



THE CEREOLOGIST

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• THE JOURNAL FOR CROP CIRCLE STUDIES •

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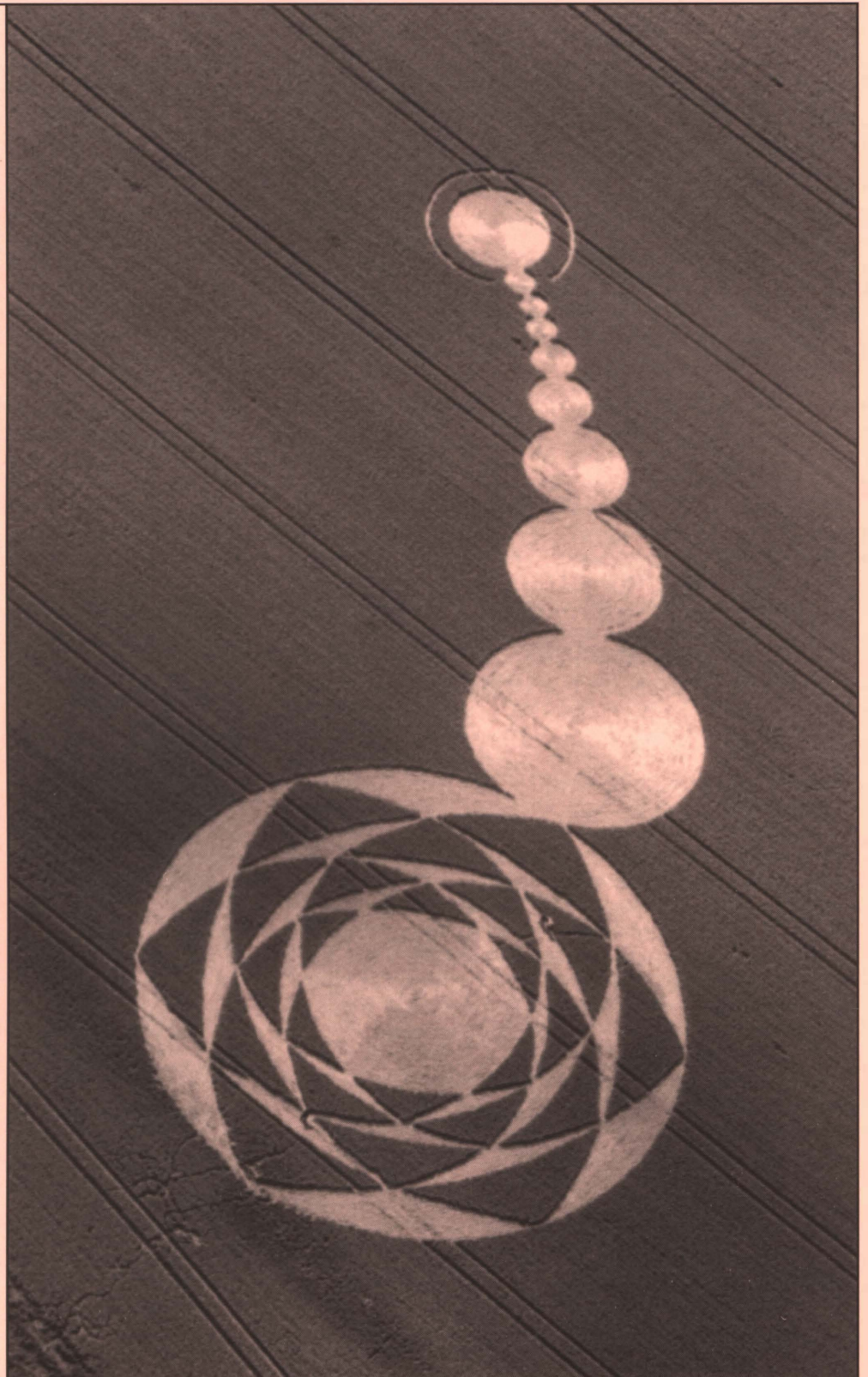
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Front Cover

Below Uffington White Horse
Photo: Lucy Pringle

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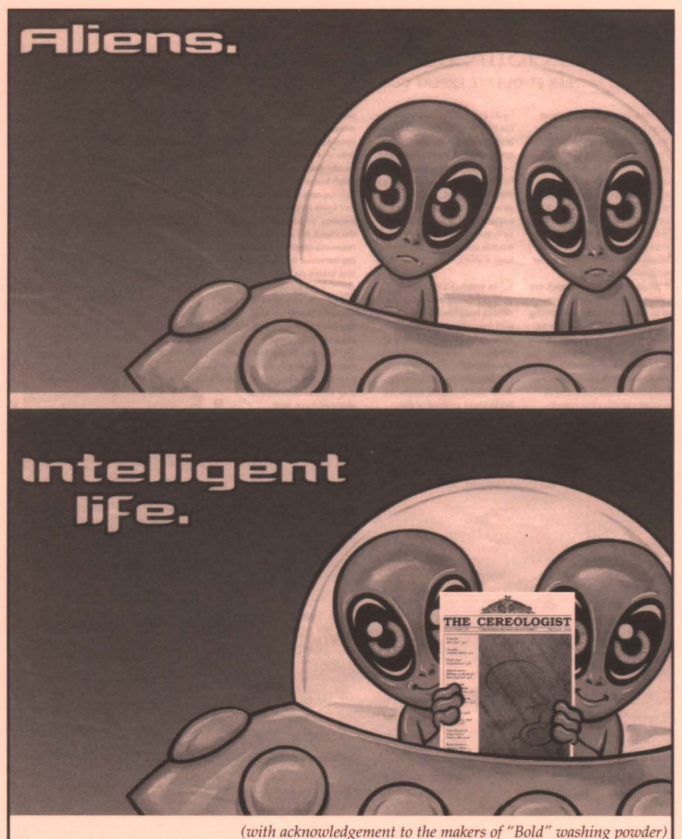
WELL, THE LAST season of the twentieth century certainly
went out with a bang, with a record number of complex and
well executed pictograms in the UK alone, giving us all plenty
to ponder over during the coming winter months. A selection
of aerial shots comprises this issue's photo gallery (pp. 14 -
15), and there will be a further centrefold in the Spring 2001
issue of *The Cereologist*.

On the investigative side, things seem to be looking up
again as well: following a recent WayForward Group meeting,
in which I was invited to participate, the Centre for Crop Circle
Studies, under the new chairmanship of Carol Cochrane, is
once more formulating a planned research programme,
intended to be in place for next summer. Updated CCCS Field
Guides and Crop Circle Report Forms are also to be produced,
while a further rejuvenation is anticipated in the form of a
revamped Circular (the CCCS journal), under the new
editorship of Terry Wilson (who also takes over the role of
Scientific Officer).

I didn't get to hear many of the talks at the crop circle get-
together at the Cricklade Theatre in Andover this summer
organised by the CCCS, as my role there was to man the
Cereologist stall (got me own name badge, didn't!), but I did
manage to video Peter Sørensen and Colin Andrews making
their presentations. Colin wasn't originally scheduled to speak,
but it was arranged for him to give a public address in response
to the media treatment and representation of himself at that
point.

Stressing that results of the experiments were in their early
stages, Colin wished to clarify that tests indicated that in a
percentage of formations there would appear to be a
measurable small shift in the Earth's magnetic field, in a shape
which "echoed" that of the formation itself. I wasn't able to
produce the transcript of Colin's talk in time for this issue, but

(cont'd. on p. 26)



(with acknowledgement to the makers of "Bold" washing powder)

KENT '99: SURVEYING THE TROTTISCLIFFE FORMATION

Skilled and experienced field researchers *Nigel Tomsett & Debbie Pardoe* report on their findings in one of the Kent pictograms from last summer.

WE SET OUT for the Trottiscliffe formation on Sunday, 4th July 1999 and, coincidentally, this was the same date that we had surveyed the formation at Cuxton in 1998. As before, Andrew King supplied an aerial photograph and so we were able to draw up several sketches of the layout in advance, ready for noting down the necessary measurements and compass bearings in their respective positions on paper. (From past experience we know that such preparation helps considerably when undertaking any field survey because drawing the basic layout of an unfamiliar and often complex design can be both awkward and time consuming out in the field.)

Actually, *two* large formations had arrived in adjoining fields during the night of 19th June, but we knew that time would allow us only to survey one of them with any degree of accuracy. According to the farmer, they both formed on a wet night between midnight and 6am. and Joyce Galley and Andrew King had noted that the horizontal stems left their impressions in the wet earth as if they had gone down with some force. Encouragingly, there was no sign of any mud on top of the flattened crop and very little damage to either the stems or seed heads.

As we drove through the village of Trottiscliffe, past the church and round the narrow road that leads towards the "Coldrum car park", our eyes were on the lookout for those telltale signs in the fields, but they rose up steeply behind the hedgerows, effectively obscuring the line of sight so that neither of the formations was visible. We arrived at 1.30pm. and parked the van in the designated car park, beside a footpath heading eastward towards the Neolithic chambered barrow known as The Coldrum. Then, following the directions given by Joyce on the other end of a mobile phone, we headed back along the track, away from The Coldrum, and crossed the style into a field of green wheat on the other side of the narrow road. The footpath lay between two fields of healthy crop and led up and over the hill towards Trottiscliffe Church. As we rounded the hill and began our descent, we caught our breath on seeing both formations for the first time; one lay facing us on a green slope to the north-west and the other was situated directly beneath our vantage point in the dip of the field to the north. The steep slopes of the North Downs rose up behind them, carrying the Pilgrims Way, winding its way eastward towards Canterbury.

The formation furthest from us consisted of three interlocking very elegant, slender crescents, but we headed for the nearest and more complex arrangement of forty three circles, similar in its general design with three graceful curving arcs sweeping out in a clockwise direction from a central 47' diameter circle. Each arc was made up of thirteen circles, gradually decreasing in size from 43' to approximately 7', and the smallest circle in each arc made contact with the second circle in the next arc to produce three circular elements. The effect was not unlike three entwined Ss and it closely resembled a joined-up version of the 1998 Cuxton formation which we'd surveyed a year ago to the day.

In the centre of the standing crop enclosed by each arc was an isolated 23' diameter circle. Due to the incline of the field which rose up to the west, the nearby crescent arrangement was not visible from within the formation. We approached the



Pole shot: *Nigel Tomsett*

chosen formation along tramlines from the south and entered via the second circle along the southern arc (S2) and set up "base" in the central circle (C). Preliminary analysis of the forty three circles revealed crisp, well-defined circle edges and neatly swirled stems, flowing clockwise throughout; here and there we noted the presence of the familiar "curtain effect" along tramlines; the circle centres were interesting and varied, some of which were clearly not sited in the geometric centre; the effect known as phototropism was also apparent, whereby many of the green, unbroken stems were growing up again towards the vertical position; there was evidence of several isolated standing stems in many of the circles and an abundance of swollen nodes among the downed crop. This had all the hallmarks of what we had come to recognise in the genuine phenomenon.

It was necessary to triangulate the position of the formation with a magnetic compass using easily recognisable landscape features such as the nearby spire of Trottiscliffe Church, from which we were able to ascertain a fairly accurate Grid Reference. Then we began the survey by placing small ground markers, individually labelled for easy identification, in the swirled centre of each circle, noting the bearing from the centre of the central circle (C) in each case. We worked methodically round the thirteen circles making up each arc, beginning with the one that swirled out from "C" and around towards the east (Circles E1 - E13), moving on towards the circles of the most southerly arc (S1 - S13) and finally to those making up the arc to the west (W1 - W13). The three isolated circles that lay in the middle of each arc were individually referenced as X, Y and Z. With the labelled ground markers in place, each corresponding circle reference was noted on our diagrams, which meant that we could always establish our position within the formation, which would have been virtually impossible without some means of identification, given its size and complexity, from the ground.

The diameter of each circle was then measured from the north to south and from east to west (0° - 180° and 270° - 90°

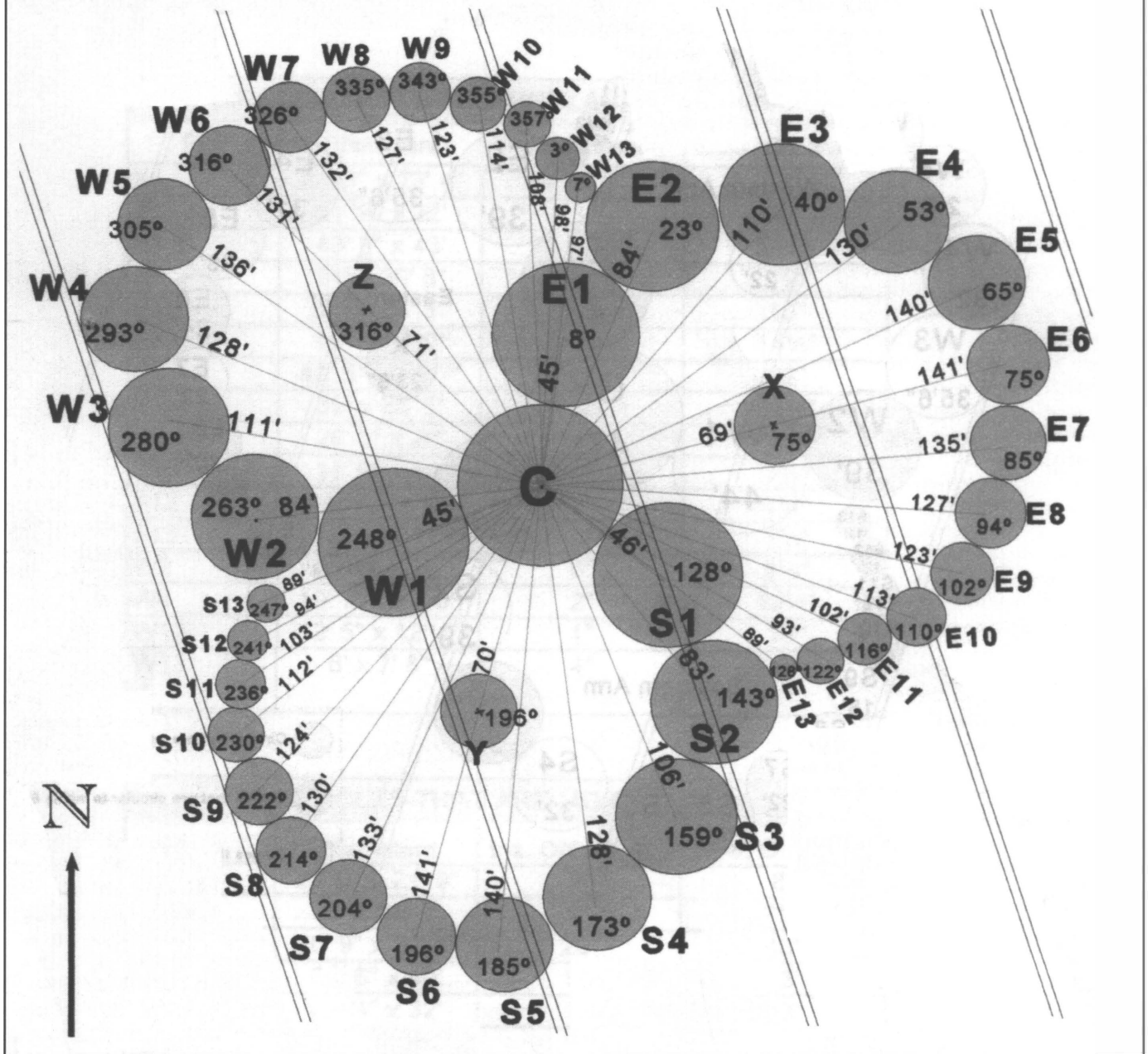
Trottescliffe Crop Formation 1999. NGR: TQ 646608

Crop: Winter Wheat (green)

Formed: 19 June 1999

Surveyed: Sunday 04 July 1999.

