowledge from new dating techniques, ice-core drilling, ocean sediment cores, and computer-imaging technology, most scientists agree that a series of cataclysms occurred 14,000 to 11,500 years ago. We also know a lot about the follow-up Earth changes, such as the Black Sea Flood in 5600 BC and the eruption of Thera on Santorini in 1600 BC. During those terrible times, our planet was afflicted with floods, erupting volcanoes, earthquakes, and massive waves of death, and we were reduced to bare survivalism. Now, as a result of more data on cross-cultural global mythology, settlement patterns, and geoarchaeology, we are achieving a global memory of our recent past. Archaeological sites come alive because we know what happened and when, and we even know a great deal about the background of the sites.

Now that the date and the magnitude of the cataclysms are verified by science, we can see that it is a miracle anything survived, including ourselves. But in a way, we *didn't* survive, because our civilization and its cultures were obscenely obliterated; until very recently it was thought that we have always been progressively advancing. Since this book was first published, new research, discussed in this revision, has emerged that verifies Plato's date for the fall of Atlantis—the historical record of the fall of a previously advanced world. This new edition discusses these events more in terms of 14,000 to 11,500 years ago, because D. S. Allan and J. B. Delair's Vela Supernova hypothesis, described in their *Cataclysm! Compelling Evidence of a Cosmic Catastrophe in 9500 BC*, has now been adopted by more scientists. The Vela Supernova—the Blue Star in current Hopi knowledge—was probably visible on Earth and influenced its climate for a few thousand years before 9500 BC, the final great cataclysm. Now that other researchers have adopted this hypothesis, it is moving into the theoretical zone. For example, my original tentative discussion of the enigmatic Stones of Ica is supported by the growing acceptance of the Vela Supernova hypothesis, and so I was able to consider them even more deeply. I think the stones are records carved by an unknown race that knew what was coming and recorded it for posterity: I think the arriving supernova is depicted on the stone on this book's cover.

Awakening the Planetary Mind adopts the global maritime civilization hypothesis—the existence of an advanced global seafaring culture 25,000 to 8,000 years ago that some call Atlantis—and its prehistoric demise. Since the 1980s, many researchers, most notably Graham Hancock, have

been analyzing the remnants of an advanced global maritime culture from more than 12,000 years ago that vanished almost without a trace. Any evidence of such a lost world is incredibly significant. In the first edition of this book, I creatively selected some evocative evidence of this lost world to open the reader's archaic or racial memory, and since then these remnants have been well accepted and are gaining wider credibility. I've been pleased to see that other writers have considered these remains, and their thoughts are considered here. The evidence for a lost global civilization has been compounding, especially in the Middle East. I strongly suspect that a brilliant civilization existed not long ago on Earth that flourished for 100,000 years, and I discuss this in detail in appendix E. Of course, a great deal of this time span is Neanderthal culture, so I have added this research, which is very thought provoking. Science says we use only around 10 to 15 percent of our DNA. I wonder if the unused DNA is the coding for a mixture of the global maritime culture's technological knowledge, psychic skills, and our emotional range that was shut down by the catastrophes. The new title of this book—*Awakening the Planetary Mind*—is a change I really like because I think we must access this dormant DNA as quickly as possible, so that we can take back our role as Earth's keepers. That is the essence of what my grandparents taught me.

Until very recently science investigated catastrophes that were comfortably at a distance, such as the extinction of the dinosaurs 63 million years ago. Lately, more scientists have been investigating the magnitude of the 9500 BC disaster—just as a tidal wave of apocalyptic fanaticism poisons the major world religions, including the New Age. We are waking up from *collective amnesia* as we hear the correct version of the past, which also stirs up repressed cataclysmic memory that lurks in the deep unconscious mind of each one of us. The whole world is in a very nervous mood, which bears all the signs of people dealing with terribly painful memories. Of course, the popular media stirs these murky fears with disaster scenarios and constant reports of violence and chaos. Why? Just so the Elite can prolong selling both pharmaceuticals and guns to get a few more corporate profits. People feel cornered, as if there is no future. Yet, events as great as the disasters described in this book probably occur about *every 30 million years or more* in our solar system.

Now that astronomers are exploring the Milky Way galaxy, they've discovered a long cycle when the solar system travels through the galactic arms. During our most recent passage 14,000 through 11,500 years ago, the whole solar system was disarranged, which may have been a unique event. By order of magnitude, this event for the *solar system* was probably even greater than the asteroid impact in the Gulf of Mexico off the Yucatan 63 million years ago that terminated the Cretaceous period. The public mainly hears that there are recurrent cyclical disasters caused by fields of

meteors and comets and cycles in the solar system that influence Earth's climate. These things do happen, and they can cause big trouble, yet from a cyclical and galactic perspective, our solar system is probably in recovery mode. Meanwhile, science is infected with *catastrophobia for profit*—a big disaster is coming soon that could totally destroy the planet so we must spend trillions to build weapons to shoot things out of the sky—and this terrifies the public. Of course, the Elite manages what the public hears, and they want to dumb down the public. Meanwhile, I know our species is on the brink of the next evolutionary advance: a great spiritual awakening.

The data convergence described in this book is based on nearly incomprehensible amounts of scientific work and exploration done over 400 years that sped up exponentially 150 years ago and became a nuclear chain reaction 50 years ago. Considering this flood of information, I'd like to explain how I got into this field. During my childhood my Cherokee/Celtic grandfather educated me in the *real* story of Earth. My grandfather knew I would be here now to experience the scientific awakening, which he believed would make it possible for me to offer the Cherokee Records—Turtle Medicine. Searching for verification for the things he told me, I became a student of catastrophism, which posits that Earth experiences long periods of peaceful evolution that are periodically punctured by cataclysms. During the 1960s and '70s, the uniformitarian mind-set—that Earth changes have been slow and gradual—was finally being questioned by science. Finally, I heard ideas that agreed with my grandfather's seemingly improbable story. Uniformitarianism and social Darwinism—we are always evolving to a more advanced level by survival of the fittest—were the dogma of the day during most of my education. Attending school was very difficult because all this totally contradicted my grandfather's story—that Earth nearly died 11,500 years ago—a story that he insisted I would offer to the world someday.

In 1982 I was drawn to study with Matthew Fox for a master's program, which Fox called Creation-Centered Theology; I intuited I could escape the increasingly onerous dogma in schools, and I was right. Creation-Centered Theology celebrates our creative genius and posits that guilt and obsession with personal salvation is the natural result of the belief in "Original Sin." I was always disturbed by this prevalent belief in sin, since it is an idea that is very foreign to indigenous people. The ancient Cherokee Records are profoundly creation centered; so joyfully, during my studies with Fox, my early childhood training awakened. The reason for humankind's "fall" is obviously the cataclysms and not sin. Judeo-Christianity has taken advantage of suffering humankind's need for answers by saying early humans caused the Flood and must seek salvation.

I became the acquisitions editor at Bear & Company (initially working with Fox) in 1983, and my seventeen years of publishing healers and new-

paradigm authors are deeply reflected in this book. In 1996, the British edition of D. S. Allan and J. B. Delair's *When the Earth Nearly Died* landed on my desk, and I was spellbound because it described *exactly* the same story as my grandfather's! In 1997 Bear published the U.S. edition—*Cataclysm! Compelling Evidence of a Cosmic Catastrophe in 9500 BC*—and I began discussions with Allan and Delair to explore the psychological implications of their study. My grandfather had said that the real story of Earth would be told once science described it, and suddenly I'd found a scientific book with the correct timeline and scenario. This has enabled me to investigate how our consciousness has been altered and molded by Earth changes. This new 2011 edition adds the many developments that have emerged since 2001.

Our species wounding from the cataclysms and the subsequent survivalism is the focus of other thinkers as well, such as the British writer Andrew Collins and the anthropologist Felicitas Goodman, and their work has deepened this text. Because of the rapidity and intensity of the global data convergence in science, theology, and consciousness, the research for this book has been daunting. I have analyzed and synthesized mostly nonacademic books based on primary sources, since this was the only way to avoid the assumptions of the old paradigm. In addition to reading Plato, Egyptology, and Aegean archaeology and related subjects, I used the secondary research of other writers, and I have checked all their primary sources carefully. I encourage readers to consult the books I call out in the Suggested Reading section, because I've barely touched on their genius. Attempting to summarize all the nuances of their arguments and ideas would necessitate many extra chapters and would not do justice to the power of these works. Yet I will quote them liberally, as I want readers to know their ideas. The new-paradigm movement is an exciting field because it lets you build things out of blocks, without having to first sculpt each block on your own. In that sense, this book is heavily sourced from these dozen or so writers, including myself. For instance, when I read *From the Ashes of Angels* by Andrew Collins, I felt as if Collins and I had visited the same library for years. Collins also uses Earth changes as a basis for understanding cultures and consciousness, and his thoughts have intensified and clarified my own arguments. It is so affirming to find another researcher who drew similar conclusions based on material that orthodoxy has defined so differently. We new-paradigm writers often feel like we are neck-in-neck in a horse race that is headed to the finish line of remembering the story of our species.

