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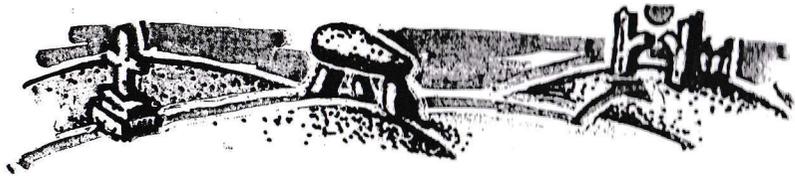
Ley & Hunters

Issue 13 – Samhain 2014

£2.50



Dyffryn Arduwy
Dyffryn Arduwy Burial Chambers by Dave Rowley



The Newsletter of the Network of Ley Hunters

Issue 13, Samhain (1st November) 2014

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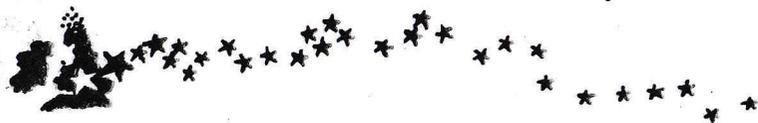
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Contributions are welcome for future issues. Please send 16pt typed 'camera ready' copy, single side A4. We have early deadlines because we are often away (on Pilgrimage).

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THE PLANETARY MATRIX by Roy Snelling PART I

Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn Sate,
And many Knots unravel'd by the Road;
But not the Master Knot of Human Fate.

(From the 'Ruaiyat' by Omar Khayyam)

INTRODUCTION

This article is extracted from my book *THE PLANETARY MATRIX* which is a book about leys and sacred sites on the Earth. The book shows the reader how they form a comprehensive matrix, within, and over the surface of, the whole Planet. It shows how the five elements, the five Platonic solids, are the motivating powers behind the dynamics of the Earth's energy system. But before we can attempt what is essentially a spiritual exploration we have to ask ourselves 'what do we know of the workings of the Cosmos? How can we define our role in Life if we do not know what Life itself is? Do we really know who we are?'

It is suggested that in the Western World our paradigm of what life is, is moulded subtly but firmly by the culture within which we have been raised and educated, and with which we have identified, possibly partially unconsciously. It is a culture that has its own very definite set of values, most of which are in the background of our consciousness. But it nevertheless motivates our existential responses to Life, even if we are not aware of such and think of ourselves as independent free-thinkers.

We are moving fast now beyond the year 2012, the year when the Mayan prophecies predicted the end of the World as we know it. More precisely, this turning point in the Planet's evolutionary path, which actually ties in with the ages and phases of the Zodiac cycles of Pisces and Aquarius, is bringing subtle but definite changes within the Earth's energy systems which will irrevocably effect every living thing upon the Planet. Nothing will be the same again. Are we ready for these changes?

We need to have done work of preparation for the New Age such that we will be ready for the 'New Heaven and New Earth. It is essential that we actually understand what in fact we are. Which part of our complex psyche is the real us, which part has been fabricated out of the brain consciousness, linking it to the survival instincts of the limbic brain to propel our organism forward in a continuous life of anxiety and fear?

The Earth, Mother Gaia, who is our beautiful home for the duration of our incarnation, is also sensitive to Humanity's energies from it's collective thoughts and feelings, either good or bad, energies that feed into the Earth's own energy matrix. Drought, floods, earthquakes, volcanic eruptions and surinamis; all these could be said to be cyclical in nature, part of the Earth's own evolutionary path. The Earth's changes are partly the response to changing cycles within the sun and moon and to some extent the planets in our solar system. She is also susceptible to changes in the strength and quality of background Cosmic Energy, for which some of the constellations in the sky are convenient time-markers. But are the more extreme, in intensity and frequency, climatic and geological changes explained by factors beyond the normal cycles of change and growth? Most climatologists around the World are now agreed that the current level of carbon emissions and global warming are due to human interference with the balance of nature. This is direct physical interference. There are however some Mystics who now believe that the projection of individual negative Human thoughts and feelings is not only affecting the Collective Human Shadow, but also the consciousness of the Planet itself, and through the Planet, affecting the Planets nervous system, its primary energy lines or leys. We need to understand how this is. What do we know of the Planet? We need to understand more of the Planet's own intelligence and consciousness, and how it responds to the dysfunctionality of Homo-Sapiens. What are the energy systems within the Planet that give rise to the primary serpent or dragon lines that criss-cross the surface of the Earth?

THE PLANETARY MATRIX

The Planetary Matrix or Planetary Grid is a psychic pattern embedded within the Etheric Body of the earth. For readers who are perhaps unfamiliar with terms such as 'etheric', 'astral', or 'spiritual-bodies' it should first be explained that there is no such thing as a 'material' Universe existing in isolation of anything else. At the beginning of this present cycle of creation the Cosmos projected from its own substance various levels of creation, each one descending in order of vibration-rate and coarseness of matter so that each level interpenetrated the levels above and below without substantially affecting the higher or lower levels. It is not intended here to examine the laws of Creation as these are dealt with elsewhere in numerous books on subjects such as the Kabbalah, Theosophy, Rosicrucianism, Alchemy etc.. Suffice it to say that there is no level of Creation that is not 'Spiritual'. Our Earthly physical matter is permeated by 'Spirit'. Even the sub-atomic particles that make up matter can easily transmute into the background Universal Energy-Field. Indeed, they are themselves nothing more than localised concentrations of that same Energy-Field. There is no such thing as 'solid' matter nor 'empty' space. These were misleading constructs of 19th. and 20th. Century Western Science based upon the erroneous precepts of so called 'Scientific-rationalism'.

The Universal male and female energies of the Cosmos are represented on different levels of Creation. In our Planetary System some of the planets, including our Earth, have a female consciousness. Our Mother earth, known as Gaia to the ancient Greeks, is a living being with physical, etheric and spiritual bodies. She has a consciousness and as our own 'Goddess', our Spiritual Mother with whom we must work during our time of incarnations on the Planet, She works closely with the Solar-Lord in overseeing that Mankind's evolution meshes in with the evolution of all Life-Forms on the Planet, including that of Her own being.

Whatever nomenclature that we wish to use for the Divine controlling Powers of the elements we can refer to them as the Four Seraphim or LORDS OF THE ELEMENTS. It is said that within the four elemental 'Orders' there are hosts of elemental beings, fairy-like beings who,

under the directions of the Elemental-Lords, are responsible for the mixing of the elements in differing proportions to bring matter into manifestation, or repairing or renewing matter, or destroying (re-cycling) matter.

On the level of our material plane the four elements, with the fifth element, are known to manifest as psychic energy crystals within the Etheric Body of the Earth. These energy-crystals are known as PLATONIC SOLIDS. The existence of Platonic Solids (although not by such name) was known in Atlantis, whose knowledge before its destruction was passed on to the Egyptians. Much of the esoteric knowledge of the Egyptians, including that of the elements and Platonic Solids, was passed by the Egyptian Priest-Initiate Solon to the Greek philosopher Socrates, who was Plato's tutor. The five Platonic Solids, with their related elements, are:

HEXAHEDRON (cube) = EARTH

ICOSAHEDRON = WATER

OCTAHEDRON = AIR

TETRAHEDRON = FIRE

DODECAHEDRON = ETHER

Plato gives a detailed description of the solids and elements in his book 'Timaeus' section 22 and 23. The remarkable thing about all five solids is that aspects of their construction are dependent upon the GOLDEN RECTANGLE, which has a ratio between its sides of 1 : 1.614.

