

Planetary Psychometry: A Study in Stone
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Scattered throughout the eastern woodlands of the U. S. and Canada are literally tens of thousands of stone monuments, evidence of a built environment.



These monuments occur in a variety of forms, including cairns, chambers, animal effigies, and complex shrines. Some of them are as much as 4,000 years old.



Cairn



Chamber



Turtle Effigy



Shrine

Indigenous peoples throughout this region regard these monuments as “prayers in stone,” and for the past several decades they have been appealing to both archaeologists and government agencies to work to ensure their preservation. As an archaeologist with a background in esotericism, I have long been interested in these enigmatic and controversial structures, and I responded to this appeal, starting in 2009, by assembling an inventory of sites within this region, from Georgia to Nova Scotia. When I first undertook this project, I viewed it as an outlet for discipleship service, because I was using my archaeological expertise to render assistance to groups who have suffered racial and religious persecution for five centuries in this part of the world. As you will see, it later evolved into something more.



UNITED SOUTH AND EASTERN TRIBES, INC.

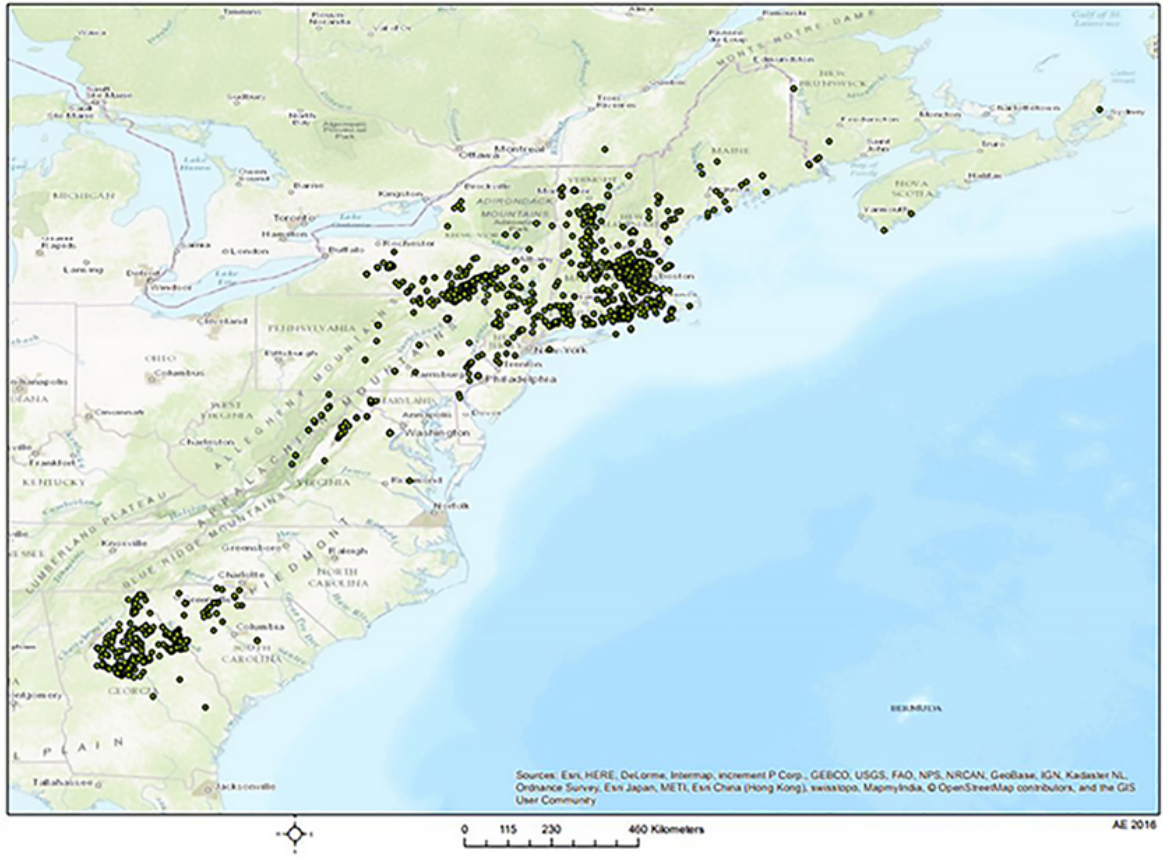
USET Resolution No. 2007:037

SACRED CEREMONIAL STONE LANDSCAPES FOUND IN THE ANCESTRAL TERRITORIES OF UNITED SOUTH AND EASTERN TRIBES, INC. MEMBER TRIBES

- WHEREAS, within the ancestral territories of the USET Tribes there exists sacred ceremonial stone landscapes and their stone structures which are of particular cultural value to certain USET member Tribes; and
- WHEREAS, for thousands of years before the immigration of Europeans, the medicine people of the USET Tribal ancestors used these sacred landscapes to sustain the people's reliance on Mother Earth and the spirit energies of balance and harmony; and
- WHEREAS, during and following the Colonial oppression of Southern and Eastern Tribes, many cultural and ceremonial practices, including ceremonial use of stones and stone landscapes, were suppressed; and
- WHEREAS, the properties which comprise these sacred landscapes are threatened by the encroachments of imminent development; and
- WHEREAS, whether these stone structures are massive or small structures, stacked, stone rows or effigies, those prayers in stone are often mistaken by archaeologists and State Historic Preservation Offices (SHPOs) as the efforts of farmers clearing stones for agricultural or wall building purposes;
- RESOLVED the USET Board of Directors requests that all relevant government departments and agencies actively and formally facilitate consultation with the federally recognized Indian Tribes of the region regarding the sacred ceremonial stone landscapes; and, to further
- RESOLVED the USET Board of Directors recommends that the Federal departments and agencies facilitate regional workshops between Tribes, State Historic Preservation Offices, archaeologists and Federal Departments and Agencies to facilitate a better comprehension of these concerns and a correction in these dismissive and destructive local policies;