The Stargate Conspiracy (2000) by Lynn Picknett and Clive Prince ignited a firestorm of debates over Global Elite manipulation of the New Age movement. Having been a publisher for twenty years, I am well aware of the Elite's infiltration of the New Age, and *The Stargate Conspiracy* sheds

much clear light on this process. The authors have exposed how the Elite manipulates people by their beliefs and fears. Their book invited me to assess my previous book *The Pleiadian Agenda: A New Cosmology for the Age of Light* (1995), a work that the *Stargate* authors might easily think is part of the Elite programming. To tell the truth, mind-control influence and the clarity of channeling really concern me. So in 2004 I wrote a scientific analysis of *The Pleiadian Agenda* titled *Alchemy of Nine Dimensions* (published in 2004 and revised in 2010), a hard-core analysis of channeled information. In *Awakening the Planetary Mind*, I offer further thoughts about these mysterious Pleiadians, the great mystery because there is evidence they have influenced humans for at least 40,000 years.

Awakening the Planetary Mind reverses everything we've been taught until very recently in Earth sciences and archaeology, since the real story of time is coming back to us now. The great challenge is to integrate this knowledge through deep spiritual intention, which was the basis of my grandfather's approach, since to him our story is sacred. To accomplish this, this book is a selection of detail from great spiritual wisdom traditions that activate the *intelligence of the heart*. I call out for the return to the spiritual life, because scientific materialism is a limited and deathly approach to knowledge. The spiritual realms are lost in the materialistic premise when spirit's rightful influence wanes—the *Fall!*

This book is a distillation of huge data banks that trace the thread back to spiritualism by many great thinkers. Pages could have been wasted on debates over Darwinism, old-paradigm geology, and scientific materialism, but this book bypasses these arguments because it is based on a perfectly credible premise: *Consciousness creates the material world*. The latest discoveries in cosmology, biology, geology, and psychology are considered from this spiritual perspective. Chapters 3 through 7 revise ancient history by means of some incredible data banks that awaken very repressed memories, some from more than 12,000 years ago. Science is the language of our times, so I cover new-paradigm science with a spiritual perspective that softens the endemic materialistic bias of scientific orthodoxy that is seriously eroding *human intelligence of the heart*.

In the early stages of writing, I intended to use the cycle of the Great Ages—the precession of the equinoxes—to explore human consciousness over the past 40,000 years. But no matter how hard I searched, *I could not find any evidence for precession before 11,500 years ago*. Voluminous evidence for the Great Ages influencing human cultures and symbolism begins about 10,000 years ago. Allan and Delair think Earth's axis must have tilted only 11,500 years ago, and they detail the tilt mechanics during the 9500 BC cataclysm. In my 2001 edition, I included the possibility that Earth's axis tilted during the cataclysm, and I have added strength to this hypothesis in this 2011 edition because suddenly many new-paradigm

writers are also looking at this very real possibility. Adopting this point of view has made sense of some really strange material in little-understood Egyptian sources, which are obsessed with axial tilt. These arcane and archaic Egyptian sources make more sense to others now, which enabled me to clarify my own thinking on them. We seem to be facing up to the actual fact of recent damage to our solar system, as well as how these cataclysmic events affected Earth, which is of great interest to both astrologers and astronomers. Allan and Delair hypothesize that Chiron assumed its current orbit in 9500 BC. I first wrote about Chiron's astrological influence in 1987. I now explore Chiron's orbit and the tilting axis as influences that are causing our species to become more emotionally complex. I've been amazed by the astrological importance of this planet or planetoid on its elliptical orbit around the sun; Chiron is our guide for healing post-traumatic stress.

Lastly, I discovered Carl Johan Calleman's Mayan Calendar hypothesis in 2004, and I wrote a book about it that was published in 2007 entitled *The Mayan Code: Time Acceleration and Awakening the World Mind*. Calleman's idea is of profound importance to evolutionary and Calendar research, and so I have added it briefly to this text. With no further ado, let us take our journey through the story of time.

BARBARA HAND CLOW
MARCH 9, 2011
VANCOUVER, BRITISH COLUMBIA

1 SEIZING THE CYCLES OF THE STARS

*Some say he bid his Angels turne askance
The Poles of Earth twice ten degrees and more
From the Sun's Axle; they with labour push'd
Oblique the Centric Globe
. . . to bring in change
Of seasons to each Clime: else had the Spring
Perpetual smil'd on Earth with vernant Flours,
Equal in Days and Nights, except to those
Beyond the Polar Circles.*

JOHN MILTON¹

The Galactic Winter Solstice

As we enter the twenty-first century, Earth is being stirred by an extraordinary series of astronomical cycles. New winter light pierces the heart of the galaxy, as Earth awakens to a new level of evolutionary potential. Our solar system is moving out of the Orion Arm into a dark region of the Milky Way galaxy; Earth is precessing out of the Age of Pisces into the Age of Aquarius as Earth's North Celestial Pole moves to the star Polaris; and the intersection of the plane of our solar system and the plane of our galaxy is in conjunction with the winter solstice sun. During the 26,000-yearlong precessional cycle, called the Great Year by the Greeks, this intersection line—the galactic axis—is closely aspected by the winter solstice sun for twenty-five years, from 1987 to 2012. This galactic alignment—the *Galactic Winter Solstice*—occurs when we enter the Age of Aquarius and the prophetic Mayan Calendar ends. This heralds the transfiguration of our species.

This Galactic Winter Solstice can be thought of as a stellar mystery play: The curtain rose on Harmonic Convergence on August 16/17, 1987, an Earth celebration when millions of people meditated at sacred sites all over the world. The final act is during 2011/2012, the mysterious end date of the Mayan Calendar. Approaching 2012, it's as if there is a *strange time-attractor in the sky*. We feel this pull instinctively, as if we are caterpillars undergoing metamorphosis and becoming butterflies; we are time-coded by evolution to change into new forms. What are we becoming? I have turned to the primordial wisdom for answers, because it contains many stories

about other times when critical evolutionary leaps occurred on Earth. However, now a collective malaise—*catastrophobia*—insidiously limits the potential of our species, which is the collective fear of the End Times. The real truth is, in the midst of our evolutionary creative leap, beliefs that we are coming to the end of life are simply wrong. The destruction of our species is not the meaning of the end of the mysterious Calendar of the Maya, not at all.

This book is a deep exploration of the past 100,000 years of human consciousness, seeking earlier times when the primordial wisdom came forth to lead us forward. This book is guided by my deep contemplation of Egyptology, which became the center of my intellectual journey when my grandfather introduced me to the Egyptian temple reliefs when I was five years old. Egyptology inspires the intellectual journeys of many seekers; it is the focus of much new-paradigm research in archaeoastronomy, geology, and archaeology. Many journeys in Egypt have helped me integrate my Cherokee/Celtic grandfather's legacy—Turtle Medicine—with Egyptology. Until recently, much of the information in this book was closely guarded knowledge. Now millions worldwide seek the primordial wisdom, so it is time to share my grandfather's revelations. Many seek a new story of archaic human history, because the latest information suggests that human ancient cultures were globally connected and advanced. Our planet is littered with very old sites that evidence inexplicable lost technologies, such as Baalbek in Lebanon, Tiahuanaco in Peru, and the Giza Plateau of Egypt. What happened to the people who invented those technologies? The latest evidence suggests that a highly advanced civilization was literally shattered in a great cataclysm. Our previous attainments were lost and forgotten until now, and as we remember this loss, we are processing deep emotional trauma. The latest discoveries suggest that archaic people once enjoyed a marvelous global civilization.

One thing we know about our ancestors is that they were deeply involved with the stars; for them the cycles in the heavens mirror the cycles on Earth. Yet, what were they really watching for in the sky? What did they mean when they said the cycles above mirror the patterns below? According to my legacy and those of many indigenous traditions, the stage is set again in the sky for big evolutionary breakthroughs. This mystery play has actually already begun, and we are ready to seize its creative potential by playing our own roles. As with any drama, the sooner we put on our costumes and learn our lines, the better. In myths and sacred teachings, the story of this expected awakening was very protected until now. What is this story? According to my legacy and the teachings of many sages, the new energy coming to Earth from the Galactic Center informs us that *we are a wounded species afflicted with global collective fear*. As we heal this fear, we remember the cosmic knowledge, and then the galactic waves can

activate our brains.