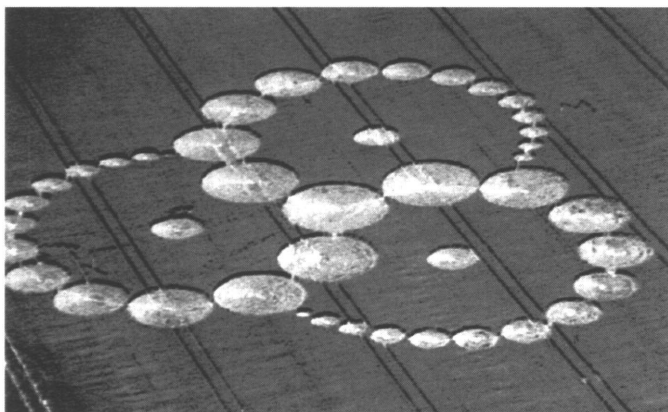
Surveyed by: Nigel Tomsett, Debbie Pardoe, Jimi Pardoe & Iain Ashby,



respectively), carefully noting the position of the swirled centre in each instance in order to calculate its distance from the geometric centre. Since there were forty three circles involved, this procedure alone took a couple of hours and as we were completing the few remaining circles of the western arc we were approached by the farmer and his wife. Having ascertained that we were CCCS representatives with permission to be in the field, they showed a keen, if somewhat sceptical, fascination for the impressive design that had appeared in their crop of wheat - but they were not altogether

happy about its arrival since it attracted unwelcome visitors who were less inclined to use tramlines by way of entry. Grateful thanks are extended to the farmers for allowing us the opportunity to conduct this field survey.

Subsequent analysis of the data obtained from the survey revealed that fifteen of the forty three circles were perfectly circular, although only one of them had its swirled centre sited on the geometric centre. This was the 14' diameter circle within the eastern arc - E11. The swirled centre of circle E2, which had a diameter of 39', was only 6" from the geometric centre,



Andrew King

almost perfectly circular - notably the twenty eight circles of the 1998 Cuxton pictogram - whereas circles that have appeared on virtually flat land, for example the singlet that formed near Horsham in 1996, have been distinctly oval. The Trottiscliffe formation formed on the flattest part of an otherwise undulating field but the land to the east and south of the central circle was rising up slightly, while the western arc formed on the flattest part of the field to the north-west of C. The measurements show that twenty three of the thirty one circles that were circular or near-circular formed on a slight gradient. Obviously, more work is needed in this area in order to discover whether this is relevant to the phenomenon.

as was that of the smallest circle in the formation (E13), measuring only 6' 2" across. The swirled centre of circle E5, which had a diameter of 28', was offset by just 5" and that of the 16' diameter circle (E10) was only 8" distant from the geometric centre. It is interesting to note that all four of these near-perfect swirled circles made up part of the eastern arc and only one of them, E10, formed on tramlines. The swirled centres of the other eleven "perfect" circles (these being centre circle C, E9, E12, E13, S6, S7, S11, W4, W5, W6 and W9) were found to be offset by about 1', although the central circle C and circles S6 and W4 were offset by 19", 27" and 26" respectively.

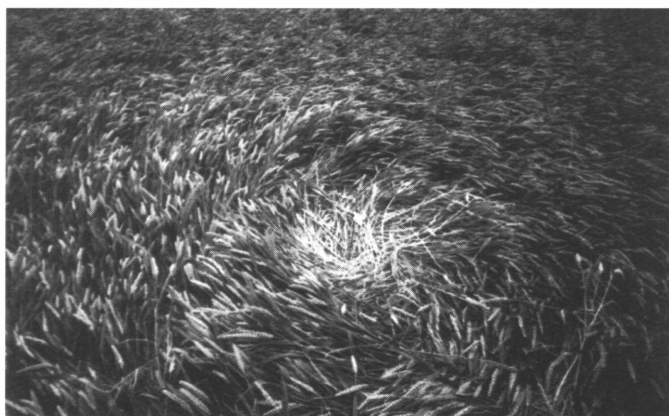
Sixteen of the circles were perfect to within 6" (E1, E4, E6, E8, S1, S3, S5, S10, S12, S13, W2, W8, W12, W13 and circles X and Y). Among this group, the W/E diameter of the smallest circle in the western arc (W13) was only 4" shorter than the N/S diameter (7' 8": 8') and its geometric centre was found to be at the centre of swirl. Similarly, the diameter variation of the isolated circle enclosed by the southern arc (Y) was a mere 3" and its swirled centre was just 1/2" from the geometric centre. Such a small difference was most likely down to the measurement taken in the field, since this can never be 100% accurate. Conversely, the swirled centre of E1 was offset by over 3', even though this circle was circular to within 3". This was the largest deviation found within the formation and we believe that the position of the tramlines running through the centre of the circle may have been responsible in some way when the formation went down. This offset centre of swirl was visibly noticeable on the ground and the so-called "curtain effect", a thin line of standing crop along the tramlines, was very much in evidence. Likewise, circle S1, circular to within 2", had its swirled centre situated almost 2' from the actual centre and this was also crossed by tramlines along its diameter. The centre swirl of S3 was almost 3' away from the geometric centre and, in this instance, tramlines cut across its eastern edge. Finally, the offset swirl of the 16' circle (W12) was also obvious on the ground and although it was circular to within an inch (measuring 12' 5" N/S and 12' 4" W/E), the centre of swirl was 16" away from the geometric centre but, unlike the other examples mentioned, there were no tramlines present.

The remaining twelve circles (E3, E7, S2, S4, S8, S9, W1, W3, W7, W10, W11 and Z) were the most "un-circular" examples within the formation. Most of their respective diameters from N/S and W/E differed by approximately 1' but E7 showed a marked difference of almost 2'.

We are unable to ascertain for sure whether the tramlines do, in fact, play a part in the swirling floor patterns when the circles form, although we suspect this may be the case, in conjunction with the slope of the field itself. Previous surveys have revealed that circles found on a steep incline have been



The "curtain effect" - Debbie Pardoe



Swirl centre - Debbie Pardoe

SUMMER OF DELIGHT

Dowser *Martin Newman* celebrates the season of 2000.

ONE THING WHICH stands out for me about this summer is the large number of really big formations which have come along; the days of the small grapeshot seem to be a thing of the past now. After a slow start things just went into overdrive, with crop circle after crop circle popping up all over - and not just here in the UK.

Having the use of my daughter's computer has let me check out the various crop circle sites on the Internet and these showed new formations coming almost day to day. Places far and wide have been blessed with formations where none have come before. That's a good thing, as I see it, because the leys are getting active and will produce more in those areas again next summer.

Something new for me is to dowse direct from the computer screen. Genuine crop circles give off a natural power influence that you can pick up in the same way as you would do "on site". There's something else which I shall check for next summer, God willing: early this summer I dowsed around Avebury and picked up six hot spots of natural power out in the fields. Nothing was showing in the fields at the time, but over the next few months genuine crop circles full of power formed over these places. The only one that did not get anything was the position on Waden Hill, where no crops had been sown. It's something to research next summer. The early hot spots must show a build-up of power, like an egg waiting to be hatched: it's a pointer to where something could form at a later date. Detailed OS positions would mark each place to watch.

Not having the money to make many journeys to the Wiltshire area - just the odd day trip here and there - did not seem to spoil the summer for me. Every time, I saw plenty of things of interest. Both Wiltshire and the Midlands are places where a great many genuine crop circles formed, even with the odd hoaxed formation like everywhere else. (I put the genuine/hoaxed numbers at 80% and 20% respectively.)

People who don't dowse and just follow the crop circles do seem to pick up the vibes of genuine formations. The influence of the natural power effects them enough to help them form opinions. Any genuine crop circle is a happy place, for starters. Strangers laugh with newfound friends and all share the experience together. Where two people get talking, in moments you have a smiling crowd enjoying other people's views and joining in, as was the case with me several times in the West Kennett (Wiltshire) formations.

From the very first crop circle at Windmill Hill early in the summer the design shape seems to have been moulded. Many fine crop circles followed, with the same sort of three-dimensional designs of that first one. These formed over new ley structures that only just came into existence early this summer - something new and unexpected that has not happened before. The increase and decrease of the planet's ley force normally follows a four-year cycle, until early this summer, when new growth just appeared out of the blue. During the summer this change formed the basis for so many huge genuine crop circles. These were the "bones" for formations like Avebury Trusloe and those near the White Horse and Golden Ball Hill. Any genuine crop circle is a place of wonder, full of the natural power of the planet. The soil and seed heads are affected. The entire area of the design and just outside are "painted". This is in contrast to a hoaxed formation,

where just the influence of the hoaxer's mind can sometimes be picked up. No energy signature is left to remain till the following 16th. - 17th. May in the fields.

Around Silbury Hill this summer some huge genuine crop circles formed close to the A4 and late in the year the last one to arrive here showed, in my opinion, signs of hoaxed, added-on work - i.e. that someone made a hoaxed crop circle around a small laid circle that came in the field, making it appear as if the entire formation was genuine. In its photograph and on site in the field, just a small part on the south side showed itself to be natural and genuine, while the rest was just swept out and around this position.

Another one I was not happy with was one of a pair in the same field just south of East Kennett. The first one, with its Windmill Hill look, was fine and powerful and had a square look to it. Yet just a few hundred yards away another formation had this part-hoaxed-part-genuine feel to it. The middle of the formation did not belong, while around the edge felt fine by dowsing. Add-on parts to crop circles have not shown for some years. Perhaps the hoaxers are hoping to use the part-genuine design to hide their work close to it. It does not work anyway: putting a hoaxed formation in or near a genuine one, or ancient site, sticks out like a sore thumb, as in the case of the "Celtic Cross" down south, sited on a barrow, in my opinion.

The formation close to Woodborough Hill dowses "Circle Maker". So it will contain very strong concentric and radial earth force centred on the middle of the formation, pulsing out powerful strobe-like energy every second. What a special crop circle yet again! They just kept coming and coming. This summer saw so many fine formations, it's hard to pick out any one of them as the best. Strange as it may sound, two small grapeshot close to the huge formation at West Kennett, just up the hill between the barn and the formation, were two of the most wonderful crop circles I have ever seen. As you walked towards the large circle on the hill you almost walked past the two grapeshot to the left of the tramlines. They were so very special to me. Each one looked to me like a face in the crop. I could not walk into them for fear of standing on someone - that's how wonderful they were. Perhaps somehow the angelic force that makes crop circles becomes part of it for those who can see. Both small circles looked alive. No doubt about it.

The Midlands saw some large formations, and the Brighthurst and Dingley crop circles stood out from the rest - full of power and wonderful to walk in and research. You cannot fail to be moved by the way every genuine crop circle is hung on the ley structure that runs through them all. It's the "bones" of each of them, with crop swept this way and that, following the leys' directional flow. Many of the Wiltshire circles had a "bicycle spokes" type of ley structure coming from its centre, while those in the Midlands seemed to be built on individual leys and small groups of them. Of course, the Wiltshire area is full of ancient sites and very old places where powerful forces existed, while here in the Midlands such places are few and far between. The ley structure seems that much smaller away from the ancient places, but, thank goodness, still strong enough to produce some cracking crop circles. The Seaton crop circle was unique: the crop here was not laid down, but reduced in length compared to the other plants. I do feel the early crop, or even the seed, was zapped enough for the

crop to be affected, reducing the growing potential of the plant and leaving the outline of the rings and circles in the field.

Once again Sibson, in Cambridgeshire, had a crop circle that was huge and special, made by a female devic force: three large concentric rings overlapping each other across the field. It came early in the summer, before the normal formation appears around 26th. July and was almost hidden from the road and the farmer's path across the field. I dowsed the presence while driving over the fields, and you could only just see it from one position on the path. It was very well hidden, yet covered a site of many hundreds of yards. Sibson is a very special place for crop circles. It has an atmosphere all of its own. You can be miles out alone in a field, yet all around you, you know you are being watched. I see smiling faces in every direction and it's one of those places where you know harm cannot come to you, with so much goodness around you. When a formation comes to Sibson, a local resident always gets a visit from a spirit form, and this summer was the same. (She had a visit, but thought it too early and dismissed it.)

When a spirit form, either male or female, makes a crop circle, you can sometimes speak to it, dowse a question and answer and get results, believe it or not. Sibson, I know, has a number of these spirit forms who work here. They are all close to God and have had past lives on the Earth. This what I dowsed from the spirit Gecide (a spirit surname I have come across before, at Sutton Coldfield), and she has lived before, 6,512 years ago near Peru. She does the work of God and is allowed to produce her own design, while not having the

powerful concentric and radial earth force of the "Circle Maker". Sibson is a place close to God and will always be so. The crop circle comes as a message of light and love to all people of all races: learn to work and live together in harmony always.

Any genuine crop circle is a huge splash of energy in the design of the formation. This covers the seed heads and the soil and the area inside and just outside the design shape. This force is easy to dowse. It contains concentric and radial lines of energy which pulse out from the crop circle centre till the following 16th. - 17th. May. After the crop has been cut, this energy force remains for some months, pulsing out the power around the planet, and each site has its own signature, unique among all other sites, ancient and modern. This same power can similarly be dowsed in a formation's photo or drawing. The formations with the power stand the test of time, years after the crop circle has gone.

Hoaxed circles contain nothing but the intention of the hoaxer to deceive. In a genuine crop circle mobile phones sometimes have their batteries go down, but one should try it in a couple of different places first.

It's been a summer to remember, that's for sure. Be glad you were alive to see it and look ahead to next summer and bigger and better things. Good hunting, folks! Spend time in the circles. Someone does hear your thoughts, and you can ask for your own formation wherever you wish, just about. Try it, and remember to ask for healing for those in pain.

THE EFFECT OF MICROWAVE RADIATION ON GRASS PLANTS

Kenneth J. Ewing and Dorothy Hoard tackle the issue of irradiated stalks.

Abstract: In his article "High Heat" (1), David Perkins discusses the work of Dr. W. C. Levensgood, who speculates that crop circles may be formed by microwave radiation. To test this hypothesis we irradiated three species of grass in a home microwave oven to determine the type of damage inflicted. Splitting of the stems between the nodes was the only effect observed. We could not duplicate Dr. Levensgood's results; there was no enlargement, bending or expulsive cavities at the nodes.

Calibration: The oven has two settings, low and high. It was calibrated to determine the energy produced for each setting. Estimates of microwave energy were generated by noting the temperature increase of measured volumes of water over set time periods. The low setting produced about 30 calories per second. The high setting produced about 120 calories per second or possibly higher, but the energy output was more variable. (The heat capacity [specific heat] of water is 1 calorie per gram per degree Centigrade.)

Tests: To investigate the effect of microwave radiation on crop plants, we irradiated grass plants in a home microwave oven. Three grasses were selected; (a) barley, *Hordeum vulgare*; (b) timothy, *Phleum pratense*; (c) oats, *Avena sativa*. Before irradiation, the plants stood straight when held at the base. The nodes were uniform, with no bending. Approximately one-fourth cup of water was set in the oven to avoid damage to the

microwave generator. A plant was laid in the oven and the power started. The time was noted on the automatic timer and shut off when the grass reacted to the microwave energy.

Results: For all tests when the plant reacted, the stem between two nodes was split lengthwise as a narrow slit. The failure happened in an explosive manner. The nodes were unchanged, and the plants still stood upright if held at the base. There was no bending at the nodes in any plant. Barley showed no damage at low power. At high power, the stem split explosively at 20 seconds. Timothy blew in 74 seconds at low power, in 13 seconds at high power. The same plant was reirradiated and a second internode section blew at 9 seconds with a small noise. At high power it blew in 11 seconds with severe stem damage. The plant was hot and the stem collapsed, but the nodes were unchanged. Inspection of the damage at 40x in a dissecting microscope revealed no charring.

Our results cast doubt on the concept of a "flying microwave generator" in the creation of crop circles. More experimental work is obviously required to resolve this important issue. We hope others will be encouraged to follow our lead.

(1) *The Cereologist* #25, p.3, Summer 1999.

Kenneth J. Ewing, 505 Oppenheimer Unit 303, Los Alamos, NM 87544, U. S. A.

EARLY CROP CIRCLES AND THE UFO CONNECTION

Mick Hardy with some thoughts on circles reports and things seen in the sky back in the 70s.