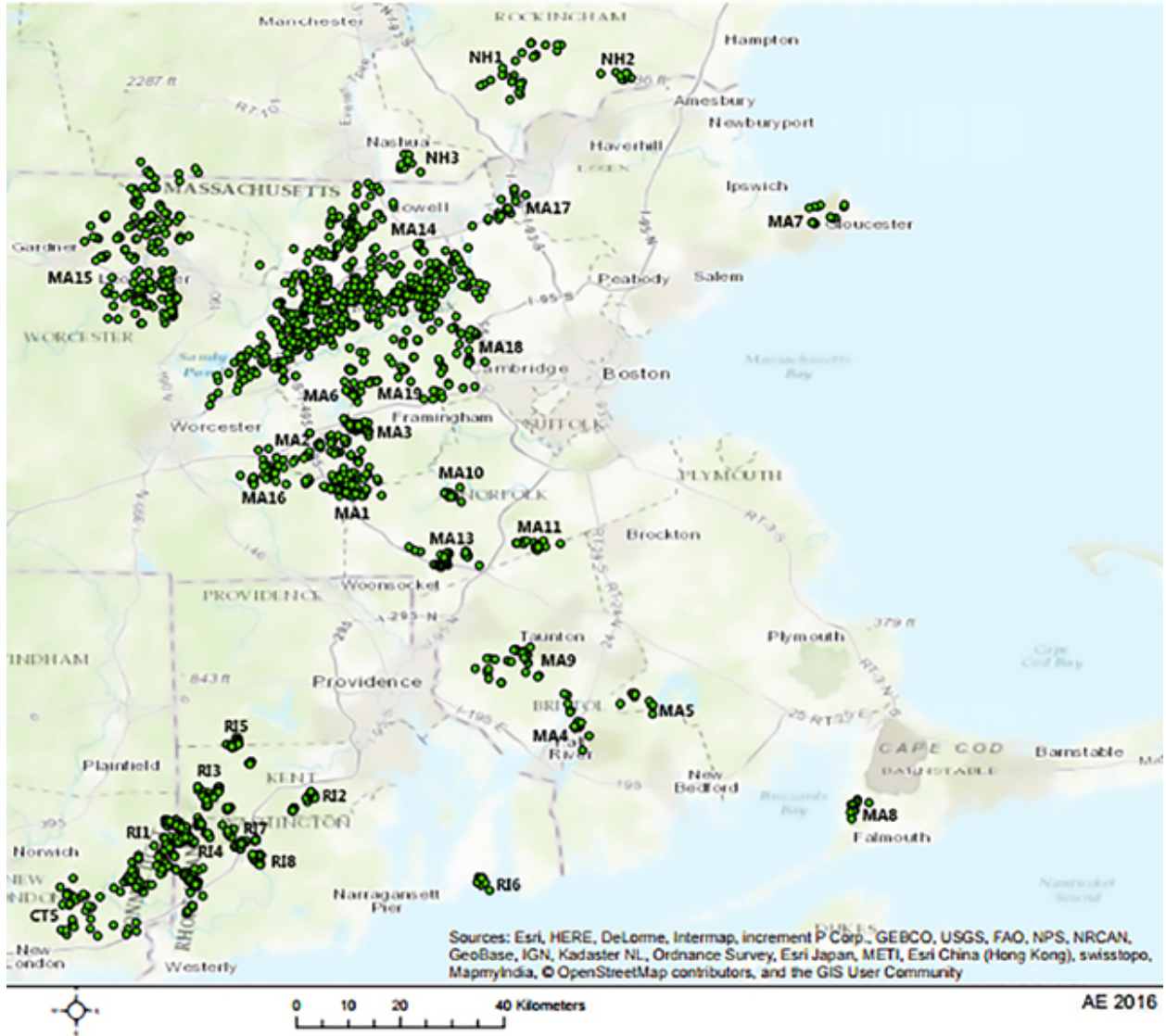
Indigenous Peoples' 2007 Resolution concerning stone structures

In the course of this work, which is ongoing, I have documented over 6,000 individual sites, based upon the work of hundreds of informants as well as my own investigations. Because of the controversy surrounding these sites, I have used a strictly scientific methodology for analyzing the data.



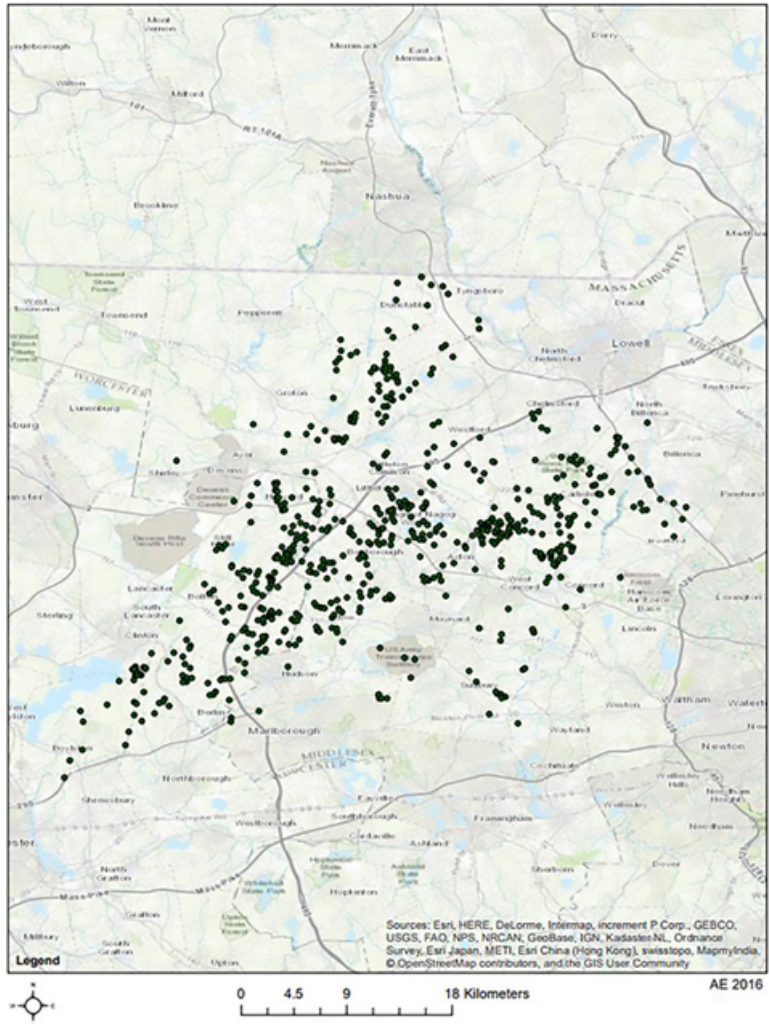
I have employed statistical analysis techniques as a way to test several competing hypotheses about them. I have presented strong quantitative evidence to support the indigenous people’s claims that these are not the result of colonial farmers clearing their fields or building walls, or simply passing time by creating stone “follies”; or of natural forces such as glaciers and erosion; or of pre-Columbian explorers visiting the coasts of the region and setting up astronomical sightlines; but instead are in most cases exactly what the indigenous people represent them to be: the sacred places of their ancestors.