Evolution occurs by cyclical time, not by clock time, which was invented around 500 years ago. There are hidden and influential time cycles, such as the precession of the equinoxes and the cycles in the Mayan Calendar, that guide human metamorphic processes. My astronomical discussions are mostly geocentric—viewing the cosmos from Earth—so simply allow your inner eye to contemplate this perspective. For thousands of years, early humans understood the sky very well without the perspective of modern scientific astronomy. In those days, the stars were living data banks of archetypal stories—*stellar mythology*. Knowing stellar patterns and how star emanations influenced cultural patterns on Earth was important for ancient humanity. We are in the midst of a deep and wonderful changing right now because we've switched to raw instinct, which is opening our minds. This happens when great evolutionary shifts occur. For instance, just as the mysterious Mayan Calendar is ending, the renowned Swedish biologist Carl Johan Calleman discovered how the World Tree organizes the physical consciousness fields of Earth.² He has discovered the stages of evolution in the Calendar, which will be discussed in detail after first considering how the precession of the equinoxes is influencing our times.

Precession of the Equinoxes

Precession occurs because our axis is tilted—not vertical—as it travels around the sun. From our vantage point on Earth, as we orbit the sun, the sun “eclipses” the stars behind itself, which is why the circle around the sun is called the ecliptic. Precession occurs because as Earth orbits the sun, it turns on its axis tilted at an angle about 23.5 degrees from the true vertical, and it also wobbles. This results in a 26,000-year-long funnel motion that causes Earth's axis to trace an imaginary circle in the stars around the North and South Poles. If Earth's axis were vertical, the stars about the poles would circle eternally in the same places. Instead, the polar stars move like huge serpents, and on today's horizon, the locations of the stars move about 1 degree every seventy-two years.

Precession is usually observed by tracking the sun rising in specific zodiacal constellations at the spring equinox, the Vernal Point on the ecliptic. For example, during the spring equinox 10,800 to 8,640 years ago, the Vernal Point was in Cancer—the Age of Cancer—when the sun “rose” in Cancer in the spring.

In the year 2000, on the first day of spring, the sun rose in the overlapping edges of the Pisces and Aquarius constellations, so people talk of the coming Age of Aquarius. Astrologers and astronomers give dates from AD 2000 to 2800 for the end of the Age of Pisces and the beginning of the Age of Aquarius. Pinpointing the exact time of the transition from one

age to the next is arbitrary, because it is difficult to say when one constellation ends and another begins on the ecliptic. The Pisces constellation is a huge spread between stars seen as two fish. Right now the Vernal Point is near the end of the second fish of Pisces, but also *the Water Bearer is pouring water over the Vernal Point*, so the emotional nature of Aquarius is here now. Besides observing the Vernal Point in the constellations, the precessional influence is very clearly and simply described by the Platonic Great Year, a concept that was well defined by the early Greeks and exists in the Vedic scriptures. In the Great Year, the constellations are divided into twelve Great Ages or months that are each 2,160 years long. This is a very useful tool because the division of the constellations is otherwise arbitrary if done on a visual basis. Constellations rising at the spring equinox gradually give way to the next ones, so where is the end or beginning? And how many constellations are there on or near the ecliptic? This is arbitrary, and thousands of years ago astronomers used fewer constellations, whereas the Maya divided the sky into thirteen.

Precession of Axis

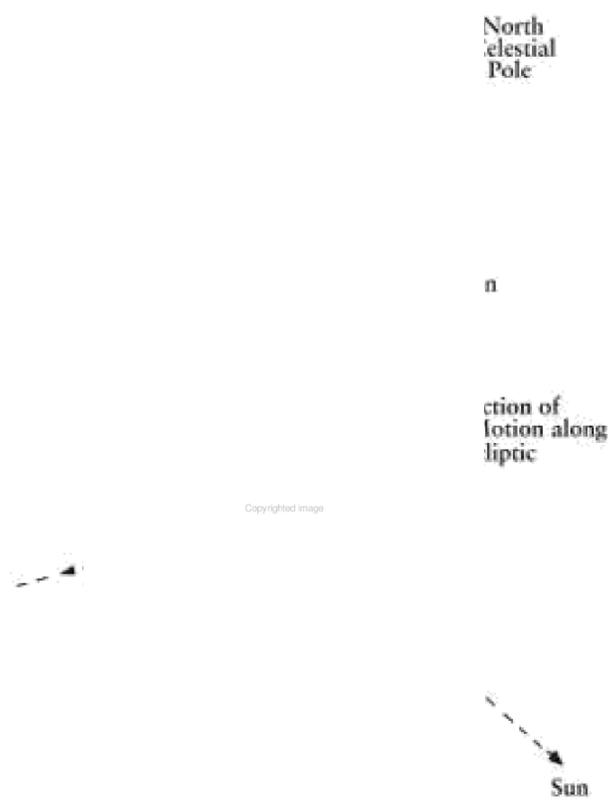


Fig. 1.1. The precession of the equinoxes



Fig. 1.2. Pisces and Aquarius on the ecliptic

In this book, I explore the possibility that precession began only 11,500 years ago, since before that some ancient texts suggest that the stars moved through the night skies in unchanging circles. This would be the correct description of the stars if there were little or no tilt of Earth's axis. I present evidence that humans began tracking precession's slow movement on the horizon only 8,000 to 10,000 years ago, when there is evidence for profound changes in cultures that may have been brought on by seasonality. Many others have suggested that precession is a *post-cataclysmic* phenomenon, so I'm going to use this possibility as a working hypothesis. (See appendix D for more scientific and anthropological data on axial tilt theory.)

Historians say that Hipparchus discovered precession around 2,300 years ago. However, Plato's Great Year and the Vedas describe precession, and they predate Hipparchus. Numerous modern scholars have concluded that Hipparchus used much earlier Babylonian data that was based on precession. In fact, precession has been tracked for many thousands of years; it was of immense importance to early human societies; and the discovery issue is actually an argument about the *mechanics of precession*, which is by no means scientifically certain because it is all a matter of perspective. For example, Walter Cruttenden of the Binary Research Institute notes that the precessional theory that is currently being used (and described herein) posits that precession is due to Earth completing a 360-degree wobble on its axis, meaning it is a movement of Earth, not the sun. Yet, Cruttenden notes, "The Ancients would tell us it just *seems* that way because the Sun (carrying the Earth with it) completed one orbit around a nearby star, meaning that it is mostly due to the movement of the Sun carrying the Earth on a journey through space, not Earth moving independent of the solar system."³ I strongly suspect that Cruttenden is going to be proven right about precession, especially if astrophysicists sight the sun's probable binary star companion, but this is beyond the scope of this book.

My primary focus, whether the axis first tilted 11,500 years ago or not, is that *this was a time when a radical shift occurred in human cultures*. D. S.

Allan and J. B. Delair's *Cataclysm! Compelling Evidence of a Cosmic Catastrophe in 9500 BC* offers convincing evidence that Earth's axis was pulled into its tilt by fragments of a supernova from the Vela star system that blasted into our solar system in 9500 BC.⁴ According to these authors, before then Earth's axis was *vertical*, and we lived in the Golden Age. Many scholars have noted this distinctive shift in cultures 11,500 years ago when the Pleistocene epoch closed and the Holocene began. My working hypothesis is that the advent of precession in 9500 BC caused this cultural shift by fundamentally altering our experience of climate and time, and humanity was forced to adopt agriculture in response to the new seasonality. Regardless, it is virtually certain that a great cataclysm changed everything on Earth 11,500 years ago.

Archaeoastronomy

Archaeoastronomy, a relatively new division of anthropology, dates ancient human sites by star positions according to precessional analysis. Archaeoastronomers study how stone constructions at archaic sites align with the locations of stars at specific times in the precessional cycle, which enables them to date these structures. They cross-verify these dates with known history or other established dating systems, such as radiocarbon dating. They have established that the observable celestial effects of precession were being used to site temples by ancient astronomers at least 8,000 years ago; but archaic people probably did not understand the actual *mechanics* of precession.⁵ New-paradigm researchers argue that these cultures were more advanced than was previously thought. For example, working with Egyptologist John Anthony West in 1991, the geologist Robert Schoch established that the Sphinx is *at least 7,000 years old*, and West believes it is probably much older.⁶ And a researcher of ancient history, Edward F. Malkowski, has comprehensively examined the markings of granite machining processes that are far beyond the abilities of ancient Egyptians as described by Egyptology.⁷ Beyond Schoch's analysis, if we consider precessional *symbolism*, which ancient people utilized, the Sphinx may be more than 11,000 years old. It has a lionlike body, and the lion is the symbol for the Age of Leo—10,960 to 8800 BC. No matter what new evidence is offered to them, most archaeologists simply insist the Sphinx is 5,000 years old, and their credibility with the public has been steadily dropping.