What is important to us in respect of the Planetary Matrix is that all five solids will fit perfectly into each other, and into a sphere. As with all matter, the Earth is made up of various combinations of the four elements or solids. It has to be understood here that we are not talking about atomic matter in a material sense but the psychic power of organising such matter. But the power-house of the Earth is the existence of huge psychic crystals within its etheric body, the 4 plus 1. Energy in the edge-lines of all five 'solids' within the Earth radiates upwards to form energy lines on the surface of the Planet. This means that the surface of the Planet is connected by a network of 90 edgelines of all Platonic solids. This is the PRIMARY LEY system of the Planet. At points on the Earth where some of these lines meet or cross at the

Apexes of the Platonic solids (which are all at the surface of the earth anyway) or cross other lines midway, one is likely to find powerful vortices of energy, something recognised long ago by our Ancient forebears. Many such sites became 'sacred' to the ancients when they realised that the energies radiating from them were beneficial to Man and beast. In Europe pre-Christian stone circles and other 'pagan' temples, and later Christian churches and cathedrals, were built on many of these line-convergences. In fact, in 601 Pope Gregory ordered that churches should be built on pagan sites that were used for worship, thus inadvertently preserving those sites for posterity. His intention, as a devout Catholic, was to compete with and obliterate what the Church thought of as 'paganism'.

To be continued as Part II

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Kilpeck: church at the threshold

by Bob Shave

Alfred Watkins, in Chapter 17 of *The Old Straight Track*, his seminal book on leys, briefly mentions Kilpeck church, Herefordshire, as being oriented towards the nearby castle mound. He says nothing else about the church, which is the home of some exquisite stone carvings which are extraordinary for their Celtic and pre-Christian symbolism.

The very place-name Kilpeck is unusual for the south of England. It is thought to mean the cell, or little church, of Pedic, or Pedoric, probably a local Celtic holy man. [1] About eighty per cent of "Kil-" place names in Britain are in Scotland.

A visit to Kilpeck church is like crossing over into another world. Here are some brief impressions.

Early history

A church is known to have existed on the site since at least 650 A.D. The churchyard is egg-shaped and raised up, so could be built over a pre-Christian mound. The present church was built around 1140. The diocese of Hereford, stretching northwards from the city, was formed in about 676 A.D., however Kilpeck, being south of Hereford, was in a separate area with an unusual history. In the mid-6th century it was in a small kingdom called Eryng, in which, according to the church guide book [2], Christianity had probably continued since Roman times. It was therefore Christian earlier than the Saxon kingdom of Mercia around it. Later it changed its name to Archenfield and became a buffer zone between warring Mercia and Wales. In the Domesday Book it was considered to be part of Wales. It did not come under the jurisdiction of Hereford diocese until 1856.

The carvings

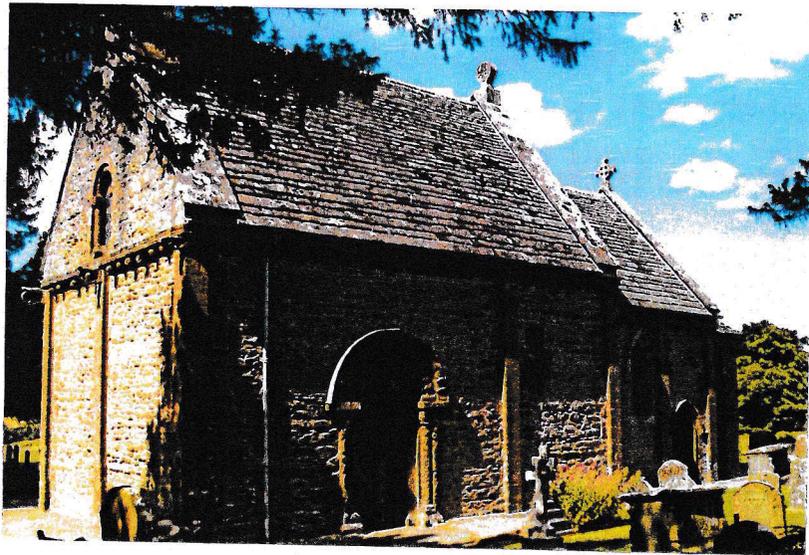
Bursting out from the exterior walls of the church is a menagerie of animals, real and imaginary, human heads and other decorative stone carvings. The carvings are all around the church, just under the roof line, with concentrations also around the south door and west window. As well as the animal and human heads there is a Sheelah-na-Gig (female fertility symbol) and a Green Man. If you visit Kilpeck, I strongly recommend that you walk slowly all the way round the church, as I did not do this on my brief visit and missed some carvings, which I only read about later in the guide book. Some examples are shown on the back cover.

The work was carried out by masons of the Herefordshire school, who, it is speculated, came from France, after a local landowner had been on a pilgrimage to Santiago de Compostela and had been impressed with the architecture on the continent. However there are also strongly Celtic, Anglo-Saxon, Byzantine and Scandinavian elements in the carvings.

A full interpretation of the carvings is beyond the scope of this article, and in any case would only be speculation. I can only give my personal impression which is that they seem to convey the energy and diversity of nature, and humanity intertwined with it. You could even say that they have a shamanic or magical quality.

The energies

An information board in the churchyard, surprisingly, devotes about a quarter of its space to leys and earth energies. There is a basic description of the ley theory, mentioning Alfred Watkins and his books *Early British*



Clockwise
from top:
Kilpeck
Church

Animal
heads
above
south door

Green Man
and
Serpent
beside
south door

Bob Shave



Trackways and The Old Straight Track. Then it talks specifically about Kilpeck as follows:

It is almost certain that Kilpeck is an ancient Celtic site and we suspect it may have been on a pilgrim route to St David's in Wales so it ought to lie on some ley lines; it certainly has many detectable lines of Earth Energy around and within it.

Groups of knowledgeable dowsers, skilled in detecting Earth Energies, have had days here to try to discover why this site was chosen, and find what lies beneath that the eye cannot see. Every individual has an aura and holy places have very remarkable ones too. It is by studying their auras that dowsers can decide, fairly accurately, the age of some trees, though they have been unable to accurately date the two large yews, the nearer one is female and that by the entrance gate is male. Dowsing can do a very great deal more than just discover water.

We welcome comments to enable us to give more information on what is here, both seen and unseen. May 2014.

Also the church guide [3] mentions that dowsing indicates the presence of a stream of water running under the church in alignment with it, the same alignment continuing along the road running through the middle of the abandoned medieval village to the east of the church.

Page 20 of the church guide states that Kilpeck church is on a ley with Much Dewchurch and Little Dewchurch churches. (This is not the same alignment as that of the church building towards the castle mound, which Watkins noticed.) Overall the author of the church guide keeps a non-committal view on leys, writing "although (the theory)... has weak points, there is also much to support it." [4]

Survival

How has this church survived virtually unscathed for nearly 900 years? Roundhead soldiers in the 1640s and Victorian builders who did maintenance work left the church essentially intact and unchanged. They left us a building encircled by magical symbols, a time capsule from the 12th century, an English church on the threshold of the Welsh border. We can only wonder and give thanks.