IN 1965 A UFO was reported to have been seen flying over the Wiltshire town of Warminster. This was the first of a wave of UFO sightings and inexplicable events that was to be in the public eye right through to 1977.

The phenomena became known as the "Warminster Thing"! Thousands of people have congregated on nearby Cradle Hill over the years and have seen UFOs, experienced their car engines cutting out and been frightened by strange presences.

Interesting though the phenomenon is, I have not enough space here to go into all the events that have occurred at Warminster, but I would like to quote a piece from Peter Paget's *UFO-UK* (1980, New English Library):

"On the evening of 26th. August 1972 American journalist Bryce Bond was among witnesses who experienced the ascent of two UFOs from Salisbury Plain. Curious flattened landing marks were found in the fields afterwards, all showing a counter-clockwise motion of the force that had caused them."

During 1977 a series of UFO landings occurred resulting in the evidence of a number of UFO "nests" and a close encounter ending in a chase by two researchers. However, the supposed "UFO-naut" mysteriously vanished, as described by Steve Evans, writing of his experience of 5th. October 1975:

"We returned to Heaven's Gate at 7.15am. As we walked in the direction of Longleat House Roy became increasingly unnerved until we walked across the flat-topped hill overlooking Longleat. We both felt that we were being watched. As we were returning to the car at 7.30am., I glanced towards a clump of bushes through which I could distinctly see a figure turning away from us. He then started to run away and some impulse made me chase after him. We also noticed that we were running over twigs and bracken, though I am certain that his feet were making no noise. He ran towards what turned out to be a hollow bush...we followed 15 or 20 seconds behind. I was the first to arrive at the bush and on doing so, found it to be empty. I also noticed that it had turned very cold. Roy arrived a few seconds later...both of us had the impression that someone or something had brushed past him and out into the open."

A year later, Roy Fisher reports:

"I am writing of 26th. - 27th. June 1976 sighting at Warminster...our first sighting was just after 1.10am., which was a brilliant white light that shot straight down from the sky over the copse area. We were all talking about the light we had just seen when someone flashed their torch over the fields...then a great crackling sound came straight at us...the sound came to where I am standing and then swung around to the rear of the party. The sheep in the next field went mad...there was no visible thing to be seen. In the morning I saw that the grass was flattened in a funny way."

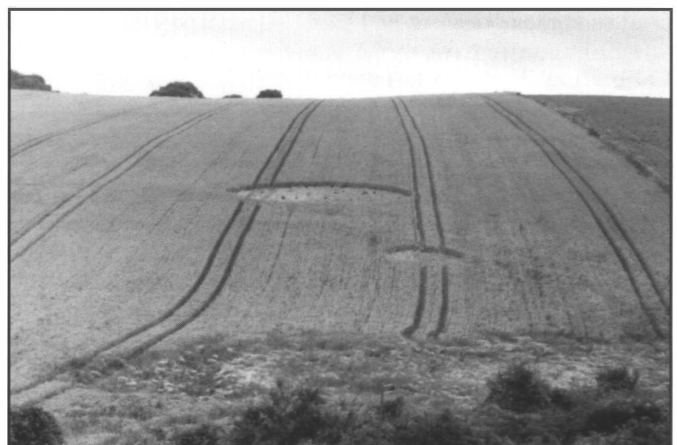
He then goes on to name six other people who witnessed the event. Roy appears to be describing swirled crop circles of the kind we are all familiar with today. It appears to me that they were regarded as being incidental to the UFO phenomena

occurring in that area. Nobody came forward to claim that the circles were hoaxes. The media ridiculed the sighting and asserted that people were seeing military manoeuvres in the area, ignoring the fact that many witnesses were Service personnel, including an ex-marine commando who was terrified by a UFO chasing him on his motorcycle!

Like the crop circles, Warminster became world famous and the media treated the affair in the same way as they treated crop formations. There also seem to be parallels between the various research groups at Warminster and the crop circle groups of today. In the last paragraph on Warminster Peter Paget says, "Unfortunately, by the summer of 1977, the work of the various research groups operating at Warminster had become known outside of that circle and a curious campaign of intrigue and controversy seems to have been mounted against continuing their experiments. Amid this controversy and the resulting internal conflict between individual research groups, the investigations at Warminster were eventually abandoned - or at least indefinitely postponed."

There is plenty of evidence to suggest that governments are very interested in UFOs and crop circles, and they seem to be very active in debunking the evidence and ridiculing researchers. They know something is going on but they don't seem to know what to do about it. They regard the phenomenon as a threat to the establishment simply because they have no control over it. I believe that when a phenomenon becomes known to the public worldwide, government agents infiltrate research groups to find out what they know and then set out to destroy their credibility. I personally would regard anybody within these groups who are ex-MOD employees with a great deal of suspicion - especially if politically they are right-wing.

Nobody could have foreseen the vast amount of crop formations that have appeared in recent years and nobody knows what is going to happen in the future. Hopefully, the government's debunking of UFOs and crop circles will blow up in their faces and leave them with a lot of explaining to do.



A pair of circles discovered from ground level this summer on the Isle of Wight.

A BASKET OF TEACHINGS

Michael Green considers the spiritual message there may be in the circles phenomenon.

Show in the fullness of its purity the practice of the religious life.
DIVYĀVADĀNA.

AS HAS BEEN demonstrated in previous papers in *The Cereologist* (Green 2000, #27 & #28), the core message of the genuine, geophysical crop circle phenomenon appears to be concerned with *cosmogony* and *Theophany* encompassing such matters as the nature of Ultimate Reality and Its relationship with mankind. Interested observers might well wonder whether there might also be any kind of ethical content to these communications, allowing for the fact that these mandalas, however beautiful, do not appear to be an ideal medium for conveying such information. And yet it seems inherently unlikely that the voluminous spiritual teaching set out in diagrammatic form over the last ten years would have contained *no* ethical material, possibly from quite an early stage.

THE 1992 SILBURY HILL FORMATION

The formation that appeared near Silbury Hill, Wiltshire on 18th. August 1992 has never had the interpretative attention that it deserves.

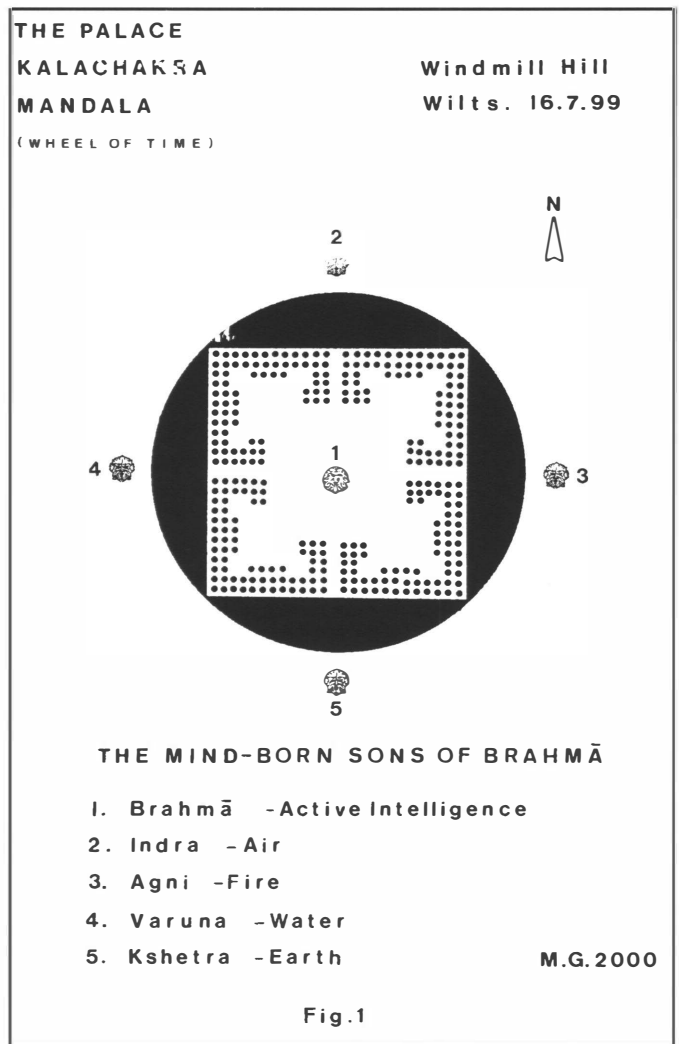
It was carefully surveyed by John Martineau, Chris Mansell and Dave Gilfoyle at the time, and extensively studied by the members of the Argus project. Their scientific assessment established beyond any reasonable doubt that this was a true, geophysical formation (Chorost 1993, 21).

At this point I must declare a personal interest in connection with this formation. As a teacher of ancient symbolism I have long been fascinated by the meaning of the eight-spoked wheel which was a central feature of Celtic spiritual belief two thousand years ago or more. In *The Crop Circle Enigma* (Green 1990, 145) I explored some ideas about the identity of the eight positions. At a meditation with a friend in a crop formation on Little Trees Hill, Wandlebury, south of Cambridge in the summer of 1990, I requested that a wheel formation might appear with appropriate symbols on the periphery. Two years later, a hundred miles away, the Silbury Hill formation was put down while I was out of the country (Figs. 2 & 3).

The Silbury mandala was not quite what I expected, although clearly representing a symbolic wheel with glyphs round the periphery. The symbols were very strange. One or two of them could be clearly identified, notably the horns of Cernunnos on the southern quarter, but most were not directly related to any known planetary symbolism. One symbol on the north-west quarter was completely missing where there was a modern agricultural cistern in the field. In a short piece in *Kindred Spirit* (1992-3, 40) I tentatively identified the formation to be a statement about the *Great Turning*, as it was known in prehistoric Europe, or the *Dharmic Wheel* in the East.

THE DHARMIC WHEEL

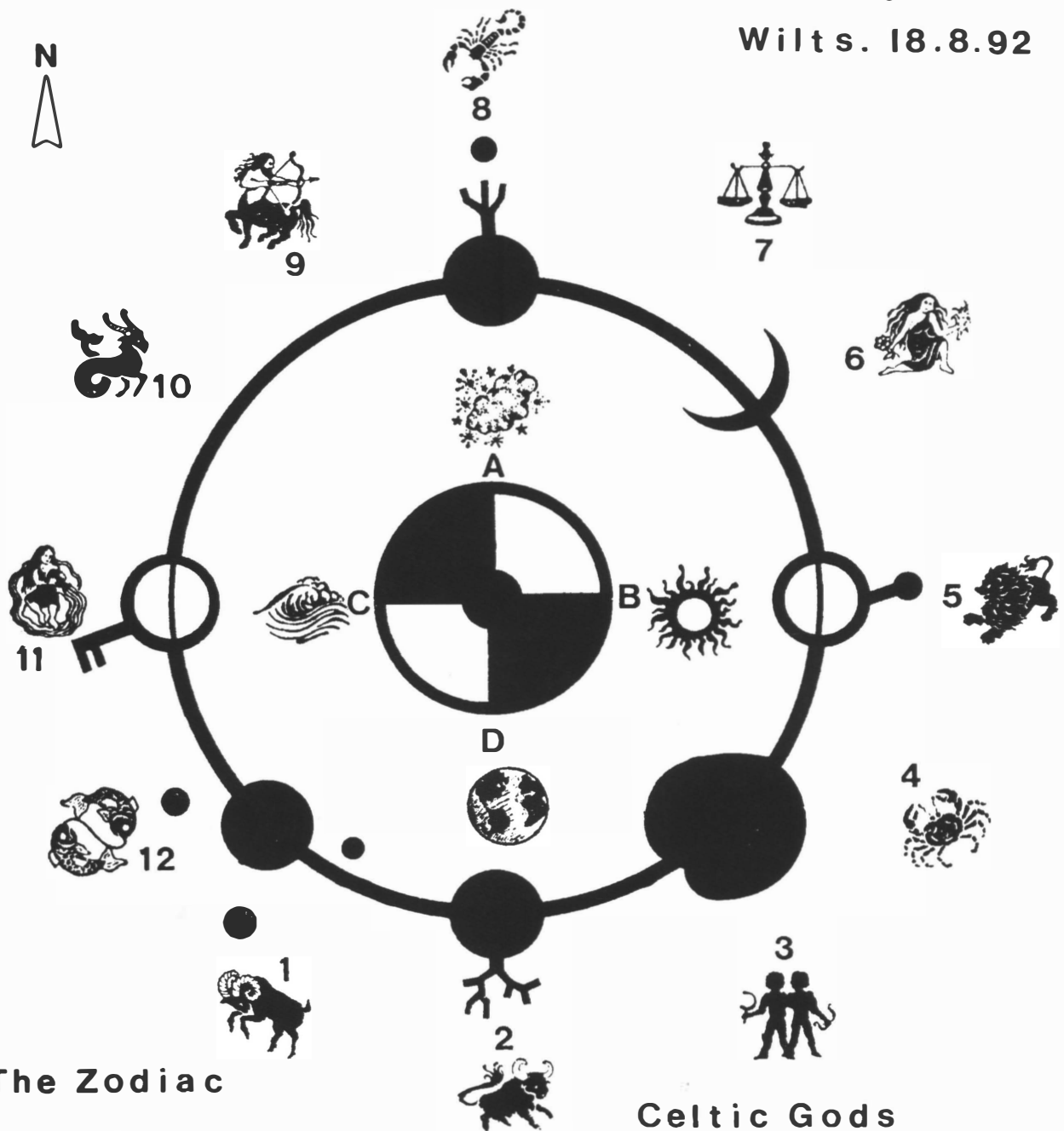
The Buddha's first sermon (c. 531 B.C.) was dedicated to expounding the Four Noble Truths, the discourse being generally described as 'Turning the Wheel of the Doctrine'. This primary exegesis was further elaborated as an exposition of the 'Eightfold Path', comprising the 'perfections' of view, resolve, speech, conduct, livelihood, application, mindfulness and concentration. The Buddhist Wheel of the Law was therefore exclusively devoted to ethical rules to bring about spiritual enlightenment and ultimately *nirvana* for the individual soul.



Within a thousand years the wheel symbolism had largely dropped out of use in the Buddhist areas of the East, except in Tibet where the Dharmic Wheel continued to be depicted as a ritual diagram (*mandala*) showing the essential structure of the 'Other States of Reality'. The basic picture is that of a palace with entrances at the four points of the compass. This layout is neatly shown in the formation that appeared at Windmill Hill, Wiltshire on 16th. July 1991 (Fig. 1). This formation has 288 circles delineating the 'palace' walls and gates, although the 'gate' structures are the inverse of those reproduced in the mediaeval Chinese and Tibetan series of Buddhist mandalas. The usual mandala shows the Transcendental being of the yantra dwelling at the centre and flanked on the quadrants by the other four cosmic Buddhas (*Kumaras* - cf. Green 2000, #28, 14). The whole field of the wheel is devoted to images of deities, symbols and attributes illustrating the different nature of each aspect. Thus the Tibetan system relates more to the prehistoric traditions of the great Turning rather than the original Buddhist Dharmic Wheel with its non-representational moral maxims. In more recent times the Tibetan, Djwhal Khul, has further defined in spiritual terms the significance of the Dharmic Wheel as a symbol of spiritual development: 'vision the whole of the systemic wheel as in a constant state of circulation, in which the tiny lesser lives are impelled by the force of the central solar life to pass throughout the extent of the

THE DHARMIC WHEEL I : OCCULT CORRESPONDENCES

Silbury Hill
Wilts. 18.8.92



The Zodiac

- | | |
|-----------|----------------|
| 1. ARIES | 7. LIBRA |
| 2. TAURUS | 8. SCORPIO |
| 3. GEMINI | 9. SAGITTARIUS |
| 4. CANCER | 10. CAPRICORN |
| 5. LEO | 11. AQUARIUS |
| 6. VIRGO | 12. PISCES |

Celtic Gods

- | |
|----------------------|
| A. LUGH - AIR |
| B. BEL - FIRE |
| C. LIR - WATER |
| D. CERNUNNOS - EARTH |

M.G. 2000

Fig. 2

wheel...and are impressed by all the varying types of "power-substance" (Bailey 1925, 1094). The Tibetan sets out in detail (Bailey 1951) the ramifications of the Great Wheel as a symbol of spiritual development, showing how each being is destined to pass successively through four great 'initiations' (or 'expansions of consciousness') which eventually takes the individual off the cycle of reincarnations.