Ironically, the Sphinx is a great example of an artifact that is more accurately dated by geology and archaeoastronomy, but archaeologists just go on assuming it is the same age they offer for the Giza pyramids. The Valley Temple below the Sphinx is constructed very differently than the Sphinx, the pyramids, or other temples built during the early dynasties 2500

to 3300 BC. Both the Sphinx and the Valley Temple may be older, venerated monuments that determined the sitings of the later pyramids, and everything on the Giza Plateau may have been built over even more ancient buried constructions. Meanwhile, the refusal by archaeologists to reconsider these dating issues is very suspicious, since Egyptian esoteric science is the basis of Masonic rituals, and the Great Pyramid is plastered on the American dollar. By refusing to integrate recent scientific challenges, Egyptologists are discredited or accused of sinister cover-ups, such as being part of Elite power games. Such possibilities will be dealt with later in this book. For now, my focus is crafting a new story of time.

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Fig. 1.3. The Great Sphinx on the Giza Plateau

The Sphinx is the central enigma. Most people who see it crouching on the Giza Plateau sense it is the key to the ancient records, as if the ancient Egyptians created the Sphinx just so we'd keep asking questions about our past; so we are! I suggest that after the great cataclysm 11,500 years ago, suddenly the lionlike Leo constellation was rising at the new Vernal Point on the Giza Plateau. This would have been an amazing sight to the ancient stargazers, a veritable revolution in the heavens! This makes the Sphinx the ideal symbol for the cataclysmic Age of Leo. J. B. Delair recently noted that hundreds of winged sphinxes from Sumerian and Egyptian through Roman times have lionlike bodies with women's heads. They represented "one of the lethal destructive 'dragons of chaos' accompanying Phaeton/Marduk," the agency of the great cataclysm.⁸ The Sphinx reminds us of the disaster

as well as the long cycles of time. The fact that sphinxes so often have female heads is compelling, since the Egyptian lion-goddess, Sekhmet, is the force that brings chaos to Earth when humans are out of balance.

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Fig. 1.4. Sekhmet

Proceeding with the axial-tilt hypothesis, if precession began 11,500 years ago and the Sphinx was carved as long ago as 11,000 years, then the insights of Robert Bauval and Adrian Gilbert in *The Orion Mystery*, who describe the Giza Plateau as a starclock, are very close to mine, even though my dating differs slightly.⁹ Schoch's new geological dating and Bauval and Gilbert's Orion hypothesis offer a strong case for driving back the dates for the site plan of the Giza Plateau. Bauval's Orion correlation—the pyramids by the Nile mirror the Orion star system by the galactic plane—is very important because it correlates the Pyramid Texts with the Giza Plateau structures. This connection greatly deepened my own understanding of Egyptology, and I hope I can add a few insights to the exciting work at Giza.

Using precessional *symbolism* in conjunction with precise astronomical alignments gives much information about extremely archaic monuments. This is because key symbols express the qualities of each Great Age; for example, the bull for the Age of Taurus—4480 to 2320 BC—was the central symbol for temple/city cultures such as the Minoans, Egyptians, and Indians during that age. By knowing the dates of the Great Ages and their main symbols, which existed in ancient cultures all over the world, we can see how symbols have directed cultures. There is much evidence that people have been greatly influenced by these changing archetypes expressed by symbolism for at least 10,000 years. *We are the ones who have forgotten*

how precessional symbolism influences cultures. “For everything there is a season.”

The Platonic Great Year

The visual division between one constellation and the next on the ecliptic is arbitrary, so to describe the long precessional cycles, the neo-Platonic Greeks devised the Platonic Great Year of twelve months and four seasons. This helps us consider long phases of time. Many people thought of time in this way until 2,000 years ago. In the Platonic Year, one “month” is 2,160 years, and one “season” is 6,480 years. The “Year” thus totals about 26,000 years. A key question is *where* does the 26,000-year-long Great Year begin? If the axis tilted 11,500 years ago, then that is when the Platonic Great Year began, but that still does not identify the beginning and end of this cycle. As you will see, it has been possible to answer this question only recently by knowing about the orientation of our solar system in the galaxy. Now we can see that *the current alignment of the winter solstice sun to the galactic axis is the opening of the whole Great Year.*¹⁰ This means the whole cycle begins with the Age of Aquarius (as well as the completion of the Mayan Calendar), so then the four seasons of the Great Year begin with the fixed signs—Aquarius, Taurus, Leo, and Scorpio. This model totally synchronizes with astrology, which posits that the fixed signs are where energy *culminates*.

Poised to enter the Age of Aquarius, we can test this model by looking into what happened during the opening of the *previous season*, the Age of Taurus, since the Vernal Point moves *backward* on the ecliptic, as illustrated. This “season” would have been a previous phase when major cultural patterns flowered. In fact, around 4480 BC the Taurus constellation rose at the spring equinox and opened a whole new Great Age. Early groups, who later developed theocratic city cultures, appeared, such as the Sumerians, Egyptians, and Vedic Indians. A monumental shift in human culture began. Then, around 3500 BC, highly advanced civilizations flowered with the bull as the central symbol. This “season” was when cities developed. According to the Platonic Great Year, a 6,480-year season is more foundational than the subsequent two 2,160-year ages, when the central issue of the fixed age matures. For example, during the Age of Aries—2320 to 160 BC—wars between the city cultures were the main theme. During the Age of Pisces, the main theme has been to find ways to handle the emotional implications of city cultures. Of course, the beginning of the whole 26,000-year wheel, which we are experiencing now, is the *most* foundational.



Fig. 1.5. The Platonic Great Year

The Galactic Winter Solstice—1987 to 2012—is the turning point of the whole Great Year: The winter solstice at 0 degrees Capricorn points closely to the Galactic Center at 27 degrees Sagittarius, which means that this influence is cosmic. Macrobiologist Michio Kushi, who also believes that Earth’s axis shifted about 12,000 years ago, says about this phenomenon, “When the earth’s axis points directly through the Milky Way we receive much more energy radiation than we do when the earth’s axis points away from the Milky Way.”¹¹ *The Great Year describes how the Galactic Center influences Earth.* I then ask, where is the sun in the galaxy itself? Our solar system takes 200 to 250 million years to orbit the Galactic Center. The sun is our source of solar radiation (our biological fuel), and the Galactic Center is our source of cosmic radiation (our spiritual fuel). Our current awakening is spiritual because of the alignment of the galactic axis to the center of the galaxy. This awakening is also biological, since reptiles appeared on Earth approximately 200 to 250 million years ago, the same location of our solar system in its orbit around the Galactic Center. Something truly momentous is going on.

According to galactic astrophysics, this cyclical shift is an astronomical fact; however, what does it mean? My previous book, *The Pleiadian Agenda: A New Cosmology for the Age of Light*, contains some of the answers. In 1994 my brain was blasted open by nonphysical beings from

the Pleiadian star system, and I “channeled” their information. Now, I think that this classic mystical breakthrough must have been triggered by the building galactic alignment, which I knew nothing about at the time. This kind of reception has often been the source of the perennial wisdom, yet conscious evaluation of it often deepens and even verifies such purely intuitional insights. As I’ve struggled to comprehend this new cosmology, galactic astronomy has been a great challenge. Regarding the Pleiades as a source for perennial wisdom, the Parthenon on the Acropolis in Athens was oriented to the Pleiades rising in 1150 BC. In ancient lore, the Pleiades are associated with the goddesses of wisdom—Athena of Greece and Neith of Egypt—so the reemergence of the feminine is a central theme in this book. The Pleiades are part of our local galaxy, so perhaps the Galactic Winter Solstice alignment makes it easier for us to receive information from stellar realms in general. The influence from the Pleiades may be the ultimate source for the Platonic Great Year, which was initially called the Great Year of the Pleiades.¹²

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Fig. 1.6. Observing the Milky Way River of Stars

A direct way to access these ideas is to visualize the beautiful stellar geometry that forms in the skies and follow the cycles of the stars and planets. For this book, it's not really necessary to understand celestial mechanics heliocentrically. After all, we live on Earth and look at everything from our perspective. For thousands of years people studied the patterns in the sky without using celestial mechanics. Ancient people were very much in touch with Earth by viewing the sky patterns in relation to monuments or topographic features located in their personal bioregions. The Galactic Winter Solstice can be felt by contemplating the River of Stars—the edge of the Milky Way—which has a shamanic effect. As you observe the edge of the galaxy shining in the dark night sky, the galactic plane and the ecliptic cross at a near-60-degree angle, forming a *sextile*—the perfect harmonic. When you attune to these cycles, you may find yourself having mystical visions that carry you into other dimensions. Contemplation of time and cycles is a psychedelic experience without needing drugs, which is how I get high. We are going to explore the archaic mind experientially in this book, because that is how I've been able to enter it myself. It is important to consider that if the Great Ages first began only 11,500 years ago, then we are only just beginning to get used to this new orientation. When you look for it, the influence of the Great Ages on human experience is very apparent for the last 10,000 years.