Finding Kilpeck church

The postcode for the church is HR2 9DN, the same as for the whole village. The church's grid reference is SO 445 305. There is parking space for several cars nearby. If travelling by bus, the X4 Hereford-Cardiff service, approximately hourly, stops at Kilpeck Turn on the A465, grid reference SO 439 315, about a mile from the church.

The church is still a place of worship, and there is a Sunday service there at least every three weeks.

References

All references are from the booklet *The Parish Church of St Mary and St David at Kilpeck*, by James Bailey, on sale in the church.

[1] Pages 5-6

[2] Page 24

[3] Page 6

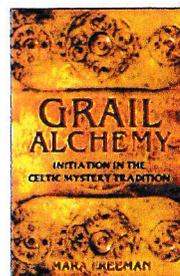
[4] Page 29

Bob Shave
August 2014

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“friendly people”



Grail Alchemy

Initiation in the Celtic Mystery Tradition

Mara Freeman

ISBN: 978-1-62055-191-2, February 2014

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FOR IMMEDIATE RELEASE

New Book Offers a Spiritual Path Rooted in the Mysteries of the Goddess, the Grail, and the Sword

The primary myth of Western culture, the quest for the Holy Grail persists through the centuries like a recurring dream, embodying the longing for the divine feminine suppressed for more than two thousand years. The Holy Grail emerged not only as a symbol of the feminine but also as a symbol of the soul, for hidden within the sacred Grail legends lies an initiatory path that leads to the highest realms of consciousness and spiritual illumination. By working with the symbols of the Grail tradition we can gaze into our own hidden depths and heal the separation between masculine and feminine, Spirit and Matter, and Heaven and Earth.

Mara Freeman traces the evolution of the Grail from the sacred vessel of the Celtic goddess to the Cup of Christ, revealing a spiritual path rooted in the mysteries of the Goddess, the Grail, and the Sword. She explains how the Sword has dominated over the Goddess and the Grail for far too long, leading to a spiritual wasteland as foretold in the Grail stories. She provides a practical workbook of exercises, visualizations, and magical rituals to restore the power of the divine feminine through spiritually transformative experiences with the Cauldron of Rebirth, the Chalice of Healing, the Sword of Light, and the Holy Grail itself.

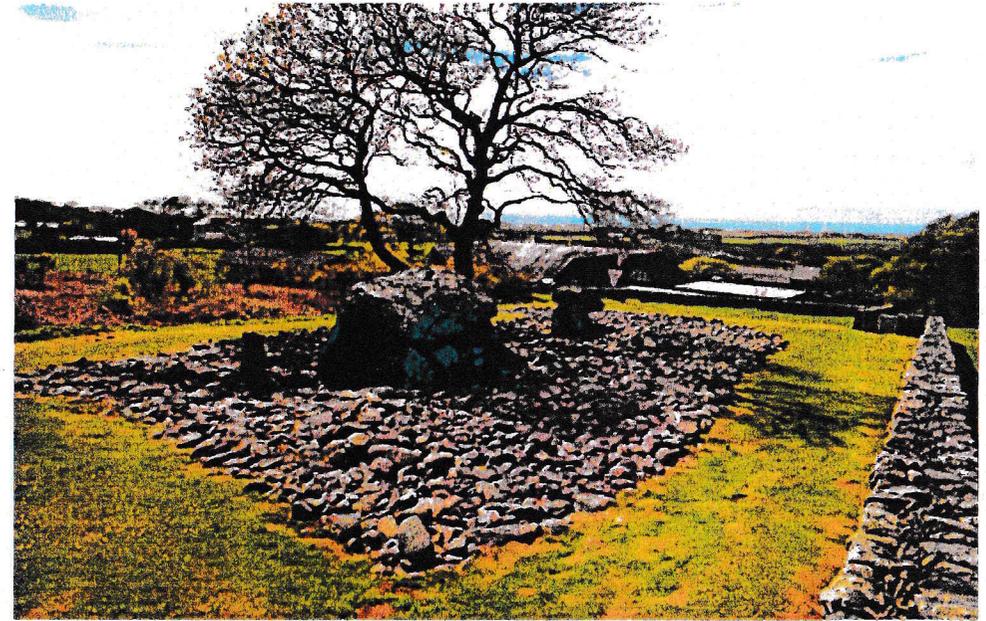
Drawing on folk traditions and medieval Arthurian romances as well as alchemy and the wisdom of the mystics of Glastonbury, Freeman reveals the ancient Celtic teachings of the Western Mystery tradition. She shows that attaining the Grail involves achieving full consciousness of the soul. Then, as a Grail-bearer, you can bring the light of the Grail into the world for the healing of self and others.



Mara Freeman has studied British and Celtic sacred traditions and mythology for more than 40 years. She has given workshops and lectures and presented at conferences throughout the U.S. and the U.K. since the 1990s. Initiated in the Western Mystery tradition, she is the founder and director of the Avalon Mystery School. A psychologist and astrologer, she has a private practice in spiritual counseling and also leads retreats and pilgrimages in Britain and Ireland. She is the author of *Kindling the Celtic Spirit* and lives in West Wales.

Mara Freeman will speak at our Moot on 4 July 2015

Dyffryn Ardudwy Burial Chamber



Gwynedd (Wales) SH 588228 (OS Explorer OL18)

Having found this triangle, it was some time before I found the dead straight 200 yard wall radiating from the Bron-y-foel recumbent stone. This is the most valuable and important wall in Wales. Without the survival of this wall, I would still be looking at a simple three sided triangle.

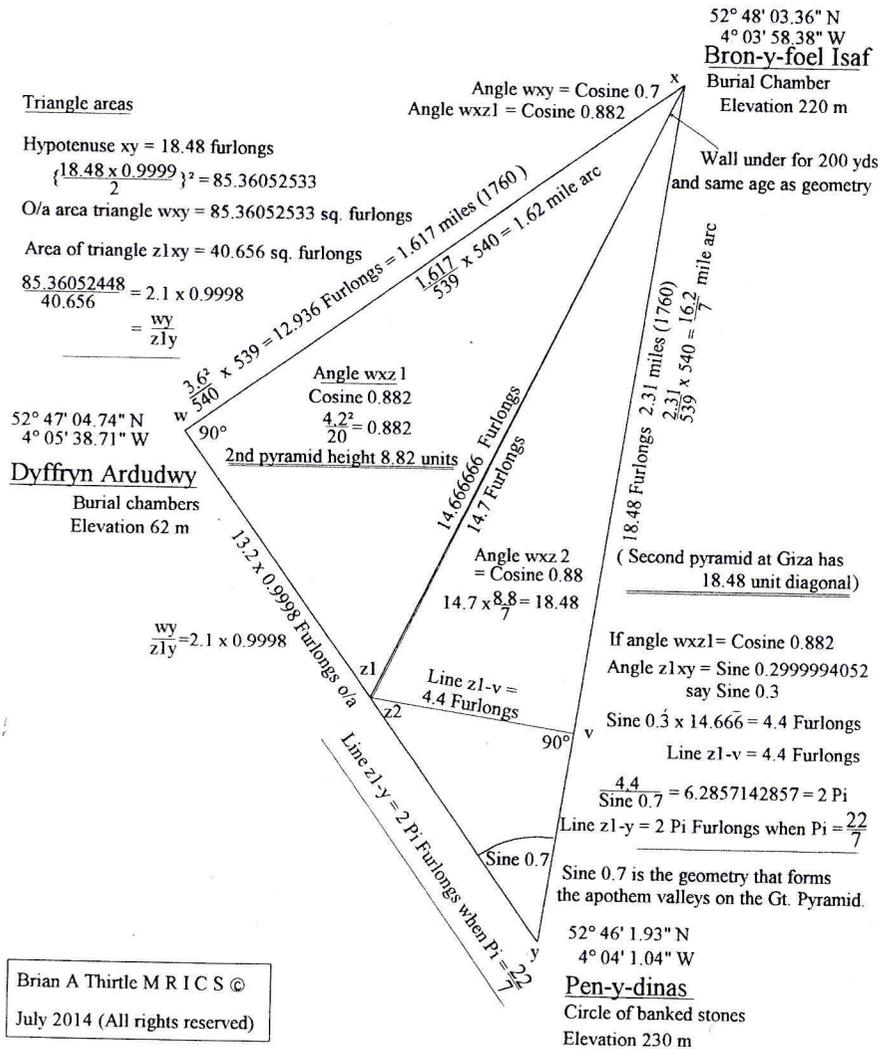
Projection is an unaccepted word in the surveying world and must not be relied on, especially over a distance of some 1.8 miles. I therefore continued to try various solutions until I discovered that the distance of line z1-y was equal to 2Pi. This told me that the angle between the wall and line w-x was equal to Cosine 0.882. I have left line x-z2 on the geometry because this explains the evolution of my thoughts and how even this has connections to 18.48.