This process is conditioned at each stage by appropriate cosmic energy fields which from ancient times have been identified with the 'Twelve Houses' of the Zodiac (Fig. 2). These invisible energy belts radiate out from the centre of the galaxy, whose slow rotation ensures that the solar system passes through each field in succession every 2,166 years (the *Precession of the Equinoxes*). Within the solar system each planetary body, which is a living life-form, also exerts an influence on the life of the planet according to its position and cycle, the greatest influence being the solar body itself. All these diffuse forces which radiate Planet Earth are concentrated and synthesised by the Seven Kumaras, the planetary management. Any individual at whatever point of his metaphorical rotation round the Great Wheel is under the influence of a particular Kumara, not because he is born under that sign, but because he is attracted to that being's aura by the makeup of his own psyche. Thus the 'power-substance' of these various energy fields spoken of by Djwhal Khul is not a mere metaphysical metaphor, but a living force affecting every being on the Wheel of Life (Fig. 2).

Hence the Dharmic Wheel, in its comprehensive spiritual sense, brings together all the facets of what I have termed the Ascension Process. Each stage or 'House' represents a successive spiritual developmental process under the *aegis* of one of the Kumaras or planetary Lords. But this progression these successive 'expansions of consciousness' is not an automatic process, but is dependent on a corresponding ethical development of the individual. Indeed, as in the teaching of the historic Buddha, this latter process may be considered in planetary, spiritual terms, the more important aspect.

The Silbury Hill Dharmic Wheel should, if historical and metaphysical precedent is any guide, reflect to some degree this complex process (Fig. 3). The symbols round the periphery represent both some relevant aspect of the cosmic Lord in whose sphere of influence it falls, a visual epithet if you like, but also indicate some moral teaching appropriate to that stage of the Path. Indeed, this appears to be precisely what the Silbury Hill mandala is all about: it constitutes what was called in the East two and a half millennia ago 'a Basket of Teachings' (*Sutra Pitaka*).

THE PERFECTION OF WISDOM

Amongst the great sacred writings of the East, together with such works as the *Bhagavad Gita* (c. 500 B.C.), is the compilation known as the *Perfection of Wisdom*, composed about two thousand years ago in South India (Jamieson 2000). This Socratic method of teaching, ostensibly set in the great council chamber of the planetary hierarchy, is concerned to define the nature of 'perfect wisdom' (*prājñā*) which encompasses the six 'perfections' of moral obligation. Intuitive study would suggest to me that this system is the core of the ethical teaching of the Silbury Hill mandala. The gyrotory process begins, as is traditional with the Great Turning, in the southern aspect and moves anticlockwise round the periphery of the 'circle' (Fig. 2).

THE ASCENSION PROCESS

Before reviewing the successive 'houses' of the Silbury Hill Dharmic Wheel, some brief consideration should be given to two other formations that appear to make deliberate reference

to the structure of the Ascension Process, but in a non-specific way (Fig. 4).

The striking tetrahedron that appeared below Barbury Castle, Wiltshire on 17th. July 1991 has already received scholarly attention and its alchemical connections recognised (Bartholomew 1991, 27-29 & Davis 1992, 29-56).

Unfortunately a detailed discussion of the metaphysics of this formation lies beyond the scope of this paper. The salient feature is that this is a statement about certain qualities of the *Solar Logos* (the presiding spirit of the solar system) particularly as they affect our planet and its life forms. There are three glyphs each on a corner of the great triangle. Each represents the outworking of three great cosmic Laws which constitute the *modus operandi* of the threefold nature of the Solar Logos.

The *Law of Synthesis* (a) concerns the holistic nature of the *Father* aspect. It is represented by the *Mahadiva* symbol bringing into the system the qualities of *Manas* or wisdom. The *Law of Economy* (c) has an Indo-Aryan solar glyph concerned with the *Mother* (Holy Spirit) aspect relating to the material and spiritual evolution of our system. It concerns activity with ordered love for its impulse, as indicated by the six-fold structure of the Toroid, which relates it directly to the sixth Systemic Law, the *Law of Love*. The convergence of these two aspects, wisdom and love, as represented symbolically on the Barbury Castle *yantra*, creates the conditions for the development of the *Law of Attraction* (b) by which humanity and the devic creation are enabled to spiritually develop - the *Ascension Process*. This brings into play a fourth cosmic law, that concerned with the processes of Transformation.

The *Law of Attraction*, which might be termed the magnetic aspect of the cosmos, is that which holds all forms coordinated and balanced around their gravitational centres. Here it is depicted as a ratcheted spiral gravitating from a small central circle, symbolising our planet, the cosmic nursery for this extraordinary development under the *aegis* of the *Son* or Christ energies. This effectively constitutes the new paradigm of the *Law of Transformation* as the spiral form progressed in ever-widening arcs, anti-clockwise, to connect with one of the three arms of the central figure. At one level it represents a process of *devolution* with manifested form emerging from the Solar Logos and dropping through seven great levels of Being to our planetary system. At another level it represents the Ascension Process by which the developing spirit returns to its source carrying with it the lessons learnt from incarnations. This progressive *evolutionary* process is symbolised by six ratchet points with the seventh leading directly to the heart of the central, solar circle. "The cycle is completed; the serpent of matter, the serpent of wisdom and the serpent of life are seen to be one whole and behind the three stands the Eternal Dragon forever spewing forth the triple serpent, forever saying: Go forth and come thou back" (Dwaj Khul quoting the *Old Commentary*: Bailey 1951, 630).

This, then, is a symbol about the Ascension Process, the initiatory procedure with its seven planetary initiations or 'expansions of consciousness'. If the Barbury Castle formation represents this process as envisioned by our Solar Logos, the Andover formation is the same construct from the point of view of our Planetary Logos.

In the formation that appeared at Cowdown, near Andover, Hampshire on 19th. June 1995 the Solar and Planetary Logos also occur, but from a different perspective viewpoint. The Solar Logos is represented by the small *Bi* symbol with a thick ring at the very centre of the formation. Around it is formed the outer *Bi* form symbolising our Planetary Logos, consisting of two concentric rings. The inner circle so delineated is exactly one seventh of that of the outer band, its radius being $\sqrt{7}$ of the longer one (Kollerstrom 2000, 3). That is, it symbolises the

seventh Cosmic Plane. Within the figure is a zig-zag structure of seven linked arcs comprising what Kollerstrom categorises as 'a septile angle' (one seventh of a circle - fifty one and a bit degrees). At the local planetary level five initiatory arcs take the individual through our incarnatory system. A further two arcs take the, now, Master of Wisdom through the inner states of our Planetary Logos to the sphere of influence of the Solar Logos. The whole process is depicted rather neatly in perspective form with the initiatory path passing through the portals of our Planetary Logos to the distant image of the Solar Logos.

If these two formations provide a blueprint of the overall spiritual journey through the cosmic realms, the Silbury Hill mandala provides the detail for each stage of the initiatory journey.

THE HOUSE OF KSHETRA. This symbol points to Kshetra, Lord of earth (matter as opposed to the planet), who is responsible for formulating and organising the basic structure of life, and indeed of the human metabolism. The antlers are a reference to the Indo-Aryan deity Cernunnos, Lord of Nature, but also indicate, I believe, a further metaphysical paradigm indicated by the six tines. Mankind has animal antecedents, but needs to organise the raw components of the human metabolism before the spiritual journey can properly begin. These components or elements (*skandha*) were categorised in the ancient world as physicality (*rupa*), feeling (*vedanā*), perception (*samjñā*), intelligence (*samskara*) and consciousness (*vrjñāna*). To these might be added at a slightly higher level the concept of obligation or duty (*Vrata* = vow) operating at a family or social level.

Cernunnos represents in this context both a beginning and an end of the planetary life process, Alpha and Omega. He appears on the seal of the Harappan culture from Mohenjodaro (c. 2300 - 1750 B.C.) seated in the lotus position, horned and with three faces. In this respect he shares the attributes of Siva as Lord of creation, the maintenance of life, and death. Like the Celtic deity Donn, who also rules the southern aspect, he is the archetype of death and transformation. For when the circuit of the Great Turning is completed and the Fourth Initiation accomplished, the enlightened being does not require any further physical incarnation and leaves the Dharmic Wheel at the Fifth Initiation and becomes a Master of Wisdom.

THE HOUSE OF BRAHMA. The symbol here refers to Planet Earth in her archetypal role as the nurturing mother (*Gaia*) of all life within her sphere. The cardiac shape is a direct reference to symbols which first appeared eleven thousand years ago at Mas d'Azil, France on painted pebbles showing the squatting Earth Goddess. As crop formations the symbol occurred notably at Chilcomb and elsewhere in Hampshire in 1990 (Green 1990, 152), and in an extremely elegant form as the Mandelbrot Set formation at Ickleton, Cambridgeshire in August 1991.

It was the researcher Stanley Morcom who noted that the slightly irregular outline of the figure was due to its being constructed as a group of five circles of diminishing area. The connection with the Planet Earth immediately points to the role of Brahma who constitutes the intelligence factor of the creative force of deity, which transforms spirit into matter and energises it as a living organism. He presides over the Kumaras or elemental lords of Air, Fire, Water and Earth. The function of this group has been extensively described elsewhere (Green 2000, #27, 10; Green 2000 #28, 14). It may be felt that this body of teaching about the management of the planet is an exclusively Eastern or Theosophic paradigm. However, this is not the case, for Jesus Christ himself indirectly refers to them

in allegorised terms as 'trees' in one of the lesser known parables (*The Gospel According to Thomas* 1959, 13): "You have five trees in Paradise, which are unmoved in summer and winter and their leaves do not fall. Whoever knows them will not taste death."

In this quadrant humankind, as physically coordinated and sentient beings, begins to relate to their fellows and other forms of life. The person becomes aware of both his and their limitations, and in this sense *experiences suffering*, the First of the Noble Truths. There is also a dawning sense of the presence of God and the need for ethical behaviour towards others. This then is the place of the *Five Precepts* or Perfection of *Morality (Sila)*, the prohibitions against taking life, theft, unchastity, lying and intoxication. When the human person is aware of God, the First Initiation has been achieved.

Lastly, the symbolism of the 'heart' shape of this symbol should not be overlooked. It may not have much significance in the East, but in the West it has the connection of 'love'. The somewhat negative directives of the Five Precepts should be viewed as wrapped in the positive quality of unqualified love or compassion.

THE HOUSE OF AGNI. The sign used on this, the eastern point of the compass, is the *Mahadiva*, symbol of sexual and creative energy. The epithet of Agni, 'Light Through Knowledge', emphasises the intellectual component of the creative process as an aspect of the Lord of Fire. Interestingly, the symbol also brings into focus another aspect of creation, the infusing of form by spirit. This is brought out in the Etchilhampton Hill formation, Wiltshire (29/7/90) which also has the dumbbell with circle and ring, with the former clearly delineated as a solar power by rays indicating 'spirit'. The ring throughout the crop circle series always seems to represent form or 'manifestation'. This symbol, emblematic of the vitalising, energising power of Agni, indicates that this is the position of Perfection of *Vigour (Virya)*.

This energy brings into play an important component of the spiritual life, that of creative activity. There really is no room for bystanders. World religions and belief systems, including the New Age, are overwhelmingly patronised by sedentary 'believers' only interested in receiving their weekly religious 'fix'. As the Christ said to the supine churches of Asia Minor, "Wake up...you are lukewarm...and I am about to spit you out of my mouth" (*Revelation* 3:15); or as Krishna states in the *Bhagavad Gita*, "Action is greater than inaction." This House, therefore, is that of active spirituality, and marks the achievement of the First Initiation.

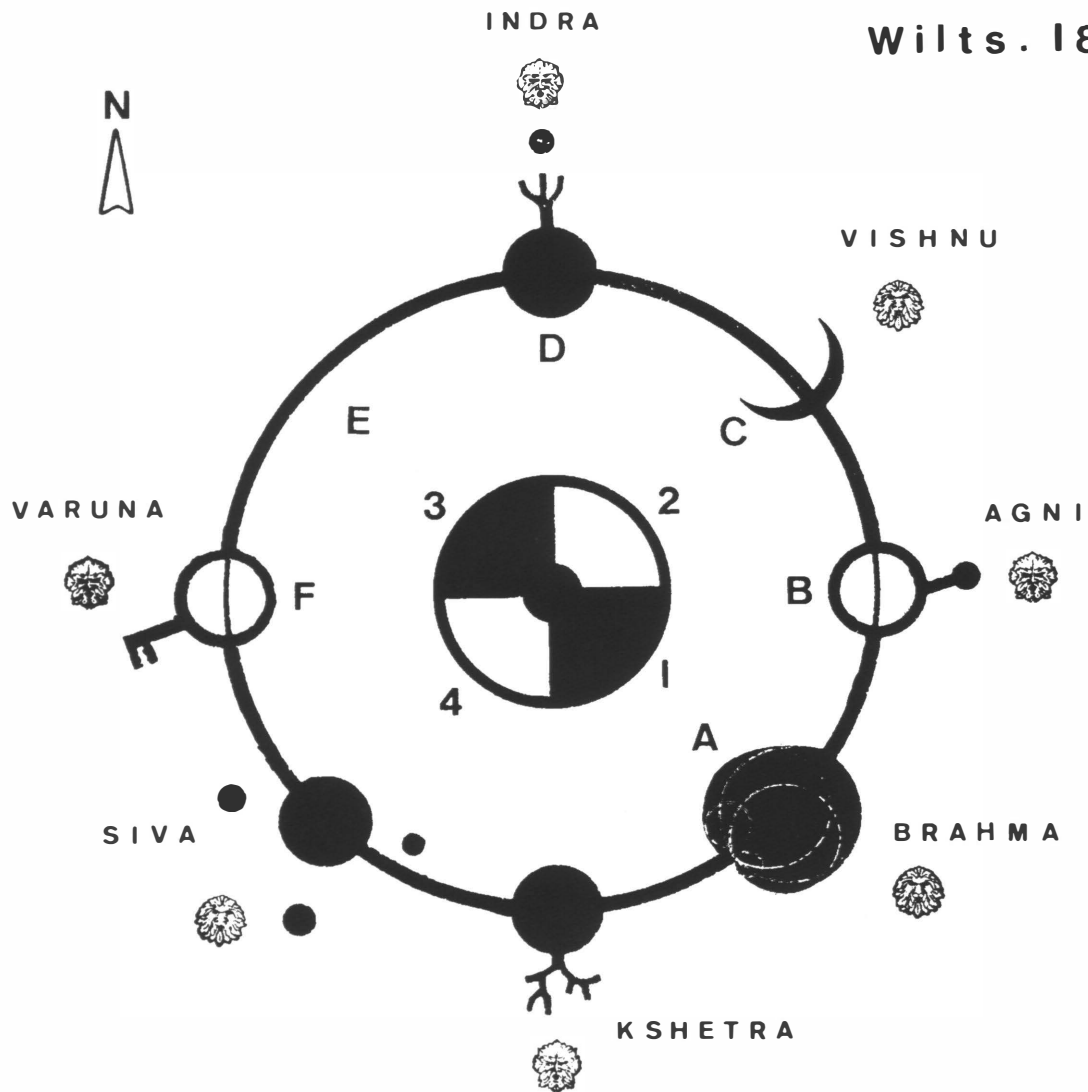
THE HOUSE OF VISHNU. The symbol used here is that of the old crescent of the waning moon, looked at from outside the circle, which seems to be the case with the symbols around this formation. Now the moon in esoteric terms stands for 'the glorification, through purification and detachment, of matter' (Bailey 1951, 126). The old moon in this context would suggest the gradual phasing out of those elements of the personality which act as a bar to spiritual development. The key words here are purification and detachment, for this represents a phase of nascent spirituality which requires that desire, the function of the Solar Plexus chakra in the human being, is a potent *source of suffering*, the Second of the Buddha's Four Noble Truths.