There is irrefutable evidence of a global maritime civilization from before the great cataclysm. Just like today, many people preferred living by the sea. For thousands of years after the disaster, the seas were rising, and we suffered great climatic, geophysical, and social instability. World civilization became possible again only during the Age of Taurus. After the cataclysm, the Age of Leo was a partial age when *humans began their first experience with an altered sky and landscape*. As is widely reported in mythology, sages as gods assumed authority amid chaos, and they assisted the survivors. Due to the desperate conditions on Earth, sages emerged to lead the traumatized people, and their royal symbol was and still is the lion. Then during the Age of Cancer—8800 to 6640 BC—the moon is the main symbol. The goddess was venerated because birthing was ruled by lunar phases, and humans needed to repopulate Earth. The Mother Goddess is one of the earliest primordial archetypes in the human psyche; it seems to recede back into the darkness of time and triggers memories of our birthing by monthly cycles of blood. After this age ended, in the middle of the Age of Gemini—6640 to 4480 BC—a great flood in the Black Sea region killed many people, and the struggling survivors migrated to other lands.¹³ The Age of Cancer balanced the power of woman with the gods and sages of the Age of Leo. Winged sphinxes with lion bodies and the heads of women combined the symbology of both these ages, and then when the Age of Gemini began, cultures began exploring the meaning of time. Sages such

as Zarathustra appeared.



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Fig. 1.7. The beginning of the Great Ages in 9500 BC

Individuation by Celestial Archetypal Forces

We are ready to become conscious of how we have been individuating through the cycles and symbols of the Great Ages, the archetypes that inspire culture. These archetypes, which exist in the *collective unconscious*, as described by C. G. Jung and within *racial memory*, as described by Sigmund Freud, contain the memory of all human experience. We have arrived at a unique point: Many people are now realizing that they have been inspired by and also manipulated by archetypes, such as the emphasis on Christianity's cross during the Age of Pisces, instead of the subtlety of two opposing fishes. We are *collectively questioning how we humans affect Earth*, and I don't think most people considered this until recently. The more perspective we can get on this the better, since the collective unconscious is time-coded to respond by cycles. There is no reason that we cannot fully understand how we are changing Earth, especially since Aquarius is to be the age of enlightenment.

The story of the evolution of consciousness is wonderful: During the Age of Leo, we separated our identities into gods and humans. During the Age of Cancer, we discovered that Earth's women are the goddesses of eternal birthing with their consorts. During the Age of Gemini, we became fascinated with order and time. During the Age of Taurus, we organized ourselves in cities. During the Age of Aries, we fought for control over these

cities and temples. And during the Age of Pisces, we sought connection with spiritual realms to heal our species. While we lived these experiences, we worshiped gods while being controlled by their representatives. As we went through these phases, each agenda was piled on the agenda of the next age, so now *our collective consciousness is like a layer cake*. Consider this: We rolled into the Age of Taurus imbued with our experiences with god-kings, the Mother Goddess, and the great Gemini sages, and then during Taurus this rich archetypal pool was deposited as a matrix in the great temples in the centers of commercial city cultures. Once the cities grew, they were like great organisms fed by the surrounding fields in which the farmers toiled. Then, during the Arian Age, the cities warred with one another while the country people stayed out of the way as best they could. Finally, the people suffered and became empathic during the Piscean Age; they became mystified by their emotions.

Just as the sacred king, goddess, and sage archetypes rolled into the Age of Taurus, now as we roll into the Age of Aquarius, will we bring along war, suffering, and emotional obsessions into cyberspace? The fate of Earth encourages us to question ourselves, since religions claim that God said we are the stewards of our planet. We go about our daily lives assuming that everything will go on as it always has, yet few people believe this, and they nervously mark time. *During great seasonal shifts, passivity is lethal*. To survive during rapid and chaotic change, we must invent new ways of living that will sustain the new reality that is emerging. Furthermore, we must recover our precatastrophic ability to harmonize with Earth, an ability we've been gradually losing since 9500 BC. Michio Kushi says that with the new galactic orientation, our mental images will begin to synchronize: "We think in terms of the whole planet united in a time of peace, creativity and harmony by the descending (centripetal) energy which formed the galaxy, the solar system, and this earth."¹⁴

For thousands of years, we lived more in darkness. The night sky was a fluid movie—star lore—that revealed our individual roles in the mythical story of Earth; it was the library of our thoughts. *The tilting axis has been causing us to discover ourselves in a field of great mythological dualities that have radically complicated our sense of self*. Various spiral patterns, such as the dramatic rise and fall of the Orion star system and the undulating north polar serpent, Draco—brought on, perhaps, by the recent phenomenon of axial tilt—inspired great myths about sages, kings, mother goddesses, and family sagas. Luckily the Egyptians and other cultures, which understood sacred science, saved the stories of the stellar library. Ancient cultures *used storytelling to communicate the legends of the gods and great sages*. These memories exist eternally in the star libraries, and now the nectar from the Galactic Center incites us to remember our connections with ancient wisdom. For thousands of years before the Age of

Reason, the subtle realms unfolded in a vast drama that played out in the skies. We had a personal relationship with these worlds in the Dreamtime, and these contacts are recorded in temple reliefs, in sacred art, and in mythology all over the planet.

Access to the star libraries was severed in AD 221, when the Synodic Vernal Point was fixed at 0 degrees Aries, since the constellations move by precession from Earth's perspective. This needs to be noted here, because this fixing distorted geocentric viewing, and astrologers can't easily use the stars to locate planets in the sky. By losing the visual connection with the stars as a backdrop for planetary locations, human alienation has become progressively more profound. The planets rule primary psychology, so mental processes are more emphasized without the backdrop of stellar influence. This *astral alienation* has enabled us to observe and reflect on our own behavior, so now we see a resurgence of astrology. By mastering psychology first, we rather easily comprehend the planetary influences in our lives. Yet, for thousands of years humans experienced the planets located by the star background as archetypal forces—as well as psychological forces—that influence behavior. According to astrology, the planets exemplify the structural nature of our inner feelings. For example, Mars reflects our ability to use power, and Venus reflects our ability to express love and devotion. The planets mirror our own ecstasy and pain back to us, which makes it easier to recognize what is going on inside ourselves in relation to events outside ourselves. We now know that we do not act alone in this world. The planets motivate us to evolve and understand our real purposes in life amid the collective passions of humanity. The temporary alienation from the stars has brought a new facet of human awareness into being—*self-reflective consciousness*.

As the Age of Pisces closes, a keen awareness of astrology may be a good tool for moving beyond war and suffering. Mars rules war and the personal mastery of power. Neptune, which rules the Age of Pisces, rules suffering and personal mastery by compassion. With awareness, many can choose their own personal power to become radically compassionate, and then they won't be nailed to the cross as soldiers. The laws of astrology are based on the concept that the larger realm (macrocosm) mirrors our inner experience (microcosm). As already shown, the macrocosm is priming us to transfigure so that we might become enlightened in the microcosm. Understanding our urges by planetary archetypes helps us objectify the personal morass we live in. Stellar separation during the Age of Pisces has enabled us to see how much we are influenced by psychological patterns, yet *we feel the disconnected stellar archetypal powers*. Many wonder if puppeteers pull our puppet strings. Yes, they do, and I think they manipulate humanity by means of stellar archetypal powers.

Many sense that we must identify these controllers, lest we seek "aliens"

out there, simply because we are alienated within. I suggest “control” instead of “influence,” because the cycles of the planets *do* control those who are unaware of their influence. As we’ve seen, precessional cycles inspire cultural processes. These cycles are great control tools of the powers-that-be, the Elite. I’ve watched the planets influencing collective humanity, and I’m sure the Elite controllers use planetary patterns to create events. Their stated agenda is to bring in the New World Order, which is a cover label for the Age of Aquarius. As you will read later, manipulation by cycles *is* how cultures are controlled, and the mysterious Mayan Calendar is part of this grand story. Let’s move back in time to find this record.

Cataclysmic Theory

The new-paradigm descriptions of the past 15,000 years support the timeline of this book. Moving back a few hundred years, we were torn out of simple village life by the Industrial Revolution, and science came forth to describe human history. Previously, history had been the preserve of theologians, who pondered the cataclysms and the Flood in the Bible, and they said Earth was created about 6,000 years ago. Meanwhile, science was proving that Earth is billions of years old. The newly emerging sciences invented a theory for Earth’s evolution called *uniformitarianism*—geological and biological change is very slow and gradual. Now, science has shifted to *catastrophism*—periodic instantaneous geological and biological cataclysms occur in between long periods of slow change. Next, by means of a global data *convergence* during the 1990s, we know that Earth was nearly destroyed only 11,500 years ago. Thus, with the new millennium, galactic alignments are stretching our minds way out into the universe, just when many people are flooded with memories of previous advanced cultures and their horrific destructions. This is happening as the theocratic city cultures of the last 5,000 years are breaking down and industrial civilization is ending. Cataclysmic science, with its media soapbox system, is stirring up a potent stew of traumatic memories. For example, the film *Deep Impact* depicts an asteroid hitting Earth and turning the crust into Jell-O. This triggered great unease, and viewers feared something terrible was coming soon. The public feared the Y2K technology crash, while Microsoft made billions. Now the Global Elite scientists want to scare the public into paying for a weapons system that will shoot asteroids out of the sky so that they can rule space.