By Brian Thirtle

We will visit Dyffryn Ardudwy on a guided walk in the week preceding the Moot on Saturday, 4 July 2015.

The geometry attached to the Dyffryn Ardudwy burial chambers. Spanning the river Ysgethin valley

All of the zvy geometry relies entirely on the existence of the wall radiating from angle wxz



Brian A Thirtle M R I C S ©
July 2014 (All rights reserved)

2. Sacred Places and Alignments in northwest New Mexico, USA

by Eileen Roche

This is the second of four articles about the achievements of the ancient people of Chaco Canyon. In my last article an overview of the Chacoan culture was given, and a description of the fascinating observatory atop the towering Fajada Butte which dominates the desert canyon floor and its pueblo ruins. This article will address the pueblos, their orientation and architecture, including the astronomical windows.

From Fajada Butte I travelled over the dusty dirt road to the Visitor Information Centre, where the literature and displays were all designed to impress the tourist to show respect for the sacred sites within the canyon. I learned about the pueblo time line of the Anasazi people who had inhabited the canyon previously and about the Chacoan world, which covered much of the Southwest including parts of New Mexico, Colorado, Utah and Arizona.

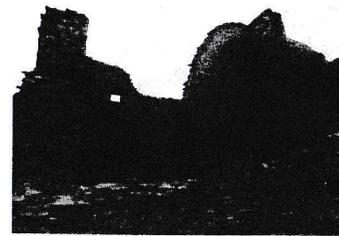
The pueblos typically consist of Great Houses oriented to solar, lunar and cardinal directions. They all have planned layouts, multi-storey construction features, distinctive masonry, core and veneer walling, huge rooms and enormous underground kivas or ceremonial rooms. Surrounding the pueblos were formal earthen architectural features (possibly connected with their roads), communication features, astronomical markers, water-control devices, and 'roads'. It is thought likely that the Great Houses accommodated seasonal influxes of people attending special ceremonies, trading and other events. These must have been spectacular.

The ceremonial underground kivas are today used for preparation, worship, dance, prayers, honouring the ancestors, and public gatherings. They are often found within or near the Great House plazas, others are along the Chacoan roads or on high hills and ridges and they can hold hundreds of people. They are usually circular,

entered from above through an ante-chamber, have a low masonry bench running around the walls, with a raised fire area, heat deflector and rooftop smoke-hole, with four pits to hold logs supporting the roof. They often have wall niches for offerings or sacred objects. They can be enclosed in square rooms and have a sub-floor vault and ventilation system. The roofs were made of stacked logs forming a crib which was then covered with juniper bark, rock and soil.⁵ I discovered a reconstructed kiva at Aztec ruins in New Mexico, outside Chaco Canyon, and found it to be a dimly lit, beautiful, holy place with an atmosphere akin to a Cathedral or large Mosque.

From the Visitor Centre I set off to see some of the Great Houses in the canyon. The Una Vida Great House, occupied from 850 to 1200 AD, is an impressive L-shaped building with 2-3 stories stepped back from a plaza and creating terraces, opening to the southeast. It is one of three, precisely built in an eight-mile line with each placed at the confluence of a major water drainage into the Canyon. Chacoan roads and communication systems from the east, southeast and south meet at the Una Vida pivotal Great House.⁶

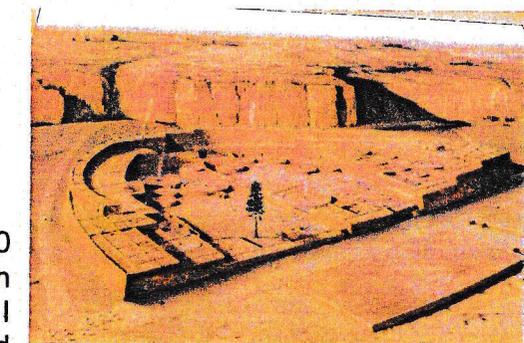
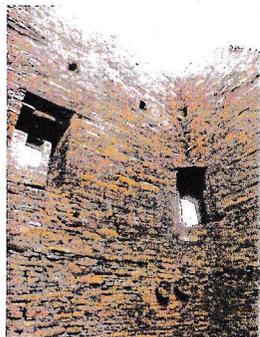
The Pueblo Bonito Great House to the west, 850 – 1150 AD, is the largest of these monuments and the middle of the three aligned. More than 600 rooms towered four and five stories high, built in a D-shape of two plazas, with a central dividing wall running



⁵ *Pueblo Bonito Trail Guide* booklet (available on site) Chaco Culture, National Historical Park, National Park Service Revised 2009

⁶ Chaco Culture Una Vida Trail Guide leaflet (available from a box on site) National Historical Park, National Park Service, Department of the Interior

straight north/south. The Pueblo Bonito Great House represented the centre of the Chacoan world. A high ponderosa pine tree is thought to have stood in the western plaza, perhaps having a ceremonial or calendrical function. Some of the rooms have a southeast-facing corner doorway with an astronomical function; the winter solstice sunrise pours through the door and strikes the opposite wall, as in the photo left.⁷ The photo on the right is an artist's impression of the



site around 1100 AD, taken from an Information Board. I was guided round the site by a Park Ranger who was a member of the Hopi nation. He told me how his people return to perform ceremonies in the Great Kiva ruins, at which times the Park is closed and 'Anglos' are not allowed.



Other examples of Chacoan Great Houses include the D-shaped Hungo Pavi, 1000 – 1250 AD, (left) with its enclosed plaza and Great Kiva and 'Chetro Ketl' 950 – 1250 AD, which covers more than three acres in another

⁷ Pueblo Bonito Trail Guide booklet (available on site) Chaco Culture, National Historical Park, National Park Service Revised 2009

D-shape. As builders constructed second and third stories, they created an elevated plaza that stands more than 12 feet above the valley floor. Builders quarried rocks for



construction, harvested timbers on distant mountains, and erected massive blocks of rooms. The people built dams and canals, and engineered straight avenues and 'roads' that criss-crossed the region and connected Chaco to distant communities', reads the Information Board.