One of the strongest arguments in favor of this conclusion is the fact that the sites are not randomly distributed about the landscape, but most of them occur in discrete clusters, some of which spill across modern state, county, and municipal boundaries. This map shows the clusters located in southeastern New England.



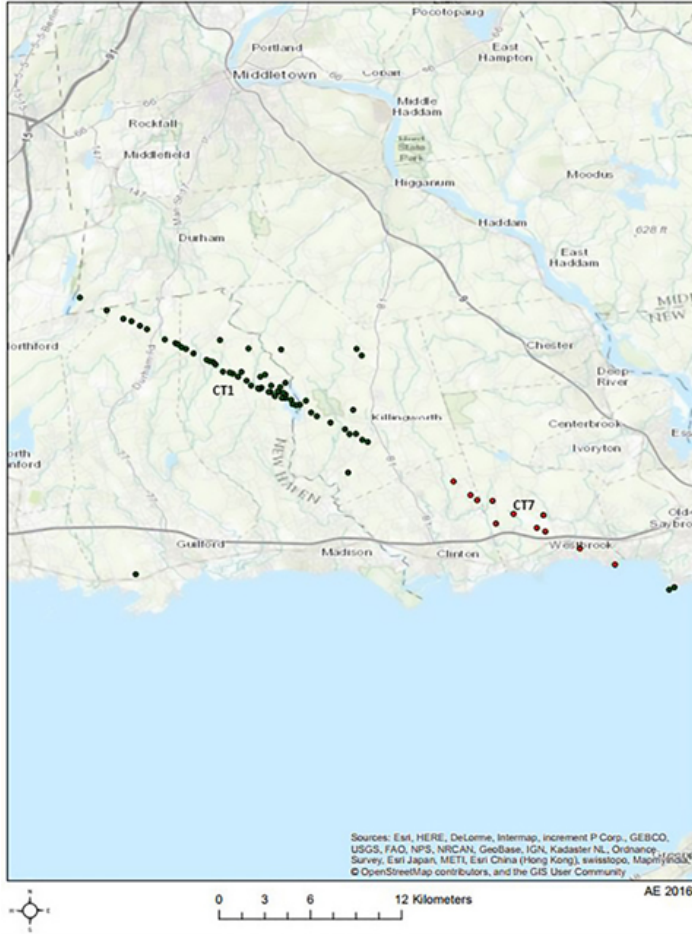
Site Clusters

Some of these clusters are very large, and this one, with over 500 sites, is configured in what appears to be a triangular formation. The southern edge of this cluster is oriented along the axis of summer solstice sunrise/winter solstice sunset – both of these are times for traditional indigenous ceremonies. The northern edge of the cluster may have an orientation to the Pleiades, which star cluster is important both to esotericists and indigenous peoples.