Many people have become keenly aware of the control systems that operate through schools, banks, governments, and even museums—the Elite. Humanity is being led down a road that few people want to travel, and people move passively along, not realizing that they are powerless only because of their unresolved fear. *The disaster is the past, not the future.* The disasters discussed in this book were not described by science until

very recently. Most people have been deeply troubled by free-floating anxiety about the sky falling; they literally feel an apocalypse is coming soon. Well, the sky *did* fall within recent memory, and then the recovery period from 9000 to 1500 BC was filled with periodic upheavals. These fearful memories will lurk in our subconscious minds. *We are a wounded species on the verge of recovery, and we're poised to undertake the brave journey back to our previous brilliance.* We will cease cowering before the Elite and remember how to use our personal power.

In 1994 twenty-two fragments of the comet Shoemaker/Levy slammed into the viscous surface of Jupiter, which people watched on television. This media event awakened memories of a time when similar monsters in the sky pummeled Earth. Many reported they felt awe, dread, and sadness for Jupiter when they watched the impacts. Like adults who have unrecalled childhood abuse or trauma, we are deeply fearful, paranoid, and easily drawn into collective fear. Religious fanatics, who intuitively know how to activate our inner fear complexes, use them to manipulate us. Some of them truly believe the world is coming to an end, so they'd rather convince us we should end it all right now. *This is a collective insanity that could destroy human civilization.*

Cataclysms *did* cause the Late Pleistocene extinctions, when woolly mammoths, saber-toothed tigers, and many other species and human clans were decimated.¹⁵ This massive wave of death lies deeply buried in our psyches. Cities have become huge economic machines fueled by people who desire material comfort at any cost. The fear of scarcity drove us to invent agriculture, and now we connect to each other in cyberspace. Previously we *aligned* with nature as hunter-gatherers and horticulturalists. What has been accomplished materially since 9500 BC is amazing. We have proved that we can create almost anything, yet why are we so worried about the future? *We fear potential scarcity during this time of awesome plenty.* Anthropologists have demonstrated that cultures that retained their stories of origin do not want, need, care for, or use so many things. In comparison to modern Western culture, people in indigenous cultures often enjoy plenty of nonworking time. In our civilized, technological world of nanoseconds, we are all smothered in gadgets, and we are all linked up and work constantly. What's next? I think we are on the threshold of a massive *dematerialization* after becoming more dense and material for 11,500 years, and I believe this will be the central theme of the Age of Aquarius. Yet *how* can we do this?

Generational Change and Dematerialization

How could we lighten up and do things differently? Seeking answers to this question, I've been hanging out with younger people, because they exhibit

emerging characteristics of the new world to come. They will raise their families in the new times, and what they are thinking about offers some clues about where we're headed amid the dizzying changes. Many people who were born since 1965 seek ways to live in a less material world. They know this is the only possible next step, since Earth can't sustain the current level of technological overload. Meanwhile, based on precessional laws, we will be less materialistic in the next cycle as we remember how to align with Earth's forces instead of callously *using* Earth. The remnants of cultures that have retained simple ways of life are suddenly being rediscovered and valued as critical resources, such as the precataclysmic cultures of the Australian Aborigines.

Precataclysmic cultures were using currently unknown technology, and nobody has figured out how they cut and moved huge stones. One of the best examples of this technology is the Osireion in Egypt, which has precisely cut and placed stones that weigh hundreds of tons. These are called cyclopean stones, because they seem to have been forged by giants. Their forgotten builders must have known how to work in alignment with Earth's forces, and there must be ways to recover these forgotten skills. For example, the anthropologist Felicitas Goodman discovered how people in shamanic cultures gathered information to solve their problems for thousands of years. They went into trance while assuming very specific postures that helped them access spirits in the alternate reality for advice.¹⁶ The alternate reality is a world that coexists with ordinary reality that contains shamanic wisdom and powers. We can visit it to recover archaic methods, healing techniques, and even lost technologies. Maybe the spirits could explain how the Great Pyramid and Osireion were constructed? I will report extensively on my work with Dr. Goodman throughout this book.



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Fig. 1.8. The Osireion of Abydos

The most painful situation in this last stage of materialization is health and wellness. Many people, even many young people, are very ill in the midst of the rapid changing. It is good news that the Age of Aquarius promises to rejuvenate our bodies. The ruling planet of Aquarius is Uranus, which activates *kundalini energy*, the power that acupuncturists and healers stimulate and spiritual teachers awaken. In striking contrast to those who use solely alternative wellness, those who depend on materialistic medicine are plagued by chronic disease. They are *nailed on the medical cross* as the suffering Age of Pisces closes. Newtonian physics has caused people to think of their bodies as machines that periodically need new parts. The health of people in modern Western countries has deteriorated; their kundalini energy is weak, and they are losing their life force and genetic integrity. Chemical and nuclear medicine toxify the environment and people's bodies, and we need the vibrational repatterning that comes with strong kundalini energy flow. Individuals with awakened kundalini are very psychic and energized. As the Aquarian influence builds, many people are seeking healing methods that enhance kundalini flow to reduce this wave of chronic disease. For thousands of years before Western medicine, enhanced kundalini energy was used to revitalize people, and these medicines are legacies from even *before* the great cataclysm.

Growing up after the Second World War in Michigan, I watched the ecosystems around my childhood home deteriorate when American culture was in decline. According to my grandparents, these destructive traits were taking over because the people had totally forgotten their origins. My parents' generation—born between 1910 and 1930—did not think in terms of meaningful origins. They had lost hope in the future because they were disheartened by the Great Depression and living through two world wars. They were convinced they had only one life to live, possibly the most lethal Christian dogma. What a life! This life was their *only* life, and it was battered by global and economic trauma. For them, Earth was a torture chamber. The term *Great Depression* caught on because it describes the psychological condition of a generation.

Grandfather said the darkest hours on Earth during the past 10,000 years were during the Second World War when the climb to enlightenment also began. My parents' generation believed their one life was all they had to live, so they frantically pursued security. Meanwhile their children—born between 1940 and 1960—watched Earth dying. Herded like sheep into concrete "shelters" during nuclear alerts and taken to the doctor to be inoculated with traces of disease, the children concluded the plan was to kill them. They knew there was something very wrong with the radioactive mushroom clouds exploding on the television screens. In light of such a limited future, these "war babies" dedicated themselves to facing and

healing their own emotional scars to avoid passing on negativity to their own children. These children—born during the 1960s and '70s—are assuming roles in the world, and many of them possess great emotional strength.

Turtle Medicine

In the midst of the awesome death of life and culture after the Second World War, my grandparents' greatest gift was an unshakable vision of the future that protected me from the depressed attitude of my parents. Still in touch with their own origins and marvelously educated in Egyptology and other ancient cultures, they knew the great awakening would come after they were gone. They knew my father would not live to see it happen, so they passed their legacies to me. Together we studied Plato and other classical sources, Egyptology, and Cherokee and Celtic stories. My Celtic grandmother taught me how to see the nature spirits in her garden and the wee spirits in the house, and my Cherokee/Celtic grandfather taught me how to hear the sounds of the stars in the wetlands, to see the spirits (Little People) in the forest, and to read the messages from animals and insects, the numinous Earth. They shared their knowledge of the long time cycles, and they taught me how to work with the Ancestors—unseen teachers who are symbiotic with Earth and who commune with all receptive humans. In this book, the Ancestors are also called the Elders, and sages are humans who work with the Ancestors and Elders. As a result of studying with Felicitas Goodman, I believe sages are humans who work *consciously* with the Elders and Ancestors who inhabit the alternate reality. In my grandparents' home, modern culture was not thought of as enlightened or superior in any way. Instead, they explained that *we are the descendants of an advanced culture that disappeared in a day*. Plato saved the record of these days before the Flood, and my grandfather began directing my study of Plato when I was eight years old. These long cycles of time are in the Celtic myths, which my grandmother still remembered. This is their legacy—Turtle Medicine.