At Pueblo del Arroyo I found a deviation from the norm: this Great House has been built deliberately facing east instead of south and is in the flood plain rather than next to the canyon wall. This enables the monument to be oriented towards the horizon sunshine on midwinter solstice.⁸

Of interest to leyhunters is the ability to use sacred geometry and astronomical alignments on both the macro and the micro-levels. Each complex monumental building site was perfectly engineered to align with heavenly bodies and the sites themselves were perfectly aligned over long distances.

In my next article I shall describe the rock art of Chaco Canyon, which is mostly on the Canyon walls. Some was pecked, some was painted. It is meaningful to modern-day descendants of the original artists.

⁸ Pueblo del Arroyo booklet (available on site) Chaco Culture, National Historical Park, National Park Service

The Book of Isaiah and the Dimensions of the Egyptian Great

Pyramid

by Michael Joyce

The incorporation of the mathematical constants pi (symbol π) and phi (symbol ϕ) in the Great Pyramid is well documented, as well as speculated dimensions.

Another number/constant there, presently undisclosed to my knowledge, is 17 or 07. There are 203 layers of masonry to its plateau; 49 below the floor of the King's Chamber and 153 above.

$49 = 7 \times 7$ and $153 = 1 + 2 + 3 + \dots + 17$.

Coincidentally or not, the ancient Mayan God C'Haban, number 17, is described as "he who transforms from human to god when he shakes off the ash clinging to him from the material world".

A lot more will follow about 7 & 17, but before that, the original dimensions seem to be concealed in the Book of Isaiah: 'An altar to the LORD in Egypt' is written in the Book of Isaiah ch.19 vs.19,20.

Could this altar be the Great pyramid of Giza?

The exact exterior dimensions of the Great pyramid of Giza are cleverly programmed in these verses, which can be decoded by the means of:

- 1- Hebrew gematria.
- 2- manipulation using number '1'
- 3- reflected, mirrored or converse numbers.

Book of Isaiah ch.19 vs19,20:

vs19 - In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

vs20- And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt; for they shall cry unto the LORD because of the oppressors, and He will send them a saviour, and a defender, who will deliver them.

Hebrew:

vs19 - יט ביום ההוא, יהיה מזבח ליהוה, בתוך, ארץ מצרים; ומצבה אצל-גבולה, ליהוה.

vs20 - כ והיה לאות ולעד ליהוה צבאות, בארץ מצרים: כ-י-צ-ע-קו א-ל-יהוה מפני לחצים, וישלח להם מושיע ורב והצילם.

There are 12 words in verse 19 and 17 words (number 17 manifests here as well) in verse 20.

The Hebrew gematria (numerical value) of the two verses is 5449. The 12 words in verse 19 seem indicative of the Sun's divine number 12. Number 17 (words in verse 2), is associated with white light (1) and its 7 spectral rays.

$12 + 19 = 31$

$17 + 20 = 37$

31 & 37 are highly significant, relating to the Sun's rays.

1- White/invisible, 3- primary (red, green, blue) & 7- spectral

In linear measurement 12 British Imperial Inches equal 1 British Imperial foot.

If we consider the Hebrew gematria as 5449 British Imperial Inches and then convert it to feet by dividing by 12, we obtain an answer of 454 feet 1 inch.

Well, here's a revelation, for the height of the Great pyramid is generally given as around 454 feet.

The ancients have left many numeric conundrums in their architecture.

I think there is an instance here in Isaiah, involving the number 1.

5449 inches = 454 feet 1 inch, enter the "1"

5449 minus "1" = 5448 = 454 feet (absence of 1).

This shows a 'manipulation' using number 1.

Can we find other dimensions of the pyramid?

It is conspicuous that a mention of the 'pyramid' starts at verse 19 in chapter 19, and finishes at verse 20.

The combination 1920 as inches equates to 160 feet, and is unsuitable for the base length of the pyramid (would appear tall & thin, not like its squat structure).

If we manipulate 1 in 1920, by means of 'interchange' this time, we obtain 9120 inches, equivalent to 760 feet.

The 9120 (the pyramid's base in inches) is an anagram of 1920 (verses in Isaiah).

The pyramid has a base of 760 feet and rises 454 feet to its plateau.

Manipulation, using 1, is confirmed, when we examine chapter and verse (19, 19).

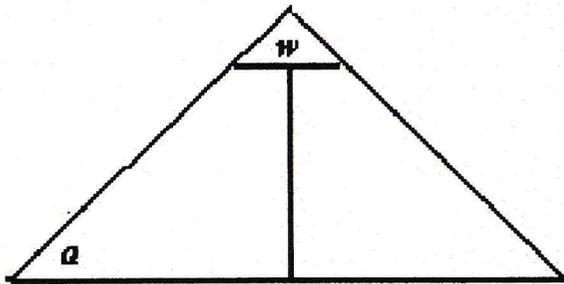
Addition of 1 to 1919 gives a correspondence with 1920, the verse numbers.

Not only that, 1919 can be rearranged to 1991 and 9119, which contain a 'like pair of numbers' at their centres a property exhibited by 5449.

Addition of 1 to each gives 1992 and the significant 9120 (inches or 760 feet)

Even 1992 is relevant because 1992 inches equals 166 feet, because the book of Isaiah '1' consists of '66' chapters.

We now need to investigate further to find the width of the plateau, the face angle, the height of the pyramid if built to completion and the dimensions of the missing cap.



A clue is found in its unfinished height of 454 feet and 5448 inches.

Two 4's common to each.

Removal of these leaves 05 and 58.

Their combination gives 558 and 5805.

We can reject 558 because we know a complete pyramid is higher than 5448 inches.

5805 exceeds 5448 by 357 inches or 29.75 feet.

A finished pyramid of height 5805 inches (483.75 feet) fits its geometry.

It is now possible to calculate the face angle 'a' from the lengths of the base and its 'suspected' total height, using the mathematical expression:

tangent angle a = height (5805) divided by half base (half of 9120).

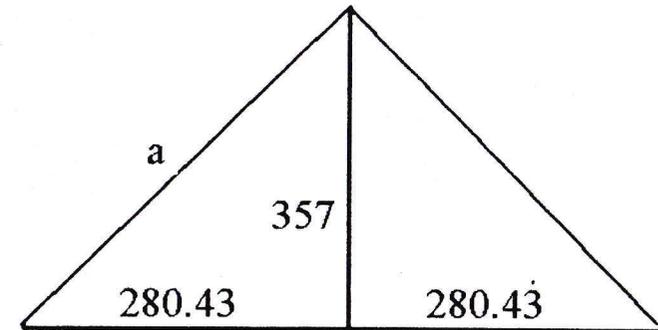
$$\tan a = \frac{5805}{4560} = 1.273026..$$

angle a = $\tan^{-1} 1.2730... = 51.849$ degrees or 51 degrees 50.94 minutes.

This approximates so closely to 51.85 degrees or 51 degrees 51 minutes.

This value can be confirmed from another manipulation:

The converse (reflection) of 5805 is 50 85, plus '1' makes 51 85.



The diagram represents the missing cap (lengths in inches).

The length of 'a' evaluates to 453.7 inches using Pythagoras' theorem or its face angle of 51.85 degrees.