The process of purification requires *Patience (Ksānti)* which is the essential quality of the 'Perfection' of this quadrant. This is the House of Vishnu, the Christ consciousness, who in the parable of the sower commanded that the believer should "bear fruit with patient endurance" (Luke 8:15).

(cont'd. on p.16)

**THE DHARMIC WHEEL 2 :
SPIRITUAL STATES**

**Silbury Hill
Wilts. 18.8.92**



**The Perfections of
Wisdom (Paramitas)**

- A. MORALITY - SILA
- B. VIGOUR - VĪRYA
- C. PATIENCE - KSĀNTI
- D. GIVING - DĀNA
- E. CONTEMPLATION - DHYANA
- F. WISDOM - PRAJNA

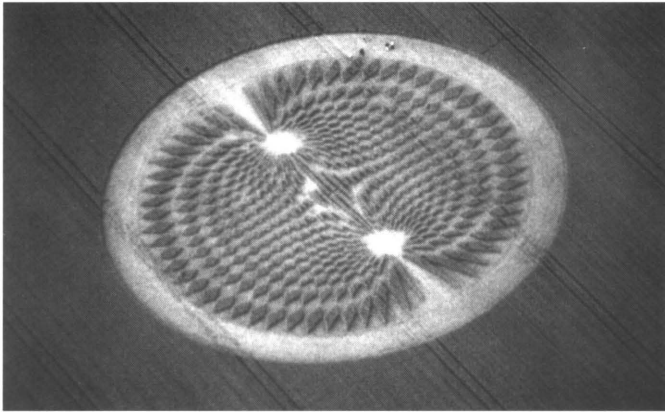
**The Planetary
Initiations**

- 1. BIRTH
- 2. BAPTISM
- 3. TRANSFIGURATION
- 4. RENUNCIATION

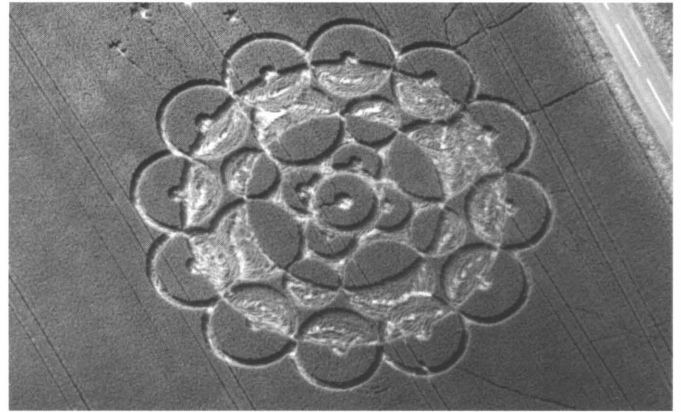
M.G. 2000

Fig.3

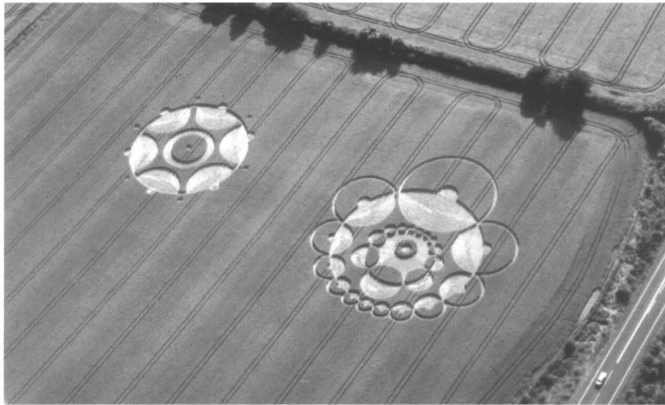
PHOTO GALLERY



Avebury Trusloe, Wilts. (*Ute Sayer*)



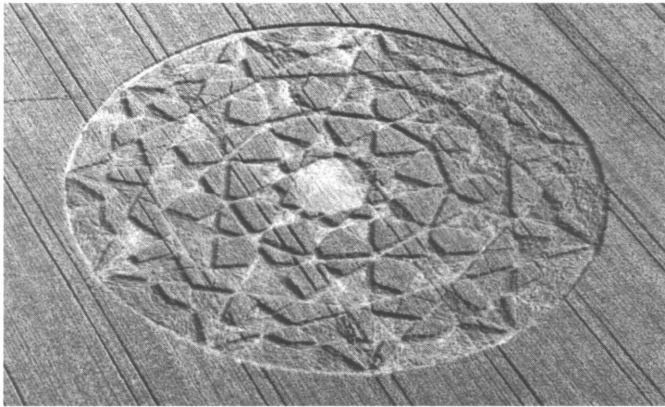
Stephens Castle Down, Hants. (*Lucy Pringle*)



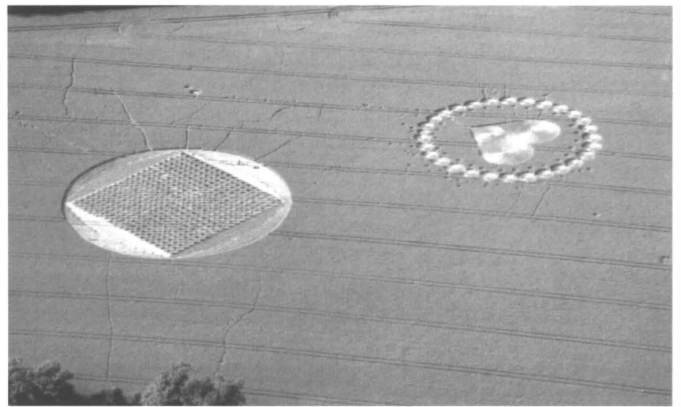
Bishops Sutton, Hants. (*Lucy Pringle*)



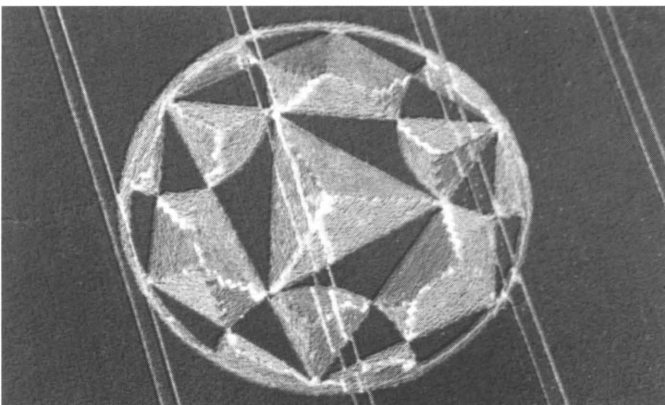
West Stowell, Wilts. (*John Sayer*)



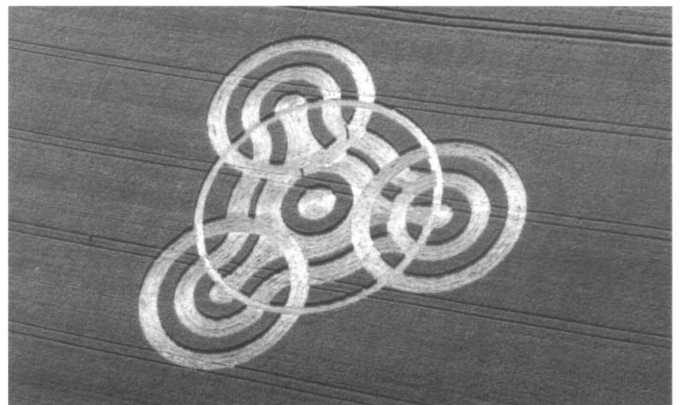
Cherhill, Wilts. (*Lucy Pringle*)



West Kennett, Wilts. (*John Sayer*)

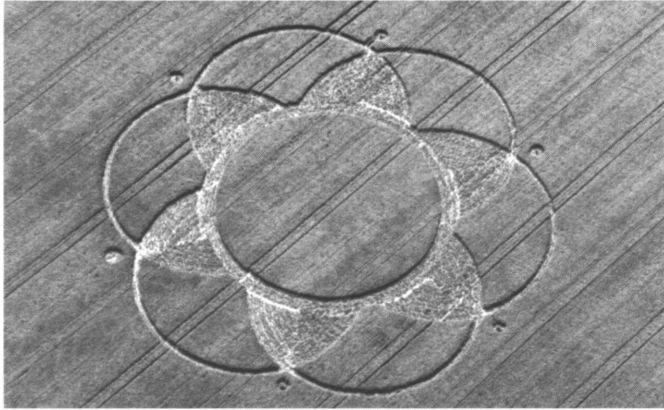


Bishops Cannings, Wilts. (*Lucy Pringle*)

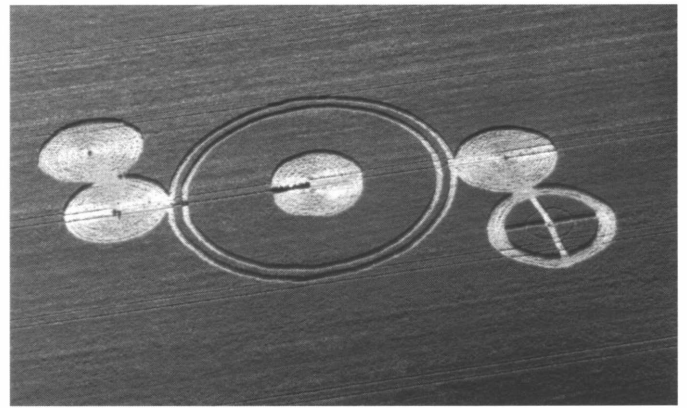


Oare, Wilts. (*Lucy Pringle*)

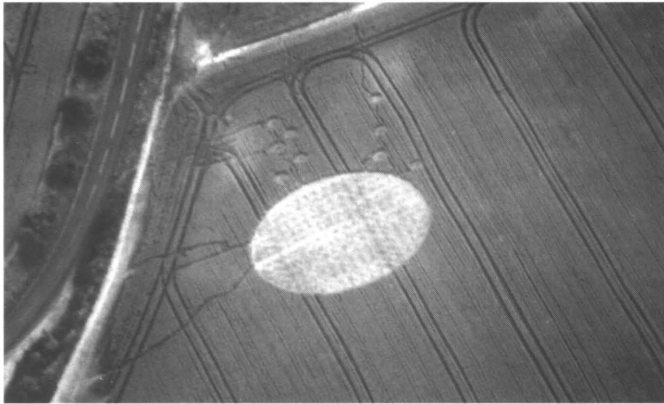
2000 (Part One)



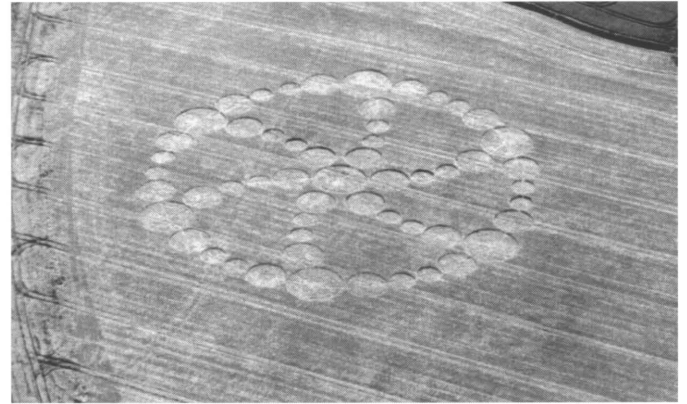
East Oakley, Hants. (*Lucy Pringle*)



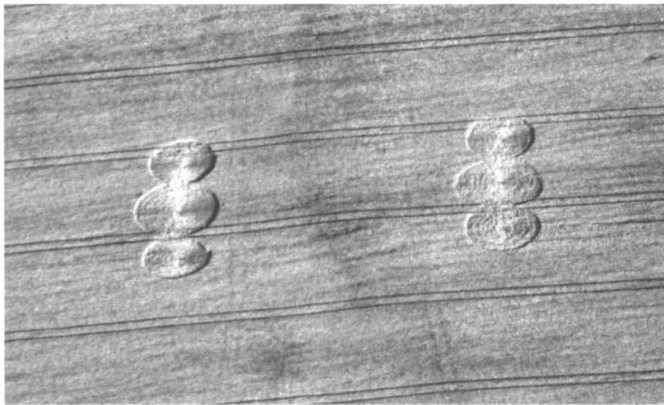
Cherhill, Wilts. (*Lucy Pringle*)



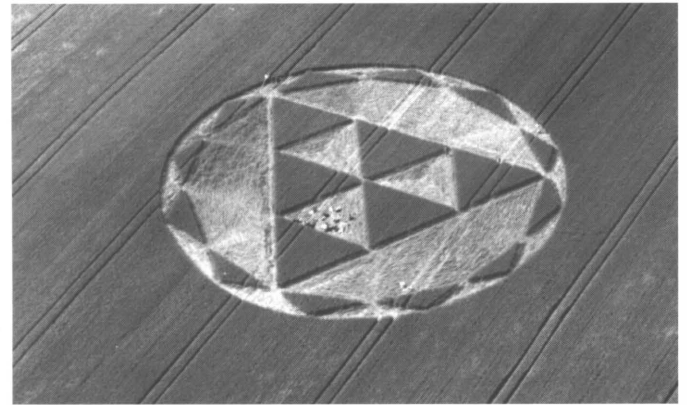
Alton Barnes, Wilts. (*Ute Sayer*)



Wakerley, Northants. (*James Bryan*)



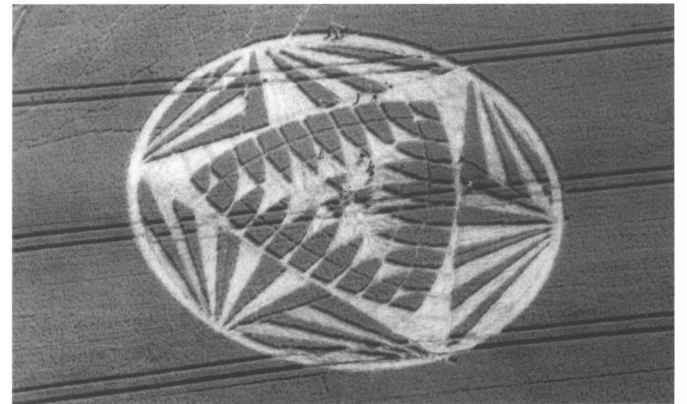
nr. Marlborough, Wilts. (*John Sayer*)



West Kennett, Wilts. (*Lucy Pringle*)

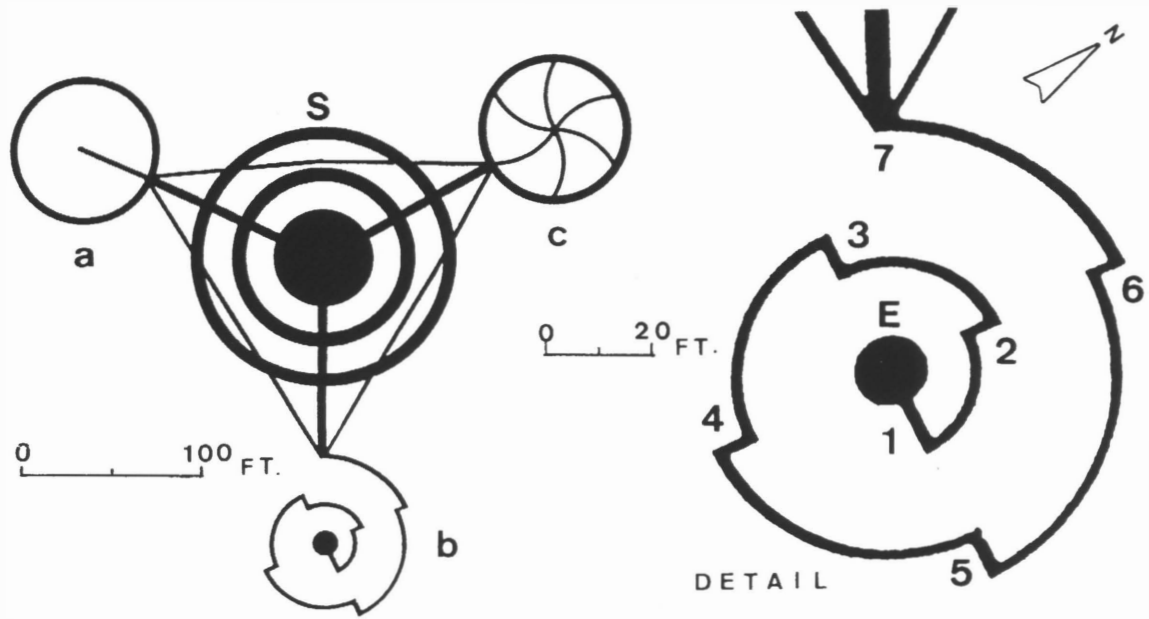


Chilbolton, Hants. (*Ute Sayer*)