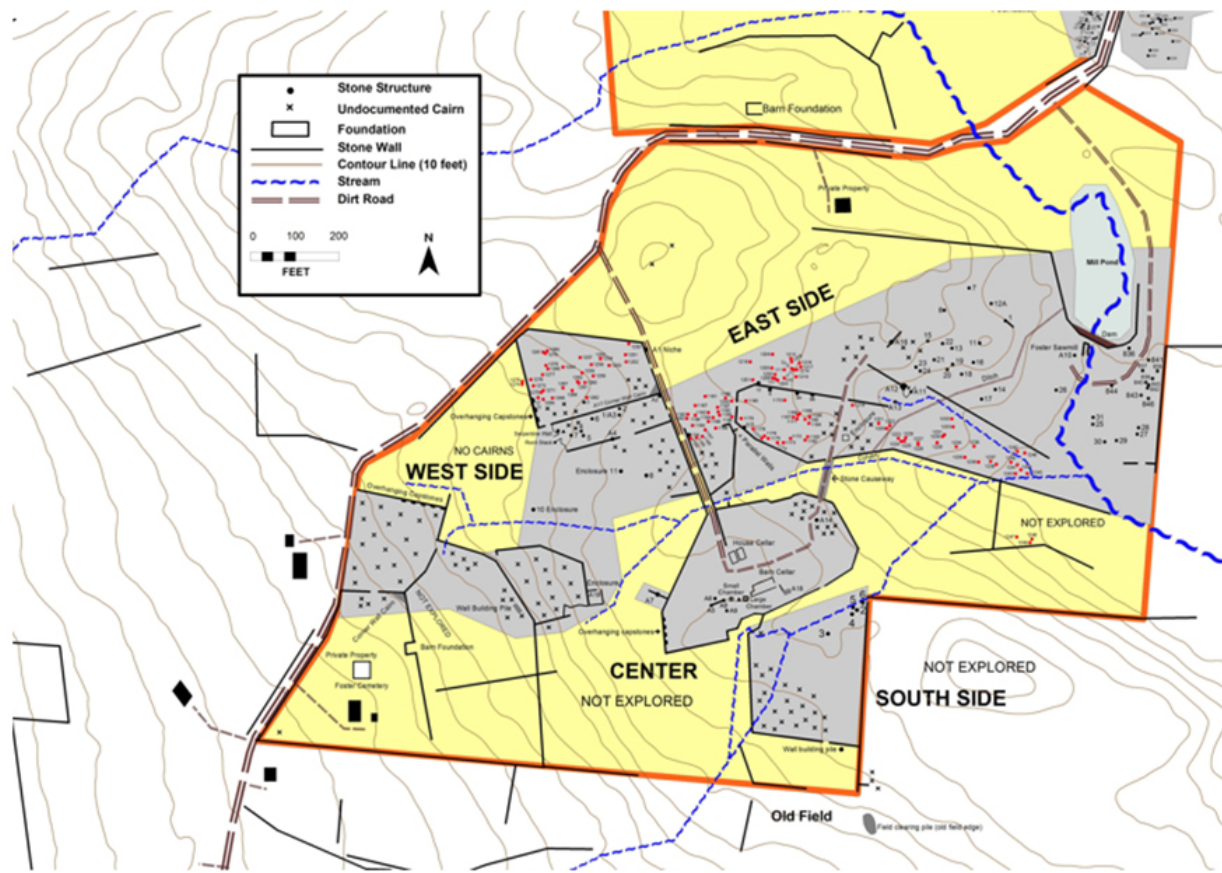
A Triangular Site Cluster

This is another cluster which is very strongly oriented towards winter solstice sunrise/summer solstice sunset, and can actually be extended further in both directions, touching the eastern end of Long Island, New York, regarded as the right front flipper of what indigenous people call "Turtle Island".