453.7 approximates closely to 454, demonstrating that '454' is contained in the height of pyramid to its plateau and the slant height of the missing cap.

Another surprise:

The width of the plateau calculates to 560.85 inches or 46.74 feet (close to 47, another value of white light, 4 subsidiary and 7 spectral rays). *AND there are 47 chapters from chapter 19 to the end of the book of Isaiah.*

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BOOK REVIEW

The Light in Britain

Grace & Ivan Cooke

Publisher: White Eagle Publishing Trust, 1971
(6th Ed. 1995), 118pp, paperback, b&w illus.
ISBN: 0-85487-056-3.

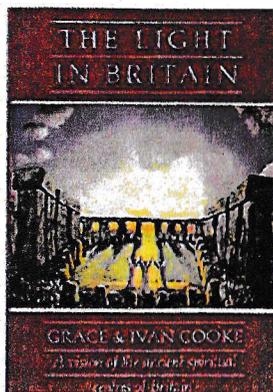
In the introduction, Grace Cooke is described by her husband Ivan as someone with "powers of seership" who was able to see deep into the ancient past and recount how our ancestors who built such places as Stonehenge and Avebury lived.

So, while the authors actually make a *physical* pilgrimage to many of the great ancient sites of Britain, the book is of a *mystical*, rather than an archeological or scientific, nature and looks at the various sites visited from a visionary perspective.

The authors' physical journey takes them along the Icknield Way and The Ridgeway, following the crest of the Berkshire and Marlborough Downs from Streatley to Avebury and Silbury Hill. They also visit the King's Men and Rollright Stones, Stonehenge and also, go as far to the west of Britain as St David's Head in Pembrokeshire.

Throughout the book, the authors refer to a mysterious channelled spiritual being called White Eagle from whom they receive guidance and words of wisdom about the sites they physically visit as well as about the spiritual nature of mankind generally. Elaborate ceremonies at many of the sites are described in the visions and there are also references to an Atlantean Priesthood and King Arthur. Interestingly, this book is almost the polar opposite to the book I reviewed in the last newsletter, "The Megalithic Empire" which takes a contrastingly non-mystical view of ancient sites and trackways.

-Liza Llewellyn



The Plas yn Dinas ley at Deytheur (Llansantffraid-ym-Mechain, Powis) and the local solstitial sun-lines from Hen Domen)

Alan J. Watts

I don't remember now how we found the advert for Tan-y-Bryn that David and Mary Jones put in a magazine, I just wonder if it found us! In fact (when we reside in northeast Essex) it was such a long way from "home" that without knowing it we must have been esoterically drawn , out of the blue, to book this little cottage, that had just been renovated, not far from Oswestry on the eastern edge of mid-Wales

Not that we recognised it at the time but now I am older and wiser I see that my family and I were somehow "programmed" to follow our noses to this unique place where, for ten years and for an idyllic week every summer solstice, we forgot the hurly-burly of England and became immersed in the tranquil Welsh countryside.

Tan-y-bryn had once been two ancient cottages knocked into one and out of the west-facing upper windows I could see we were on the line of a ley. Down the trail that had been trodden over a long time by David's cattle, there had once been two mature trees whose stumps now marked the path like a gateway and drew the eye down the valley towards the Afon Vyrnwy. Strangely I never, at the time, realised that in that direction lay Plas-yn-Dinas, one of the oldest earthworks in Wales. I remember that it was coming up that ley that we were treated to the sight of one of the first Red Kites to be seen in Wales. They are, today quite common.

The circular remains of Plas-yn-Dinas by the river are described as a camp and it will have been well-known to the Princes of Powis . Our Tan-y-Bryn ley kissed the southern side of the camp and not far up the river lay Mathraval where the Princes and their entourage once dwelt as well as Meifod where they were buried. Mathraval is a very ancient

area known to be a place of assembly as far back as 5000 years ago, There is a mound there dated to 3000 BC. In later times (1280 AD) Owen of Arwystli , Prince of Powis, gave a charter establishing fairs and a Saturday market at nearby Llanidloes

Only since we had to forsake Deytheur have I recognised that our ley follows the equinoxial sunset line from Hen Domen (through Tan-y-Bryn) to Plas-yn-Dinas. (See Fig 1)

The spot where Hen Domen was raised was very carefully chosen as it lay where the summer sunrise – winter sunset line crossed the summer sunset – winter sunrise line and was delineated by the top of a local hill.

To mark the direction where the winter sunrise over Hen Domen would occur, a tomen was raised in the grounds of Rhysnant Hall (SJ 256175) while summer sunset occurred over the round Foel Hill (SJ 215206) that in some ways marks the western extremity of Llansantffraid high street and where a camp and a cemetery are marked.

Summer sunrise occurs behind Llanymynech church (SJ 268208) which, before the church was built must once have sported a substantial post or standing stone, now lost.

The country to the west of Deytheur is one characterised by “red” houses and hills (See below) and at Trevnanny, the winter sunset is marked by a navel close to Ty Coch (SJ 206163)

Thus the four major standstill positions of the sun are marked by surviving artefacts when seen from the “observatory” of Hen Domen.

However the navel near Ty Coch has another – maybe much older – function. Due north from Ty Coch there exists another small, isolated hill, Bryn Coch. Together with Hen Domen these three sites form a local pyramidal triangle whose apex is Bryn Coch and base Ty Coch – Hen Domen. This in some ways sews the design together and could well mean that it was there before the solar standstills were marked.

Thus I suggest Hen Domen is the oldest of the sites (as its name suggests) and the “red-house” , Ty Coch is built close to a navel of great antiquity. Whatever is the case the old astronomer- surveyors laid out their surroundings to mark the year with great care and ability. They chose the simplest basic design of a cross centred on Hen Domen together with something to mark the solstices. Plas-yn-Dinas noted but did not profane the more ancient basic design.

And it seems to me that the little cottage that was bequeathed to us for our holidays, by forming an important part of the design, still marked a position where a whole succession of dwellings must have existed for thousands of years. Dwellings that in all probability housed the observers who possessed the means to regulate the farming year. The footpath they could have used to commute between “home” and “work” is still there on today’s maps.

(To find a more complete run-down on the red houses etc enter into your browser The Warminster Triangle (www.numberscience.plus.com/AW1.html). At end of this article enter “More articles by Alan Watts” . Select #25 The red houses and other artefacts of the Afon Tanat and Afon Vyrnwy area of Powis.)



Caption to photo The Tan-y-Bryn ley . (Alan Watts)

The view from the back-bedroom windows of Tan-y-Bryn. The hot-air balloon in front of Bryn Mawr often used to fly in the evenings when we were there. The tree-clad Hen Domen is on the right



Laurence, thank you for asking me to provide more information on the topic of magnetic orientation of plants. I apologise for it taking so long.

These notes are taken from the draft of an article which I am trying to get accepted for Journal "Nature".

The key words for this article are :-

Key words - planting losses, land economics, Radiesthesia/dowsing as a research tool, critical rotational point planting, magnetic orientation of plants, Alanna Moore, Abbe Mermet & Lakhovsky.