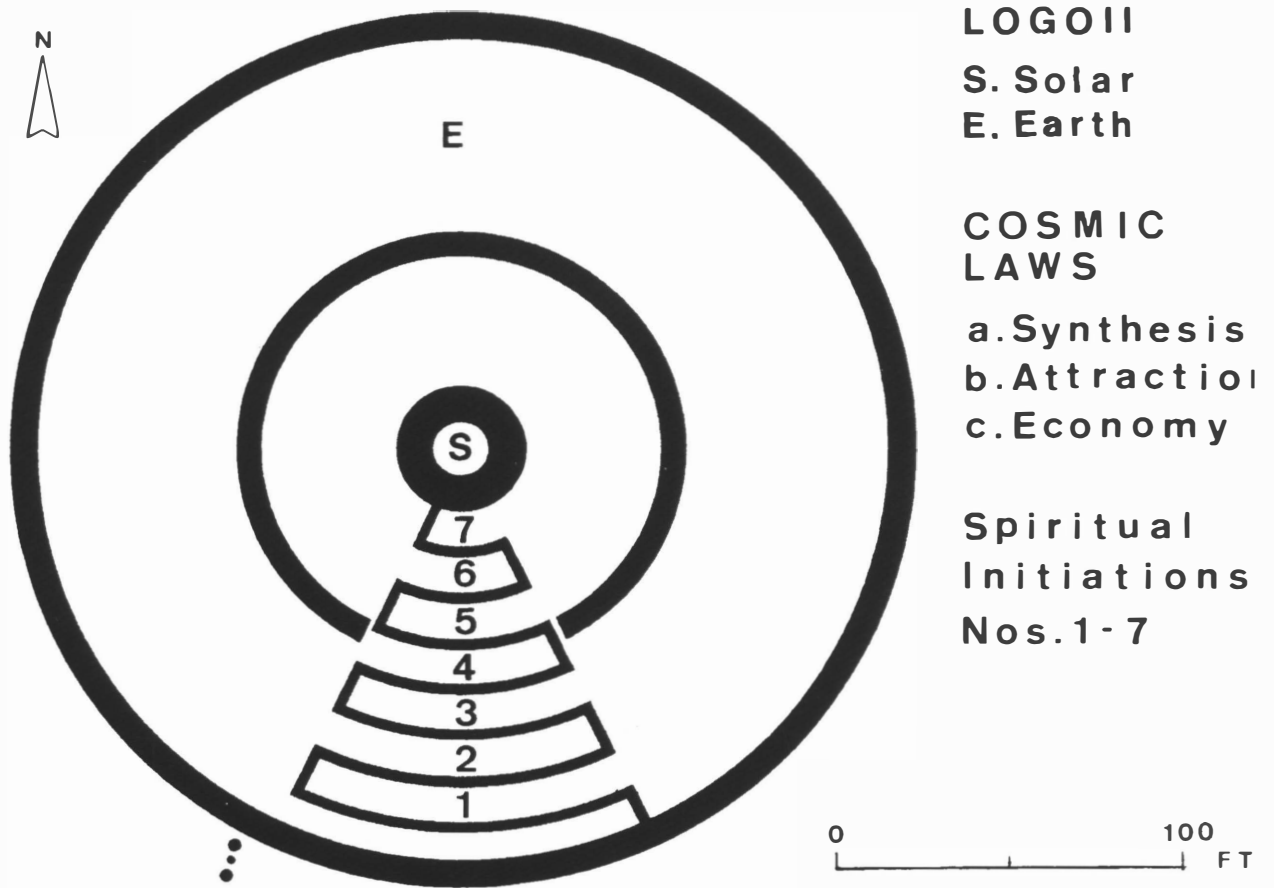


Allington, Wilts. (*Lucy Pringle*)

THE ASCENSION PROCESS



Barbury Castle, Wilts. 17.7.91



Cowdown, Andover, Hants. 18.6.95

M.G. 2000

Fig. 4

THE HOUSE OF INDRA. The symbol that appeared at the northern point of the formation is one of the most mysterious of the entire group of the Dharmic Wheel. Standing outside the circle and looking in, there appears to be an act of giving of which the recipient is a three-fingered hand. The same glyph occurred as an isolated feature in the Vale of Pewsey in July 1990. The act of offering relates this symbol to the Perfection of *Giving* (Dāna), which could be defined in a broader context perhaps as 'generosity of spirit', an expression of that most desirable of spiritual qualities, compassion.

Indra is the Lord of Air, and hence traditionally ruler of heaven, of which His thunderbolt (Vajra) is the symbol. It is highly significant that a group of Vajras appeared in Wiltshire in 1991 (Green 2000 #28, 13). At an esoteric level Agni is Lord of the buddhic or intuitional level of human intelligence, which is of increasing global importance at this time. He is associated with the transforming agency of spiritual fire: 'He maketh his ministers a flaming fire' (*Hebrews* 1:7). he is the transformative fire which, with those of solar and magnetic character, bring about the second spiritual initiation at this point of the wheel. 'The Wheel of Fire turns and all within that wheel is subjected to the three-fold flame and eventually stands perfected' (Djwhal Khul). This initiation is of critical importance, for it represents for the human being direct contact with deity. The three-fingered hand therefore symbolises the 'three-fold flame', but also the offer of spiritual life from the hand of God.

THE HOUSE OF DHYANA. This quadrant is a mystery at several levels. As already indicated, it has no symbols, or if there was one, its energies were dispersed by a leaking farm water trough. certainly there was some messy lodging of the crop in the immediate vicinity which may indicate that a crop symbol was planned for this position. However, the 'circle makers' ability to use existing features for their own ends suggests to me that this is not an accident of design, but a deliberate attempt to prevent a formation appearing, and thus make the formation as a whole relate to the energies of the seven Kumaras or Elohim (Green 2000, 11), but to an eight-fold scheme.

Each quadrant represents a process which is marked at each point of the compass by an initiation or 'spiritual expansion of consciousness'. In this position there is an intense process of learning and reflective contemplation or inner working. The Third Initiation on the western aspect represents a most profound development of the spiritual life, that of spiritual *service*, and the meditative process preceding it is necessarily most profound. The Third Noble Truth speaks of *cessation of suffering*. 'In this context cessation means the state of mind or mental quality which, through practice and effort, ceases all the negative emotions' (Dalai Lama 1999, 55). This quadrant then represents the Perfection of *Contemplation* (Dhyana).

THE HOUSE OF VARUNA. This symbol on the western aspect, like all the others on the Dharmic Wheel, can be interpreted at a number of levels. This House is traditionally that of Varuna, Lord of Water and the emotional aspects of the human metabolism, which in the higher being expresses itself as the force or desire for spiritual service in some form or other. The ancient slide-key glyph symbolises the unlocking of the Mysteries for others, effectively a teaching responsibility. It thus constitutes the achievement of the Sixth perfection, that of *Wisdom*, which, as a summation of the previous five (morality, vigour, patience, giving and contemplation), also looks forward towards a higher spiritual state while deriving its energies from a lower. As the *Perfection of Wisdom* puts it, 'it is neither form, nor is it other than form' (Jamieson 2000, 28).

This is the position of the Third Initiation, the achievement

of the *Hall of Wisdom*, when the 'personality' of the individual (a composite of the physical, emotional and mental aspects) begins to merge with its higher aspect, the soul. A great expansion of consciousness takes place with a vision of the Divine as an expression of cosmic love and wisdom. This, I believe, may be the significance of the two projections on the key of the glyph.

THE HOUSE OF SIVA. The symbol in the south-west quarter is a circle with three smaller circles of diminishing size as satellites. This is the House of the most enigmatic of the Kumaras, Siva, lord of Life and Death. In the East, Siva wears three faces - that of Creation, Maintenance of Life and Death, to which the glyph may refer. This quadrant is metaphorically the training ground for the Fourth Initiation, which is effectively the culmination of spiritual development through the procedures of planetary incarnation. It also symbolises the fact that the Adept, having achieved control over the three lower sub planes of his persona, is actively functioning within his buddhic or intuitive aspect. He is working with his Highest Aspect, the Solar Angel, with whom at a later stage he will totally merge. This is the aspect of the Fourth Noble Truth, a realisation of the path that leads to *Nirvana* or total Enlightenment, when the work of the three Faces completes the process of spiritual transformation with the Fifth Initiation in the House of Kshetra.

THE CENTRE. The hub of the Dharmic Wheel incorporates various symbolic features. The ring and dot represent the ancient Chinese Bi symbol, indicating deity, further defined as the manifested state of God by being quartered. Each quarter division is aligned on the points of the compass, thus emphasising the four quadrants of initiation. The alternating light and dark of the centre, the yin and yang, mark the interaction of spirit and matter. This, then, is the beginning of the Ascension Process, for beyond the planetary wheel in 'other levels of reality' lie further expansion of consciousness beyond our conception. As St. Paul puts it, "no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him" (1 Corinthians 2:9).

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RORSCHACH BLOTS AND MANDALAS: ADVENTURES IN CIRCLE PERILOUS

Pulling no punches, *Darren Francis* casts a critical eye over crop circle analysis.

WHEN WE LOOK at crop circles, what do we actually see? What has been learned in twenty years of investigation? "We are looking at flattened corn," Dave Chorley has been quoted as saying. Regardless of what one makes of Doug and Dave's activities, what can we say with certainty, other than the fact that crop circles are patterns within downed crop?

Part of the appeal of crop circles is the fact that there can be no doubt about their existence. They can be visited and investigated by anybody who has the inclination to do so (the wishes of the landowner permitting). This distinguishes them from many other fields of paranormal research, where one is often reliant on second-hand accounts and cannot always verify the details for oneself. Whilst it may sound obvious, the primary question one should ask in investigating crop circles is, therefore, How did they get there? What is the mechanism that causes them to appear? Once one answers this question - or once one has a model through which to seek to answer this question - other questions will arise. The answer may also be different for different formations. However, it often seems that much of the research being done on the subject approaches the question the other way round.

"For a phenomenon of which almost nothing is known for sure, there's a lot of people with a lot to say to a lot of people wishing to hear a lot about something of which almost nothing is known for sure." (Danny Sotham).

In crop circles we often see what we want to see - or what conforms to our belief systems - as opposed to what is actually there. To paraphrase Hamlet, whilst one researcher may look at a formation and see a whale, another may see a weasel. Whatever our favoured paradigm, evidence can be found to support it. The phenomenon easily expands to accommodate any view. Formations can be planetary portents, extraterrestrial etchings, land art, meteorological oddities, vandalism, spiritual cyphers. The phenomenon does not seem to mind; it continues regardless.

Much of what are commonly perceived as "the facts" about crop circles are what investigators have brought to them, tainted invariably by those investigators' belief systems. For example, a lot of very earnest work has been undertaken in deciphering the symbolism of formations. Whilst this can be valuable to an extent, it may be beside the point. Until one knows what caused a particular formation to appear, any interpretation of its meaning can only be subjective. To say, for example, that the 4th. July 1998 Birling formation is a mandala of the human psyche, that the 14th. June 1997 Upham formation represents Caduceus, or that the 2nd. June 1991 Cheesefoot Head formation depicts Gaia, and that this formation has a sad, drooping quality to it, indicative of our abuse of the planet's resources, is quite possibly meaningless (and often tells us more about the interpreter than the formation). Yes, these formations could symbolise these things. They could also have many other meanings. With the exception of the "fractal" designs and certain others, there are very few formations whose symbolism can be precisely pinned (and in the case of the fractals, these formations are adaptations of fractals rather than true fractals). This does not mean that such readings are of no use to the interpreter, or to anybody else

who chooses to accept them. They are, however, suggestions and not definitions.

This mythologising of "fact" can also be seen on other levels, with many pieces of information accepted as true proving to be nothing of the sort when one backtracks and examines the original data. For example, the contention that the three-quarter mile Etchilhampton pictogram appeared on the same night as the Windmill Hill "Julia Set" (29th. July 1996): a study of contemporary reports reveals that the Etchilhampton formation was first sighted several days earlier. Similarly, the contention that nobody has ever been caught making a formation is also untrue. Several such reports are in existence (for example, the first "dolphin" design at Firs Farm, Beckhampton, in August 1991), yet almost all books and articles neglect to mention them.

One thing that has always perplexed me is the way people let their lives fall into place around what they presume to be true (their belief system), and how aspects of said belief system can be arbitrary and/or unquestioned. What we see is limited by language, by what we can explain, and what we think we can explain by putting words to. We do not see things as they are. We see them as they are filtered by our belief systems.

It is easy for anybody outside the "mainstream" (i.e. outside the dominant cultural belief systems) to feel that this does not apply to them, since they have chosen - for whatever reason - to "opt out", and follow pursuits different to the perceived majority. But more often than not in such cases, the mechanism itself does not change. What changes are the symbol systems and the scenery.

In order to make a thing be accepted as true, all one need do is repeat it enough times. We can see this in the above-mentioned Cheesefoot Head formation; many books and articles still regurgitate this idea without thought, as if it were the one and only accepted definition of this formation and any other idea is not even moot.

The last decade or so has seen the crop circle phenomenon swallowed further and further by the New Age movement. And the phenomenon - reflecting as always the perspective of the viewer - has adapted to this very well. The formations are seen as portents for the soul, as harbingers of global shift.

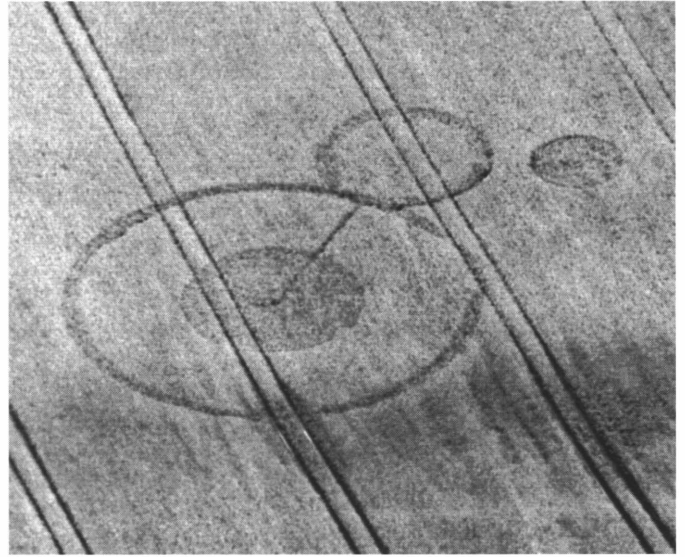
We must be very clear as to what exactly "the New Age" constitutes: the emergence of a loose group of overlapping paradigms which differ in certain fundamental respects to the current dominant paradigms. That one may consider such a paradigm shift to be more beneficial to the greater good is not the issue of this article, and it may have little to do with crop circles except for coincidences of time and location and the fact that people attracted to such paradigms are often also attracted to crop circles. Some people argue that to embrace the New Age means to recapture hidden or secret knowledge that was understood and utilised by our ancestors, to return us to a golden age in which we can live in harmony with the land; the evidence, however, suggests that it does little such thing. Take, for example, the modern pagan revival. With few exceptions, the various pagan traditions as they are currently practised cannot be dated much beyond this century. The extent to which this should matter is questionable; the relevance must be placed on what one does today, how one applies the available data, what use it is to us, rather than needing a

traceable lineage to validate one's identity. I digress.