Turtle Medicine is about Earth changes. Earth's surface is made of twenty great plates, just as Turtle's back is the skirt of twenty plates around thirteen central plates. Sometimes the plates move when Turtle walks, as do Earth's plates while we live on the surface influenced by the bodies in the heavens. The three stars in Orion's belt are Turtle's spine and the four outer stars—Saiph, Rigel, Betelgeuse, and Bellatrix—are Turtle's feet. We are happy on Earth when we contemplate these correspondences, which open pathways that connect us with our spiritual vehicles, the stars. *The stars are the home of our souls*. Turtle's back is the home of our body—Earth—where I am assisted by the Cherokee Little People. Grandmother introduced me to the wee folks, who would always be around to tell us

Underworlds and the divisions by thirteen Heavens were carved on a stele at Coba around AD 750—Coba Stele 1—and they closely describe biological cycles that science was able to catalog only in the last 100 years! The progressive phases of evolution, such a mammals, hominids, and cultural stages, kicked into gear exactly when the next time acceleration in the Calendar occurred, and the Maya figured all this out at least 2,000 years ago!

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Fig. 1.10. The Nine Underworlds of Creation. Based on Calleman, The Mayan Calendar and the Transformation of Consciousness.

This wild idea is easier to comprehend if we go forward to the time phase this book covers—the last 102,000 years—which is the Fifth Underworld, the Regional Underworld. This is when we find humans that

resemble us, because they've discovered art and the soul—the Neanderthals, who buried their loved ones with red ochre and held rituals in ceremonial caves. Then in 3115 BC, the Sixth Underworld began, and suddenly we see the simultaneous rise of civilization all over the world, an acceleration that moved us totally out of the Regional mind, the part of us that longs for Eden. The great cataclysms happened during the Regional Underworld before the advent of civilization, events that also distanced us from Eden. The Seventh Underworld began in AD 1755 when industry went into gear all over the planet, and we were wrenched out of simple country and village life. The feelings from these accelerations linger in our bodyminds, and I've found that Calleman's interpretation of these evolutionary stages is healing and empowering. *This is not about the past; it is about how far we've come.* The Eighth Underworld began in January 1999, when we were suddenly accelerated by technology. You will remember the intensity of that acceleration if you recall what 1999 felt like when people were sucked into the Internet and started using cell phones. Incredibly, the Ninth Underworld unfolds during less than one year in 2011, when our species is evolving again twenty times faster. Some might think this book published in 2011 is dated, yet I rewrote it to offer more perspective on what's happening to us right now. Remembering our story is the path to wholeness, and seeing our long climb from single-celled animals to complex modern humankind is the essence of our journey.

After the 9500 BC cataclysm, which indigenous people all over the world reported accurately, we peered into the haze of the destroyed world and saw the faces and bodies of leaders who'd assumed authority, and we believed they were gods. They said that they would punish us unless we worshiped the gods correctly, so we made sacrifices to them. Banished from the primordial garden by an avenging deity, we became a traumatized species. By this fall from grace, we lost the ability to feel nature and to see the spirits. We were profoundly lonely, and the skies had changed. During the long years of survival under an altered sky, we adopted agriculture to harness nature, which separated us from Earth. This occurred during the Fifth Underworld. For more detail about how the cataclysms fit into the cycles of the Mayan Calendar, see appendix E. Thousands of years would pass before we could wake up, while Earth bided her time. Earth knew a potent cosmic infusion of energy from the stars would cause us to begin to vibrate with nature again, and we are. The Ninth Underworld during 2011 rips open the full vibrational response to nature, so our unresolved inner traumas are arising like great monsters in our hearts and minds.

Like gossamer tendrils of silicate light, new waves come from deep space as gamma rays, which trigger massive increases of photons that incite chaos and change. *During such intense change, you can avoid energy depletion by detecting the qualities of the new wave and*

participating in it. We can activate our energy bodies and center that force in our *hearts*. We can be less material and more emotional, which is where technology is leading us if we use it as a tool to get what we want. To get there, we are becoming self-reflective and opening our hearts, which is exposing our hidden fears. Unprocessed trauma has limited our creativity, which will return if we see how it binds our emotions and separates us from love.

2 THE GREAT CATAclySM AND THE FALL

Precession took on an overpowering significance. It became the vast impenetrable pattern of fate itself, with one world-age succeeding another, as the invisible pointer of the equinox slid along the signs, each age bringing with it the rise and downfall of astral configurations and rulerships, with their earthly consequences.

HERTHA VON DECHEND AND GIORGIO DE SANTILLANA¹

Hamlet's Mill and the Precession of the Equinoxes

The precession of the equinoxes is an astronomical cycle that shapes the timing and qualities of cultural patterns by symbols, as introduced in chapter 1. This chapter investigates how this subtle symbolic force influences human cultures and how the great cataclysm fits into this process. Each Great Age is represented by a symbol that is derived from a constellation located on the ecliptic. For example, the symbol for the Piscean Age, when Christianity was founded, was the fish, and the Pisces constellation is drawn as two interweaving fishes. These symbols go far back into prehistory and still leave their traces today.

How might this symbolic weaving still influence us and even direct our lives? Even today, indigenous people are usually members of clans that have animal totems, which is intriguing, since the zodiac is a circle of animals plus a few human images in the sky. The zodiac consists of the constellations on the ecliptic—twelve out of eighty-eight constellations—and all eighty-eight star systems were thought of as spiritual influences. I am sure that the animal totems are vestiges of precessional knowledge, just as modern bullfights are lingering vestiges of the Age of Taurus, the bull. Besides the wonderful creative potential in these connections, does this subtle factor still direct the collective unconscious? If so, did the ancient people use these powers intentionally, and how can we? Judging by the amount of work they put into building and maintaining their temples to showcase these symbols, we would be foolish *not* to consider whether the precessional factor actually affects us now. At the very least, we can understand the past better by understanding what these symbols meant to people in the past. Then it would be apparent whether precessional cycles may now influence human cultures, even if they are not consciously aware

of the moving circle in the sky. What if secret societies, such as the Masons, know all about these influences and noninitiated modern people are ignorant of them?

Traces of precessional influence are found in sacred scripture and mythology, which were passed down in the oral tradition for thousands of years and then were eventually written down. *Hamlet's Mill: An Essay on Myth and the Frame of Time* by famed scholars Hertha Von Dechend and Giorgio de Santillana is the consummate study of mythology by precession. The authors determine that archaic mythology and art cannot be fathomed without understanding its underlying complex celestial basis—precession of the equinoxes—and I agree. *Hamlet's Mill* was initially labeled as a wild and radical tome that few could understand. However, it was widely read and discussed during the early 1970s because it was written by two otherwise highly esteemed scholars. It is now *the* foundational source for researchers who are investigating how archaic cultures understood precession. It explores how the core myths contain elements from earlier times layered over by later times. Like a household of family antiques mixed with new furniture, the archaic fragments are mixed in with more recent stories. The bards rescued them, even if they didn't know what they meant, just like treasured family heirlooms. Bards are keepers of the oral tradition, and the bardic tradition reveals that time is *the essential structural format of myth*.

Von Dechend and Santillana decoded these factors by investigating the linguistic variations and archaic elements in the myths that reflect various periods of time, discovering that *mythology is a veritable mathematics of consciousness*. Their book examines the ancient sagas, stories, epics, and dramas and deciphers them by means of precessional cycles and symbolism. These stories often begin with phrases such as "Once upon a time," or "Once in the days long ago . . ." The core myths are filled with stories of origin that span extremely long cycles of time in specific places. Often without even realizing it, we perceive events by time. Try telling a story to somebody without using time and place.

Mythology is an archaic time-coded system, a treasure hunt back into prehistory through thousands of years. We can use it to figure out how people remembered and dealt with what happened to them over the Great Ages. The most noticeable thing is that *extremely similar myths of the great cataclysms exist in all ancient cultures*.² I contend that the universal desire to comprehend and remember the days of disaster inspired the post-catastrophic storytellers and astronomer-priests as long as 10,000 years ago; very early on they told stories of startling changes in the sky. This alteration in the cosmic order probably caused by axial tilt would have been very disturbing to them. They probably did not understand *why* precession began, but they came up with some very accurate mythic images, such as Atlas holding the globe or the goddess Nut holding up the sky. They would



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Fig. 2.1. The great cataclysm in 9500 BC. Figure 4.13 of Allan and Delair's Cataclysm! Compelling Evidence of a Cosmic Catastrophe in 9500 BC.

The following extract contains more details of this story from *Cataclysm!* The authors use Ovid's Phaeton to represent the fragments of the supernova and Kingu (a moon of a destroyed planet, Tiamat, from the Akkadian epic, the Enuma Elish) to name the mass that moved along with the supernova fragments toward Earth.

The combined separation of Kingu from Phaeton and the stopping or slowing of Earth's axial spin caused terrible havoc on Earth. The waters of

the world's rivers, lakes, and oceans were drained from their original basins and drawn gravitationally to the point on Earth nearest (opposite) Kingu and Phaeton. Worldwide traditions remember the awesome effect.