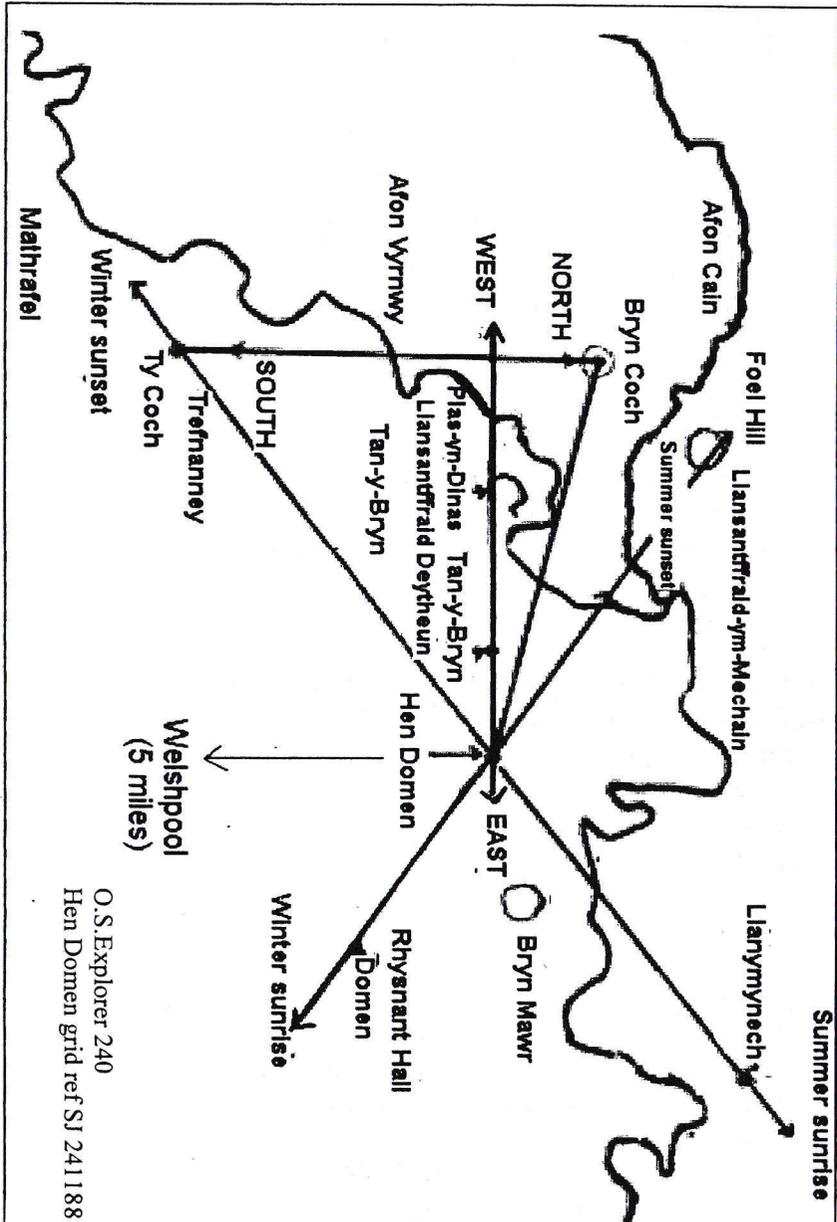
Abstract - Summary

This paper shows how "low tech" Radiesthesia - Dowsing - can be used in serious research. In this case it is used to assess the magnetic orientation - MO - of plants.

This brief paper infers that if a plant is planted in line with its magnetic orientation i.e its critical rotational point CRP- planting losses could be reduced.

If this can be proven it has global economic/ecological significance. Proven is not the right term as the three researchers/commentators mentioned above have shown that it works and my experiments update their ground work.

My preliminary experiments to date has shown me that the MO differs with different plants. However, it needs trialling and globally in order to find the best practice to find the MO of plants.



However it is simplicity itself to dowse for a plants' MO at the time of planting and I explain this further on. It has to be remembered that other planting rules still apply. For example you cannot expect a tree to succeed if it is a lime hater and you plant it in an alkaline soil.

The method is to dowse for the location if common sense has not already intervened. Then prepare the place by taking out the soil. Then dowse for the MO and place the tree as dowsed in the hole and firm and water in. You may need to stake the tree and you might like to experiment by staking with the north end in the soil and with another plant using the south end in the ground and ! Of course for ease of reference make a note of what you have done

In my youngsters book on dowsing I included the following Experiment and I hope you will try this. Try to plant a few plants with one or two NOT to their Critical Rotational Point i.e CRP. Ideally a new hedge planted so that half the plants are planted to their CRP and others not so; as a control. This is the experiment. Ideally I would like to plants a kilometre strip to plants CRP! This is the extract of the experiment :-

7.1 Experiment to show how to plant shrubs and trees to their Critical Rotational Point – CRP - **Alanna Moore has given this concept some prominence in recent years especially in her book *Stone Age Farming*.**

Public and privately planted trees die for a variety of reasons and the toll can run into thousands of pounds per year. Lack of water is the main cause but other factors are also involved. One contributory factor could be that the tree has not been planted to its CRP.

Relating this concept to humans if you may not sleep well it could be that you are out of alignment with your beneficial body compass direction. So it is plausible that trees could be affected likewise

To do this experiment you need to:- develop a good yes/no response with your pendulum

- understand the accepted good principles of planting e.g. size of hole, breaking up the soil in the hole, adding some form of soil conditioner to the soil to be back filled to assist root growth; ensuring the soil is firm around the root ball, if bare rooted ensure finer soil is worked into the root mass giving the shrub/tree a shake to help with dispersing the soil; firming in and staking then watering in
- appreciate that everything has a its own magnetic orientation
- pendulum dowse the tree or shrub from the ready position whilst turning the plant in the other hand - when you have a "yes" response to the dowsing question " Pendulum please show me the best orientation for this plant " *then plant it*
- CRP could be important to humans too!



*turn the plant
until you have
a 'yes' response
with the
pendulum*

Fig 11

As a check, dowse again to see if you are correct and ensure that the plant was not been disorientated during the planting/firming stage.

Now stake the tree. There are many different methods of staking trees at planting time, each with its own particular reason. In the next book I will explain how it might be possible for a South Pole stake to aid tree growth.

Then follows in my Book 7.2 Experiment to show Healing trees and shrubs with set energy waves

If you would like further information contact Michael on mike.haxeltine@talktalk.net – 01252 541 639

Don't miss our next issue:
Jimmy Goddard,
Michael Joyce,
Liza Llewellyn,
Laurence Main,
Eileen Roche,
Roy Snelling,
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OVER STORY

by Dave Rowley

The landscape around Dyffryn Ardudwy is studded with ancient monuments in the form of standing Stones, Ring Cairns, and Dolmen. The site of the Portal Dolmen in Dyffryn Ardudwy village is one of the major constructions of the area. There are two Portal Dolmen on the site, a smaller western site dating from the Neolithic Period and the larger eastern site having more evidence of both Neolithic and Bronze Age artifacts. Approaching from the village the dolmen are situated in a field with trees giving shade to the area. One is immediately impressed by their size and majesty. Although they have been robbed of many of the covering stones over the years they are still able to give you a sense of wonder at the labour needed to construct these monuments without the modern tools available today. Despite the nearness of the A496 main road and the proximity of the village there is always an area of quiet calm and peacefulness around the monuments. It is easy to let your imagination conjure up in your mind how earlier residents would interact with the chambers, what ceremonies might be performed in an age when people believed that stones and trees and natural items held magical properties.