That crop circles can be seen as New Age denominators also means that all manner of bibble-babble can be spouted about them, the only criteria seeming to be that they can be made to correspond to or originate from a belief system deemed to be "higher" or "more spiritual" than our dominant cultural paradigms. Many people will proclaim that the circles have such a significance, but the evidence for this is reliant upon one first accepting certain givens. Yes, of course crop circles can be found to correspond with chakras. Of course one will find yin and yang energies. If one goes looking for it. It's simply another way of viewing what is going on, and may be no more or less valid than any other way. We must be very careful here, with regard to what we find and what we want to find (and what pleases our belief systems), or else we run the risk of dragging the whole phenomenon into a quagmire of conjecture and New Age psychobabble out of which it may never emerge intact.

This blight has also meant that the New Age's trappings can be presented and freely accepted as evidence to support a hypothesis one wishes to pursue concerning the crop circle phenomenon. For example, if one accepts that sacred or subtle or other "energies" are behind the formations, it seems to follow that such energies can be dowsed. If one accepts that a non-human intelligence is behind the formations, it follows that one can contact such intelligence by channelling or other means. The problem with such approaches - regardless of their merit - is their lack of testability. If somebody tells you that they have channelled an entity, you can only accept their word; it would be very difficult to repeat the channelling for yourself under measurable conditions. If somebody states that they dowsed a formation and registered a particular pattern of energy lines, and you dowsed the formation and don't get the same results, they can easily argue that it is your dowsing that is at fault. This lack of repeatability is a grave and omniscient problem within crop circle investigation. Whilst the actual formations themselves can be explored by all, such other findings cannot. As such, reliance upon them as evidence is tenuous.

A further difficulty with channelling lies in identifying the origin of the channelled information, and in understanding the mechanisms by which it operates. Anybody can spout platitudes about love and change and spiritual convergence. Just because a message claims to be from a particular source, this does not mean that it is. Other entities? The channeller's own mind? Somebody else in the room at the time? Species or planetary consciousness? Cellular memory? Yesterday's news broadcast? We do not know. In the book *Condensed Chaos*, Phil Hine makes the point that channelled entities often manifest as endangered species or cultures, as if we wish to channel our own guilt out of ourselves, to personify it as an exterior entity. It is also likely that the messages are "flavoured" by the belief systems of the channellers and the aeon in which they live (for example, Crowley's *Book Of The Law* is given an ancient Egyptian and occultist texture, the Revelation of St. John a Christian apocalyptic texture, and much of the contemporary channelled material a New Age, extraterrestrial and ecological texture), so that no matter what their source, a distortion of information occurs. Further, experiments by Dion Fortune and others have demonstrated that entities can be created, and then quizzed to provide information unknown to the channeller. None of this is necessarily an attempt to debunk channelling, but given that we have no clear idea of what is actually going on here, it seems a little suspicious to found a solution to the crop circle phenomenon on such results. It may be. It may not be. The process itself is too open and too complex to reduce to such simplistic terms as messages to humanity from the stars,



Seaton, Rutland - James Bryan

the angels, Gaia, devas - or whatever.

When somebody claims to have had a specific spiritual or physiological result from a crop circle, can we say with any certainty that this has a jot to do with the inherent properties of the formation itself? Aside from the surety that any such experience is filtered through the gloss of the experienter, there are many variables which must be considered before any substantive analysis can be undertaken - for example, the very excitement of being in a crop circle and the confoundment that it can bring; the pesticides one is touching and breathing in; the excitement (for some) of being in the countryside; the mental "otherness" that can often come from trying to fathom the formation. It is a two-way process: what the experienter brings to the formation is at least as significant as what the formation might give. The effects of all these things are subtle and difficult to quantify. To say "the crop circle dunnit" is too simplistic a premise. And even if a formation were proved to have such curative or transformative properties, this tells us little about the actual creation process of the formation itself; to assume a cause solely on the basis of such data is tenuous. An enormous amount of research needs to be done in this area before any conclusions can be sketched.

There has been much talk recently along the lines that the source of crop circles is secondary to the effect they have on people. Whilst there are a number of truths in this attitude, it is perhaps also a reaction to the growing body of evidence that people can flatten crop with much greater skill than previously acknowledged by many. And surely, if one seeks to find solutions to the phenomenon, the abilities of such people must be considered. Many researchers speak of a "genuine phenomenon", of "genuine crop circles", but few seem able to agree on exactly what "genuine" constitutes. Field reports often vary to such an extent that one might be forgiven for assuming one was reading accounts of different formations (some presenting their own point of view then arguing that anybody who disagrees clearly does not know what they are talking about). An extreme example is the notorious 1996 Oliver's Castle "Snowflake", yet in this case the reports seem primarily to fall into two camps, with those that considered the video genuine, reporting the crop circle as spectacular, and those that considered the video bogus, reporting the formation as poor. Belief determines how we see the evidence, not vice versa.

Formations known to be man-made are deemed mindless vandalism performed by con-men, whereas formations considered the work of ETS, faeries, earth energies etc. (insert

favoured theory) are considered glorious signs of vital significance. When a formation not considered man-made is discovered to be so, does it cease to be the latter and become the former? Why are people considered vandals and con-artists whereas faeries, aliens *et al* are not? The same deed is being perpetrated; the distinction lies in our assumption that we understand the motivations of the parties involved (human or otherwise). Ditto the accusations of trespass and damage to crop levelled at human circlemakers; much crop damage in such formations is caused by the trampling boots of visitors, and many who consider themselves "investigators" - and who bemoan the illegal activities of "hoaxers" - will themselves trespass in order to examine the evidence. This is not necessarily to condone the activities of human circlemakers, merely to give them a little perspective.

To illustrate some of these points, here are some experiments you can try.

1. Robert Anton Wilson relates an exercise he frequently performs at seminars, in which the group members are asked to describe the corridor they passed through to get to the seminar room. The descriptions invariably differ to the extent that one might assume they'd all walked through different corridors (which is in a sense true; the corridor is seen through each participant's set of filters). Wilson has at times "rigged" the experiment by pinning up pictures of naked women in the corridor, thinking people would notice them. They didn't. Since each of the participants used the corridor at least once a day, in their minds they already "knew" what it looked like and so had stopped looking.

2. In the book *Gifts Of The Gods?*, John Spencer outlines an experiment conducted on live TV in which an audience was shown a faked UFO photograph for fifteen seconds. The image was taken away and the audience asked to draw it. The degree to which the drawings differed was extraordinary. In some cases people added details which were not present in the photograph.

Most of the people who took part in these experiments would probably consider themselves reliable witnesses. Can we be certain we are any different every time we look at a crop circle?

We do have a number of pointers, features specific to the way in which the crop has been laid and to the affected crop itself, but what exactly do these tell us? The work of the BLT team is frequently wafted about in this regard, sadly often by persons who have not read through it all in sufficient detail to grasp its many nuances. Yes, this research is profound in its implications, but can only give an indication as to a formation's origins after considerable analysis and testing has been conducted; to merely stroll into a formation in search of bent nodes is not enough. Even the BLT team themselves are wary that their methods be relied upon as an "acid test" by those who have not studied their papers. Crop lay can indicate how and in what order the crop was laid, and analysing individual stems can reveal what force may have been applied to down them. The degree and nature of breakage to crop within a formation can also be an indicator, but we must be careful to differentiate from damage caused by visitors. And how can one be certain that the source (assuming a non-human origin) would not break or scrape stems? ETs with stalk-stompers, anyone?

In the field of cerealogy, quantum leaps come easily - for example, the conviction that if formations display evidence of intelligent origin then such intelligence must be extraterrestrial, or the determination that since a number of formations appear

in proximity to ancient sites, they have been deliberately placed to reference those sites. We are too eager to make assumptions, without equally considering every other possibility. If one believes in UFOs, one can find evidence within the crop circle phenomenon that UFOs play a part. If one believes in channelling, one will be able to tap sources which tell of the circles' origins and meaning. This does not necessarily give these things any objective "meaning" though, nor does it make them "false". When one sees a ball of light, this does not automatically mean one sees an object of extraterrestrial origin (or an earthlight or a back-lit dandelion seed). When one feels a physiological or spiritual effect within a crop circle, it does not have to mean that the circle itself "caused" such a change. The sacred sites across our landscape, the alignments of which we often ponder in relation to crop circles, are man-made. So too are the mandalas (whatever their source or inspiration) in which we see echoes of crop circle designs. To therefore assume that crop circles cannot be man-made because of their configuration to ancient sites, or because their resemblance to mandalas carries a crucial spiritual significance, is nonsensical.

Eagerness to view the phenomenon in a single light, that of a non-human intelligence making contact through messages encoded within crop field etchings, is limiting. Whatever the merits of such a belief, unquestioning pursuit of a single hypothesis not only blinds one to a full examination of the available evidence but also to any number of other possibilities - for example, that the circles are the result of an entirely natural process which our science has not or cannot yet categorise or accommodate. Or that the most complex formations could be man-made. Or that whatever the origin of the formations, they act as "amplifiers" and attract other paranormal phenomena. Or that the circles are the "aftershock" of something extra-, inter- or transdimensional. Or that they are our own thoughts rendered in the fields as a kind of astral thoughtography. Or all of these things. Or none of them. All these options are in and of themselves as fascinating and possibility-opening as the tired "non-human intelligence" theory (though single pursuit of one in its place would, of course, be equally pointless). This does not necessarily mean that I believe any of these possibilities are true. Nor do I believe that they are not true.

I call this borderland "Circle Perilous", a term co-opted from Chapel Perilous. Though the idea of Chapel Perilous is much written of, I was first drawn to it whilst reading Robert Anton Wilson's *Cosmic Trigger* books. Wilson defines Chapel Perilous as "a crossroads of mythic proportions", a point invariably reached sooner or later by anybody who investigates occult or similar matters:-

"Chapel Perilous, like the mysterious entity called 'I', cannot be located in the space-time continuum; it is weightless, odourless, tasteless and undetectable by ordinary instruments. Indeed, like the Ego, it is even possible to deny that it is there. And yet, even more like Ego, once you are inside it, there doesn't seem to be any way to ever get out again, until you suddenly discover that it has been brought into existence by thought and does not exist outside thought. Everything you fear is waiting with slaving jaws inside Chapel Perilous..." (*Cosmic Trigger volume 1: Final Secret of the Illuminati*, p. 6).

In some respects it is a very similar experience to that known in occultist parlance as "the long dark night of the soul". Though it has no fixed nature or duration, one of Circle/Chapel Perilous' more pesky traits is that one often does not know one has entered it, and may be roaming its passages and chambers with no inkling that one is doing so. Similarly, one may think one has left it far behind only to find that one has

not actually gone anywhere. One either presumes to know exactly what is going on, or one presumes to not have a clue. It seems to me that few crop circle aficionados do not have a dose of Circle Perilous to one degree or another; or maybe it's that I am myself inside Circle Perilous far too deeply to form a clear model. Circle Perilous is like this.

Wilson also reports that there are only two exits from Chapel Perilous; one either comes out an absolute paranoid, or an agnostic. The latter attitude seems more valuable: a heightened objective openness, the ability to entertain simultaneously in the mind any number of different and sometimes conflicting interpretations and to recognise that all things are only as they are perceived through our belief systems ("reality tunnels", as Timothy Leary terms them). As soon as one gets snared up in the proving of one theory (distillation/belief system/filter/reality tunnel) over all others, one is lost ("belief is the death of intelligence" - Wilson). This is something we have seen many times in the cerealogical field, even to the extent of researchers denying or "adapting" evidence which does not fit their favoured notions or their marketing strategies. This will not do.

I've been roving around the corridors and halls of Circle Perilous for some years, no longer caring which side of the perimeter wall I happen to be on, finding interest in many things, watching different theories unfurl, yet never being able to trust any of them, and never formulating a theory of my own other than that the entire adventure is much fun to be a part of. The evidence indicates that this phenomenon has been with us for a long time; we have no idea how much longer it will continue, but have no reason to believe that it will cease in the immediate future. All I know for certain is that the more one studies the crop circle issue, the curiouser it becomes. I'm happy being curious.

It may be this neurological scrambling process that is the key; this befuddlement that seems to fall almost all who allow themselves to be entertained by flattened crop. This simultaneous delight and confusion also seems consistent with much magickal and occult and initiatory experience (and with Chapel Perilous). The crux is the process; how much reality it has outside of this can be allowed to be moot for a while.

What use one makes of one's confusion is a different matter. It seems that in order to negotiate this territory one must balance emotion, wisdom, open-mindedness, logic, intuition. An imbalance can easily tip us into unreason. We can see this in the degree of viciousness often levelled at anybody who has made - or even claims to have made - crop circles. Sometimes even entertaining the notion that large and complex formations could be man-made can lead to ridicule. We can also see it in the commercialisation that shadows the phenomenon, and in the descent into one-sidedness or New Age quackery that has befallen certain investigators.

Where does this leave us?

"The universe is a giant Rorschach ink blot." (Alan Watts)

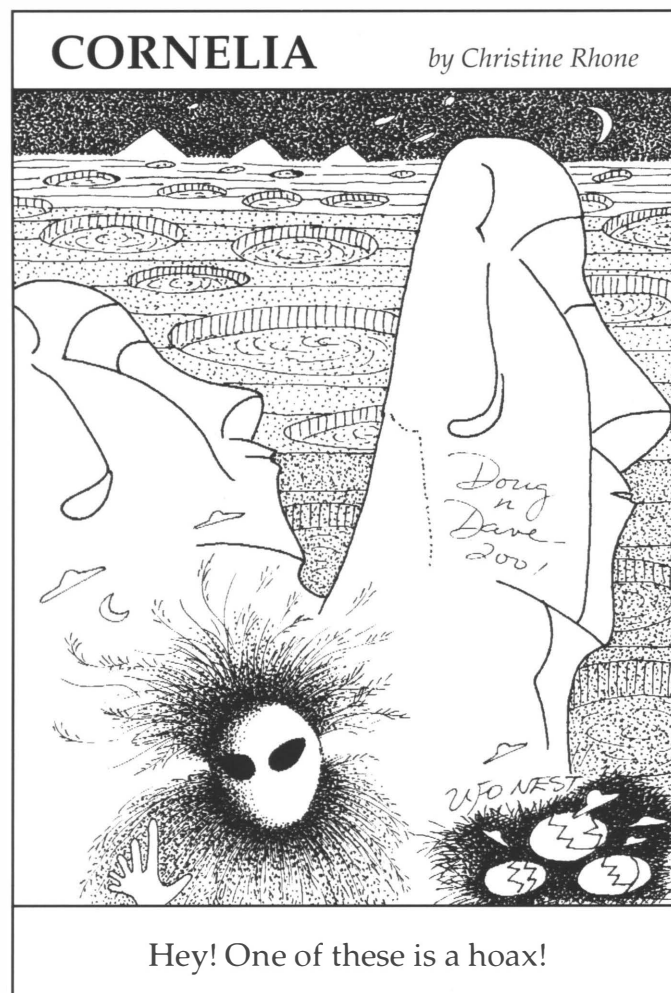
"No one mandala is the same as another; all are different because each is a projected image of the psychic condition of its author...an expression of the modification brought by this psychic content to the traditional idea of the mandala." (J. E. Cirlot, *A Dictionary of Symbols*.)

Perhaps it is the perception of the individual that may provide the key. We can view the crop circle phenomenon as a reflection of us rather than as a separate and exclusive phenomenon that happens outside of us; it is influenced by us as observers and participants, rather than occurring regardless of us. The

formations and their interpretation (or otherwise) can be seen as a process, a journey for the individual, with any meaning being as much what is sparked in the visitor/observer as an actual analysis of the formations themselves in comparative terms. This is, of course, not to say that a scientific and/or objective study of crop formations cannot - and should not - be undertaken (it is quite the reverse), yet much of what currently passes as such is nothing of the sort.

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LOOKING AHEAD TO THE WAY BACK

In May of 1995 a small group of us spent some tutorial time in the fields with the late *Richard Andrews*. After these sessions, we got together for a mutual debriefing, from which this interview is extracted. A pioneer crop circle researcher, Richard's particular area of interest in the phenomenon was through dowsing.