The retarding of Earth's rotation also resulted in the world's winds blowing with a ferocity and intensity never experienced by modern people—winds which flattened whole forests, whipped ocean billows to mountainous heights, moved giant rocks and removed incalculable volumes of loose surface materials to very great distances. It was, in fact, remembered as a veritable diluvium venti.

Meanwhile, the internal magma tides continued to flow below the tormented terrestrial crust. Through the united gravitational influence of Kingu and Phaeton, they will have been slowly pulled towards that aspect of Earth nearest those celestial bodies. This inevitably resulted in geoidal deformation, huge portions of the lithosphere buckling, fracturing, subducting, collapsing, or overriding one another as simultaneously numerous mountain ranges were upheaved. Rivers of molten lava, rains of red-hot ash, and vast clouds of volcanic dust and gas swirled over enormous regions. Elsewhere rampant fires will have consumed all living things in their path.

At some localities volcanic gas clouds—nues ardentes—transported large boulders many miles, scored rock surfaces with striae closely resembling effects often ascribed elsewhere to glacial action, and, in company with high-pressure grit-charged steam, polished and carved rock surfaces and excavated entire valleys. Concomitantly, avalanches of boiling mud ejected from volcanic vents and fissures poured down hillsides and along valleys, transporting more boulders and producing further rock striations.

Crustal Shifting Models

Science historian D. S. Allan and geologist/anthropologist J. B. Delair drew their description of the cataclysm from their comprehensive analysis of worldwide accounts of the disaster in the voluminous geopaleontological and astronomical data. It seems impossible that a disaster of such magnitude could have ever happened, much less only 11,500 years ago, yet the scientific records of Earth and the solar system confirm this, as do the ancient legends. Modern science is only putting all this data together now. Meanwhile, this memory was kept by indigenous people all over the world; cross-cultural records that tell the same story verify modern cataclysmic theory.⁵

The magnitude of the cataclysm calls for serious thought about the accuracy of accepted geological mechanisms, such as crustal shifting. For example, scientific data from 14,000 to 11,500 years ago indicate that the

topography of Earth was almost completely rearranged. “The former disposition of land and sea was changed,” Allan and Delair write, “a new world mountain system came into being, the number of active volcanoes was augmented enormously, a legacy of seismic activity was bequeathed which is far from over, a new land drainage pattern was instituted, and completely different oceanic and atmospheric circulatory regimes were established.”⁶ Ocean basins collapsed and global rift valleys and fracture complexes formed that can only be explained by plate tectonics—the movements of Earth’s crustal plates—that *dislocated Earth’s lithosphere both vertically and horizontally.*⁷

The major tectonic plates of Earth are divided by great faults, such as the San Andreas fault in California, where Earth’s crust has actually fractured. A popular theory for the presence of these great seismically active faults has been Wegener’s continental drift theory.⁸ However, recently some researchers have begun to question continental drift as the only factor in the formation of these major tectonic plates. Allan and Delair point out that the global *pattern* of tectonic plates is actually icosahedral—a polyhedron of twenty faces—suggesting that *Earth expanded hemispherically very recently*, “cracking apart like the shell of an overheated egg.”⁹ The authors give voluminous evidence that this incredible geometrical faulting had to have been caused by a uniformly exerted *external* stress, such as Phaeton, and the pattern of the faulting indicates that this stress markedly slowed the speed of Earth’s rotation and caused longer days.¹⁰ “The sudden slowing of Earth’s rotation, therefore, inevitably caused severe crustal fracturing worldwide,” they write. “The continued rotation of the semi-molten magma below Earth’s halted or decelerated crust resulted in vastly increased thermal energy and, not improbably, in temporary geoidal deformation.”¹¹ In a letter, J. B. Delair wrote, “The plates formed more or less simultaneously and suddenly under violent conditions.”^{*5}

Fig. 2.2. The icosahedral Earth. Figure 5.9 of Allan and Delair's Cataclysm! Compelling Evidence of a Cosmic Catastrophe in 9500 BC.

This analysis of the cataclysm may be the only possible explanation for what happened so recently to our planet. After consideration of various radical catastrophic geological mechanisms, such as Rand and Rose Flem-Ath's crustal-shifting theory in *When the Sky Fell* and Charles Hapgood's theories in *Path of the Pole*, I've adopted Allan and Delair's model.¹² Astute readers will realize how mind-bending their hypothesis is, yet Allan and Delair have thoroughly cataloged the worldwide Late Pleistocene data, carefully considered forces required for such great destruction, and then found a logical candidate for the mechanism—fragments from the Vela supernova. Allen and Delair's theory calls for serious consideration, and also for questioning many ideas about the recent past. The voluminous physical evidence for recent cataclysms is throwing science into great turmoil, because theoretical models for the past 20,000 years just don't work very well. There have been a number of new cataclysmic models for this period since this book came out in 2001, which I have carefully reviewed: I continue to think the Allan and Delair models are the most accurate. We are in the middle of a huge paradigm shift that is following the classic stages as defined by Thomas Kuhn in *The Structure of Scientific Revolutions*¹³: Tired of being pigeonholed in specific fields and denied an overview, many young scientists are looking at new mechanisms for cataclysmic change. The existing theories do not make sense now in light

of the magnitude of the obviously recent disaster, and even the holy grail of geology—the geologic column—is being scrutinized.

The Geologic Column

Scientific analysis of layers of rocks—stratigraphy—assumes that these layers were created by gradual processes over millions of years. Yet, Allan and Delair suggest that gigantic and geologically very rapid *relocation and reconstitution* of many rocks has occurred by *crustal shifting*, a mechanism that is not even under consideration by orthodox geologists, at least officially. For a geologist to discuss crustal-shifting theory is anathema, similar to a historian mentioning Atlantis or an archaeologist saying the Sphinx is more than 7,000 years old. It is extremely difficult to imagine the crust of Earth being pressed, rolled, liquefied, upthrust and downthrust, and/or pushed up sideways in an instant. It's even harder to conceive of these cataclysms as relatively recent events. However, in light of Allan and Delair's research,

all geological descriptions of the landscape based on uniformitarian models must be reconsidered. This includes the geologic column, which correlates and dates rock and coal layers and alluvial deposits. This column, invented by uniformitarian science, is used to date sedimentary rocks in all the Earth sciences. Supposedly, these sequential layers represent millions of years of geological deposits found all over the planet. It is the basis for the *global geological timeline*: The lower layers are older, the upper levels are more recent, and the thickness of each layer is a record for specific lengths of time. Then the fossils found in the sedimentary layers can be dated whenever they are found in layers that are datable according to the geologic column.

A hypothesis that seriously calls the geologic column into question is from the French geologist Guy Berthault, who was investigated by the new-paradigm science reporter Richard Milton. Milton reports that in 1985, Berthault conducted an experiment that seriously challenges sedimentation theory and the validity of the geologic column. Berthault crumbled samples of rocks and reduced them to their original constituent particles. Then he sorted and colored them for identification purposes. He mixed them all together and flowed them into a tank, first in a dry state, and later into water. He found that when the sediments settled on the bottom *they reformulated into layers that are exactly the same as the layers of the original rocks from which they had come.* Berthault said, in summary, "These experiments contradict the idea of the slow buildup of one layer followed by another. The time scale is reduced from hundreds of millions of years to one or more cataclysms producing almost instantaneous laminae [layers]."¹⁴ That is exactly what happens during crustal shifting and massive

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Fig. 2.4. Tentative reconstruction of the prediluvial world. Map 2A of Allan and Delair's Cataclysm! Compelling Evidence of a Cosmic Catastrophe in 9500 BC.

Allan and Delair have cataloged worldwide sources that indicate Earth's axis changed from vertical to a significant tilt since the cataclysm. See appendix D for more detail on this. Before the axial tilt, during the Golden

Bear & Company
One Park Street
Rochester, Vermont 05767
www.BearandCompanyBooks.com

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Originally published in 2001 by Bear & Company under the title
Catastrophobia: The Truth Behind the Earth Changes
Revised and expanded edition published in 2011

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Library of Congress Cataloging-in-Publication Data

Clow, Barbara Hand, 1943–

Awakening the planetary mind : beyond the trauma of the past to a new era of creativity / Barbara Hand Clow ; illustrations by Christopher Cudahy Clow. —Rev. ed.

p. cm.

Previously published under title: *Catastrophobia: the truth behind the Earth changes in the coming age of light*.

Includes bibliographical references.

Summary: "Completing our conscious evolution by releasing our collective fear of catastrophes"—Provided by publisher.

eISBN-13: 978-1-59143-938-7

1. Catastrophes (Geology) 2. History, Ancient 3. Mythology. 4. Archaeoastronomy. I. Clow, Christopher Cudahy. II. Title.

BF1999.C587 2011

904—dc23

2011031691

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