We will visit Dyffryn Ardudwy on a guided walk in the week preceding the Moot on Saturday, 4 July 2015. Gwynedd (Wales) SH 588228 (OS Explorer OL18)

LETTER



22 Erw Goch
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2.1.14

Dear Laurence Main

In response to your letter of 19.12.13 this is to confirm that you are granted permission to reproduce my photograph "Samhain Sunrise" in your Network of Ley Hunters journal.

The photo was taken on my Canon Digital SLR camera and I can make the original electronic file available to whoever deals with typesetting etc.

I thought you might like to know a few more details about how this photo came about. Back in May 2012 I climbed the footpath going up Coed Hyrddin taking with me my camera, tripod and GPS. At the top I turned right and followed the track to the local peak. Close to the peak is a very large, unusually flat, weathered boulder. I say "unusually" because the boulder looks as if it has been made that way – possibly a bit *man-made* (some of the stones used to build the abbey are known to have been quarried from this area). The boulder is quite unmistakable.

Having reached what seemed to be a suitable spot that felt right, I set up my camera on the tripod and took loads of photos – enough to make a 360 degree landscape, by "stitching" them all together on my computer. I used this combined "landscape" photo with some free astronomy software called "Stellarium". I was then able to figure out the astronomical side in advance and predict that there was a natural alignment for Samhain sunrise from my chosen spot.

So basically the photo was planned although I couldn't be 100% sure that the predicted outcome was going to be right; neither could I arrange for a bit of good weather on the right day! I saw that there was going to be a clear morning on the 30th, which was the best I could do for that week. I set out from Aberystwyth at about 3:15am and got there in good time.

I am so glad that I got there early because the most spectacular part of the show happened before the sun was directly visible. The colours of the clouds ranged from blue to pink to almost blood red! The contrails only enhanced the effect. "First gleam" occurred part way down the slope on the left side of Dinas Bran; the sun rolled up the edge and burst forth right at the top. It couldn't have gone any better and was well worth the effort.

Theoretically the Sun should reach the same position again at around Imbolc, though obviously I haven't tried it yet. It might be advisable to go a few days later, say around the 5th/6th of February this year, if you or anyone else fancies going.

I wonder what the effect would have been on the mediaeval mind, seeing the "grail castle" of Dinas Bran illuminated by the sun – from a monk's-eye view?

All the best

Ian Pegler

Ian Pegler

**Ian Pegler will speak at our
Moot on Saturday, 4 July 2015**

MYSTERIOUS LANCASHIRE
Philip Rickman and Graham Nown
(Dalesman, 1977)
ISBN: 0 85206 374 1
64 pp, illus.

BOOK REVIEW

Lancashire - and particularly the West Pennine moors - has often been overlooked in the earth mysteries canon, so this book (Phil Rickman's first; as he says, "I were but a lad when that were written") was certainly welcome when it was first published and it still is now. It contains plenty of fascinating material on mounds, wells, witches, Arthuriana and local folklore (Lancashire is short on standing stones), and the interconnecting alignments between the sites are well-detailed. Even now, little has been written on leys in "Lancelot's Shire", and many of the sites detailed here are little changed since the book was first published. It does deserve to be better known - it is not even listed on Phil's *Wikipedia* page!
Norman Darwen

PLEASE SEND US ANY RELEVANT PRESS CUTTINGS!

Police handed a poisoned chalice as burglars escape with the 'Holy Grail'

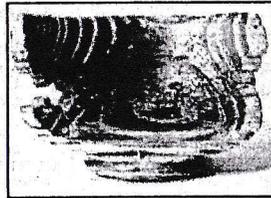
By Andy Dolan

It is a quest that has consumed historians, theologians and even Indiana Jones. Now the police have joined the search for the Holy Grail.

A priceless medieval artefact believed by some to be the Holy Grail was the only item stolen in a raid at a remote country house last week.

The item in question is the Nanteos Cup, a wooden chalice that has for centuries been lauded for its healing powers and has featured on TV documentaries about the grail.

The artefact was taken from a property in Weston-under-Penyard, Herefordshire, while the owner was



Stolen: The Nanteos Cup

said to have been in hospital. Flona Mirylees, 63, who lives in the village, has previously been named as the owner of the Nanteos Cup. However,

whether Mrs Mirylees' missing possession is actually the Holy Grail is disputed.

The grail is variously claimed to be the Holy Chalice, used by Jesus Christ at the Last Supper, or a vessel used to gather Christ's blood following his crucifixion.

Some believe it was then brought to Glastonbury by Joseph of Arimathea, when he founded an abbey there in the first century. The legend was linked to the Nanteos Cup in the 19th century.

However, the cup - which was given to the Mirylees family in the 1950s - has been dismissed by some experts as a 14th-century bowl.

Thanks to Terry Little
for the above cutting
from The Daily Mail
16 July 2014



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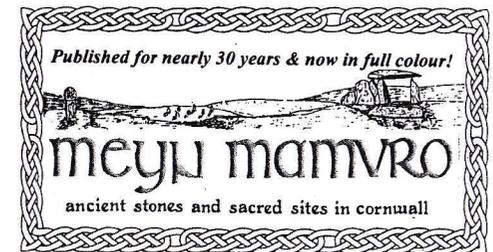
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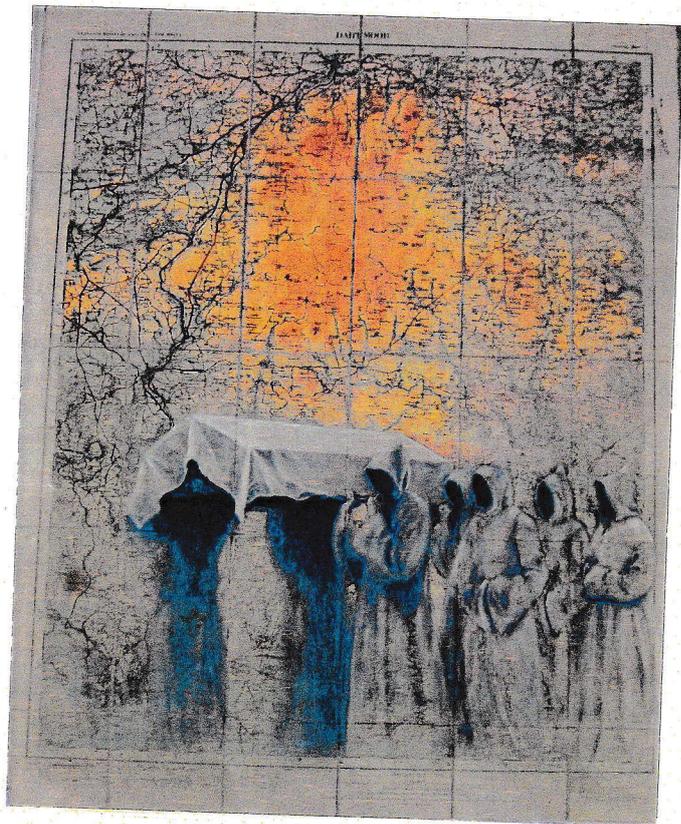


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at an event, please contact Laurence Main (address on page 2).



**Top: The Lych Way
by Ethan Pennell.
Phantom monks
carry a coffin
along a corpse
path connecting
the Forest of
Dartmoor with
Lydford Church, Devon.**

**Bottom: Samhain
Sunrise by Ian Pegler,
30/10/13. Castell
Dinas Bran from
Coed Hyrddin,
Denbighshire.**