A Cluster Oriented to Winter Solstice Sunrise/Summer Solstice Sunset

Indigenous sources, both written and oral, claim that these structures were built for certain specific purposes, among which was the restoration of the balance of Earth energies. Some of the sites contain more than 1,000 individual monuments, grouped together into individual sites. It is not too difficult to imagine triangular relationships among the monuments at any one of these sites, as well as the relationship between sites. In some cases, the monuments seem to be laid out to replicate star patterns in the heavens, especially the Great Bear and Orion constellations. Both of these figure prominently in indigenous religious traditions, as does the former in the Tibetan's writings in the Alice Bailey books, which also mention the influence of the star Betelgeuse in the latter constellation.



A Site Complex (>1,000 structures)

I should emphasize that I would not have presumed to undertake this project were it not for the assistance of members of the traditional indigenous communities who still regard these as sacred sites and some of whom still continue to practice rituals at them. One of my indigenous informants, who provided me with Algonquian names for most of the structure types, also provided this schematic of the cluster of sites in his area of western Massachusetts and their relationship to key astronomical and directional forces. It should be noted that most indigenous peoples concentrate upon the symbolism of the number 4 in their beliefs, which for esotericists is more closely related to the lower vehicles, or to the Rays of Attribute. The Tibetan frequently advises students to work to transfer their consciousness to the number 3, representing the higher vehicles, or the Rays of Aspect. However, as our Webinar speaker last week suggested, a 4-sided figure such as a square may be divided into triangles by its diagonals, and that is what this figure represents. Note the relationship of the directions to the Pleiades, the North Star, the August 13th Perseid meteor shower, and various local geographical landscape features.

role of religions. Other towns have taken proactive roles in protecting sites of this sort through programs of public education, as their best protection from development will be awareness on the part of the general public of their importance to indigenous peoples.



Allat Temple, Jordan



Bighorn Medicine Wheel



Gobekli Tepe, Turkey



New Grange, Ireland



Sacsayhuaman, Peru



Great Zimbabwe



Hunebeten, Netherlands



Cahal Pech, Belize



Uluru Rock, Australia

My esoteric purpose, as it evolved over the course of the project, is somewhat different. While I am happy to support the indigenous peoples' desire to retain these sites and to resume spiritual practices at them, my scope has become broader. First of all, I accept on principle, based on both my quantitative measures and my intuitive sense, that these locations are sacred places, although some of them are clearly imbued with more energy than others. However, these energies are not necessarily restricted to only those groups whose ancestors constructed them or who claim them -- they are part of the heritage of all of Humanity. While most of the places mentioned in the Tibetan's writings as energy portals are cities, aggregations of large numbers of people (such as the five centers through which energy is directed in Full Moon meditations), He also indicates there may be many other locations which over the years have served in a similar capacity, if perhaps less prominently.

However, most of the sites in my inventory have remained concealed and largely unvisited for many years, and the energy residual in them has consequently become dormant. I am convinced that their original function of earth-balancing can be reawakened, especially if they are approached with respect and humility, and if the relationships among them can be drawn out. This reawakening, if done with great care, and with appropriate protections surrounding those who undertake this kind of work, can assist in the long-term process of healing the Earth, by establishing triangular relationships at the individual site, site cluster, and continental and world-wide level. I encourage any of you who live in the vicinity of such sites to consider visiting them to sound the Great Invocation there, perhaps with your

Triangles partners stationed at different sites and maintaining the Triangle of earth-energy sites as well as that of your own consciousness amongst your Triangle as you do so. Be sure to obtain permission in advance from those groups who have the responsibility of guarding the sites – whether on the human or the deva chain, or both – and also be sure to surround all of the participants with light before you begin. This could be of great service to the Plan, as it may contribute to the work of making the Earth a Sacred Planet. Thank you!



Planetary Psychometry: Reawakening the Balance