BASICALLY, WHEN WE want to go out to dowse a crop circle we need to first of all know what it is we're dowsing - and I would say probably 90% of people who go into crop circles do not know what they're dowsing or why they're getting the information they're getting. If they don't know this, they need another year or two of higher discipline to be able to get to know what they're looking at. It's like drinking tea - when people say to you, "Oh, I'll have a cup of tea - I don't mind what it is..." In other words, they don't drink tea to really enjoy it, and to love it. People who say, when you offer them a drink, "Oh, I don't mind - get us anything," well, they're not then a connoisseur of anything, are they? They're not somebody who says, "Well, I'd really like to have a scotch, or a Guinness," or something like that. If you just say, "Anything will do," it shows you're not interested in it, really, apart from just having something down your throat. And it's the same with dowsing: if you don't actually know what it is, or what the results are that you're getting, or why you're getting those results, then it's not going to be of much value to anybody else.

And so you need something that's universal. To find out how to dowse a crop circle took me three years of solid work, from 1985 to '88, and I find people now who go out into a crop circle for the first time and the rods move and they say to me, "Oh, I can dowse a crop circle." And they're actually telling you it's real. Well, it's absolutely, totally impossible. You have to do the course if you want to really do the work. It's like photography or anything else: anybody can take a picture, but how well is it going to record what we need? What's the point of doing it?

And this is the sort of thing we have to ask ourselves every time that we're doing anything. Dowsing is a very high discipline. If you don't have that discipline, you're not going to get proper results. So I do advise that people start to get together to find out what they should be dowsing before they try to dowse it, and not just walk into a crop circle getting all sorts of conflicting answers - because there is no doubt that if you go into a crop circle and you believe it to be real, you can get all the answers you want, because they'll come from your own mind. What you need to do is get the answers to the things that are actually there.

How do you go about dowsing a crop circle, then?

Basically, when you go into a crop circle, the first thing you want to find out is whether on the edge of it - about two feet before you get to it - you're getting a response on your rods. Now, they won't actually go flat out, which shows that you're inside a straight line - they should be pointing away from, but slightly angled towards, each other. If they are, the chances are that you've got a ring there, which you're dowsing. Now, that ring will go on until you get to the point where the actual crop is flattened, and then the rods will cut off. If they don't, then what you're dowsing may not be the ring on the outside - it might be a line, coming from another angle. (And if you go through any line at anything but 90°, you will not get true information. If you crisscross and you find the rods are pointing the same way each time, look along the direction they point and you'll know what angle the line is at, and you must



Dowsing near Danebury Hill, Hants. (*John Sayer*)

position yourself at 90° to it.)

So, now we've got to the edge, and we find that the rods cut off just after getting in: they go straight again. Now, towards the centre, there will be an odd number of rings in the circle - either 3, 5, 7, this sort of thing. If they're equal, then you're not looking at proper rings in a circle. So you need to know all these things before you start. You're looking for rings, but you have to be asking for rings. If you're asking for lines, you don't get rings - this is the discipline of dowsing.

Now, you want to find when you get to the centre whether there are two crossing lines. If there are not two crossing lines at the point where you have the vortex, you have not got the pattern of a crop circle. So there are two major things: the first is to find the lines - but you're probably finding on the outside whether you've got rings or not - but then you can go to finding the actual lines. Now, you have to ask the question, "I want to be able to find lines, not rings." That separates it. When you're doing rings, you won't get lines - ever. And when you're doing lines, you won't ever get a ring. So if you're walking across there and you're actually saying, "I've got a ring here, I've got a line here, ring here..." - you can't do that. That's impossible. Maybe you're making them up, if that's what's happening. And the first ring is within three strides of the centre, either way. The first one will always be within that.

So is that a good place to start - by going roughly to the centre of the circle?

Yes, and very often you'll see from the air when you've actually taken a photograph - if you take it with the light at about four o'clock in the afternoon - then you'll see, very often, some of the rings. And you can see them sometimes, just a

shadow, where the actual rings are warmer, and they tend to bring new growth up quicker. And sometimes you'll just see the plant bend just slightly too, because it's warm, and you'll get them raising in the warmth. So there are many other things that you can find, but, basically, look for the crossing lines and the rings. The other thing is, if you walk down the tramlines, away from the circle, you should be getting probably another seven or eight rings from that simple circle, going right out into the field. When you've lost the crop - when it's been taken off - then you can go and check that again and you'll be very surprised as to what's there. You'll be able to check it properly. So that's another time to check out what you've done.

How would you approach it with pictograms?

There is always a line going through the centre of a pictogram, going right down. One of the things that we found is where you have a three-line ley crossing a pictogram, you get boxes. Where you have single lines you may have the centre of another ring - and then when you're getting concentric rings, they may be centred on another line. Some of the lines are only a matter of ten or fifteen feet apart. And so a crescent, for instance, could be on another cross - you will find that, if it's a real crop circle. And it gets more and more complex. But basically there should be a crossing line in an ordinary - or the major - circle in any major formation.

The one at Alton Barnes in 1990 - that was real. So was the one up on the top and the two down at the bottom. The two down at the bottom were angled towards the one at the top. Now - not a lotta people know that! When you dowsed them you had a line down through the centre and you'll notice that they weren't on the tramlines - they were actually off to the side of the tramlines, because the tramlines weren't centred on a line. Very often one of the tramlines will be centred on a line, and that has come about where the tractor makes a first pass to get a straightness somewhere, and very often they get it exactly on one line, and that's what the man has picked up - unwittingly - when he's gone down. But you must be able to show where these lines are in any drawing, if you're doing them, because if you can't, and other people can't pick that up, then I think you want to seriously wonder as to whether you're actually dowsing the crop circle.

As Jim Lyons recommends, base the sketch on the dowsable lines, though it's nice sometimes to have the tramlines' position exactly where they are because they do tell you the positioning. You'll notice that dowsing will not be affected by tramlines or

any other thing. It will not be affected by even a thousand people going into it. It won't be affected at the end of the year, when it's combined off: the actual pattern will be there and it will be there up to four or five years later, as a minimum. What you need to do in the autumn for dowsing is to know roughly where your formation was, because if you don't then you've got all the work to do. You're talking then about doing, say, ten or twenty hours of work, because you're having to then do a whole field.

An interesting thing about the circlemaking competition some years ago concerns the site for the competition: I dowsed it, and Dave Probert used his equipment, his theodolite, to fix the actual lines, where they were, and each one was plotted, and they were at an angle across the field, in fact. And the lines crossed all the plots at an angle. And it was interesting that in two plots, the people who made the formations had gone over the edge of their plot. The reason was because they'd actually picked a crossing line to make their first circle and they'd picked the centre of that to make it from. We asked them why they'd gone out of their plot and they said they didn't know. They just picked it.

Did they feel that intuitively, or did they dowse it?

They didn't dowse it; they didn't even know anything about that. They found it intuitively.

As I say, it took me three years to find out how to dowse a crop circle, and I've worked for hours at a time inside them, to try and find this out, and when you don't know something, it's very difficult. When you know something, it's dead easy. But you have to know that something before it becomes easy! There's no good people saying, "Oh, it felt right." That isn't good enough. You have to be actually able to support that with real evidence as to why it feels right. And that's what we're sadly lacking now in so much of the work that's going on. People are saying, "It dowsed right." They're not saying *how* they dowsed it and what was the reason for it being right. Did it have five rings in it? Did they *find* rings in it?

Whoever's doing reports should be giving all this information, because it's essential - otherwise the report isn't worth very much.

Well, I hope that gives some of the information we were talking about. Because, really, with all these things, once we are all looking at the same thing, we can all be getting our own information, if you like - but we know what we're looking at.

LETTER

Wimpole Hall details
from Julian Richardson

Just in case you missed it, please find enclosed a photo of the "3-D Hollow Cube".

Photographed on the 29th. July 99 this 275 ft. geometric formation appeared about 2 miles north/east of Wimpole Hall, Cambridgeshire.

Formed in Rialto winter wheat on National Trust managed land, the undisturbed free standing cube had 100 ft. long anticlockwise flowing edges enclosed within a 16 ft. wide clockwise flowing ring.



Wimpole Hall, Cambs. - Julian Richardson

EUREKA!

Mick Hardy relates his account of finding the only circle known of in Norfolk this year.

AFTER HAVING HEARD many stories about how the Circle Makers seem to interact with people on a personal level, I decided to conduct an experiment. All I wanted to do was respectfully ask the Circle Makers if they could produce a circle in Norfolk, if only so I have something to write about in *The Cereologist!*

To further this aim I have been going to Venta Icenorum, a Roman town in the Tas Valley near Caister St. Edmund (just outside Norwich), which had two formations in 1992. I go there on a regular basis, so went and started to meditate and ask the Circle Makers to sort something out for me.

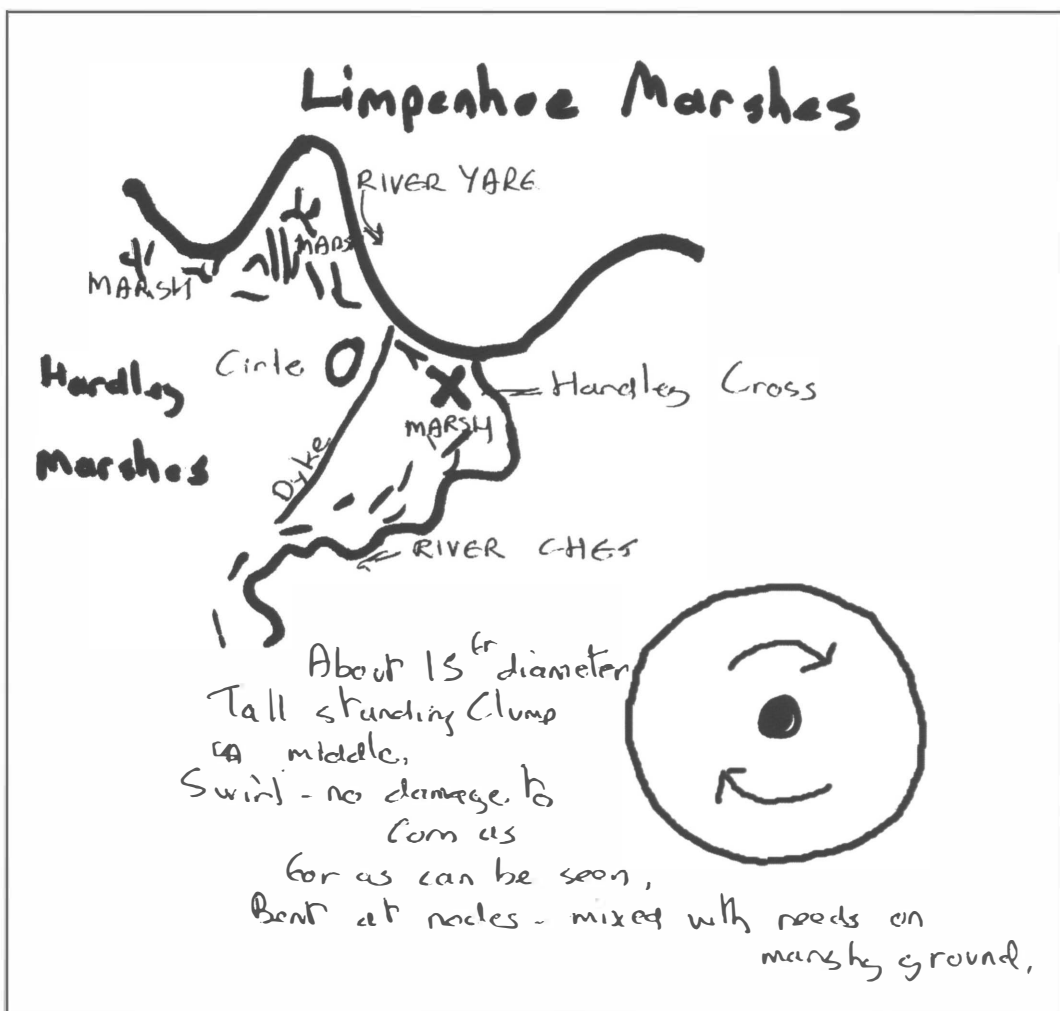
When Michael Green produced a picture of one of the Caister St. Edmund formations at the *Cereologist* Conference in Alton on 23rd. July - out of all the hundreds he could have chosen - I thought, "This could be a sign!" So I decided to have a look when I got back to Norfolk.

I didn't find anything at Caister, but I did find a circle exactly one week after the conference, much to my surprise (and amazement).

On 30th. July I went for a cycle ride around the Broads. I had decided to head for a place I hadn't been before, called Hardley Cross. The name of the place intrigued me and crosses are sometimes significant in the hunt for ley lines. The landscape has changed quite drastically since Roman times, due mainly to mediaeval peat digging, which formed the Norfolk Broads, so there was a lot of ground work to be done here.

Hardley turned out to be a cul-de-sac. The road diminished to a track, the track became a path. The path ran out on me in the middle of a wheat field. The River Yare was in front of me so I made for the river and walked along it until I found a road. The nearer I got to the river, the softer the ground became and the more I feared getting wet feet covered in stinky mud. When I reached the end of the field I found my way blocked by dykes and marshland, but there in the corner of the field was this pristine, perfect crop circle in a swirled pattern, with a clump of stalks standing proudly in its centre.

The edges of the circle were nice and clean and I don't think it could have been more than 15' in diameter. There was some wind damage adjacent to this circle and you could see the difference in the direction of the wheat. It was as if somebody was saying, "That's wind damage. This is the real thing!"



I stood there and stared. I looked away and looked back. I walked around. In short, I couldn't believe it. I didn't walk into the circle as I was only wearing my trainers and the ground was very marshy, which made the appearance of the circle even more remarkable. I only wish I'd had a camera with me. But there you go. Things happen when you least expect it.

Being pretty gobsmacked, I thought it would be a good idea to look at the circle from another angle, so I retraced my steps and cycled along the road until I came to a path by the river. After walking about one and a half miles I came to the field where the circle was. Access was impossible, with river on one side and a dyke flanking the other. Even so, the circle looked absolutely beautiful from where I was standing. It was only a few hundred yards from Hardley Cross, which turned out to be the boundary point where jurisdiction of the River Yare changes from Norwich Port Authority to Yarmouth Port Authority. (The name Yare is one of the few remaining Celtic names in Norfolk. It comes from the Celtic word meaning "fast flowing".)

So it seems I got my reply from the Circle Makers. I do think they have a sense of humour though, putting one at a place called Hardley Cross. It's got my own name (Hardy), the word "ley", which attracted me there and the cross, which could have meant "X marks the spot" - but as to what it's all about, don't ask me!

I think I know - so I'm probably wrong.

A CHRISTMAS MESSAGE FOR THE MILLENNIUM

Michael Green offers an interpretation of a curious formation from last year.

THIS STRANGE SYMBOL was found adjacent to the "Menorah" formation at Barbury Castle, Wiltshire on 31st. May 1999 in barley, both apparently having been put down together on the same night. There was at the time some argument on the Internet about its identification, with a consensus that it represented a "beetle" (Fig. 1A).

It is my opinion that it represents a traditional type of classical oil lamp viewed from the top. The bronze prototype has typically a rimmed, sealed, circular container to hold the oil with a small central hole in the top for filling purposes. At one end is a small projecting nozzle, at the other a lunate handle. The moon, while being a symbol of the "lesser light that rules the night", has the practical purpose of propping the suspended lamp away from the wall so that the lighted wick in the nozzle of the lamp is kept well away from the fabric of the building. An almost exact copy of the crop circle lamp was discovered in archaeological excavations in the City of London in 1994. This bronze hanging lamp of the first century AD date was found complete with chain and hooked pin for suspension (Fig. 1B). This particular type of lamp is classified by archaeologists as the "Walter IV fat type", which has its origins in Roman Italy in the mid first century AD and survived with variations into the mediaeval world of the Mediterranean and Northern Europe. The cruise lamp, which is a direct descendant of this lamp type in the Celtic provinces, survived in use to within living memory in Ireland and Scotland.

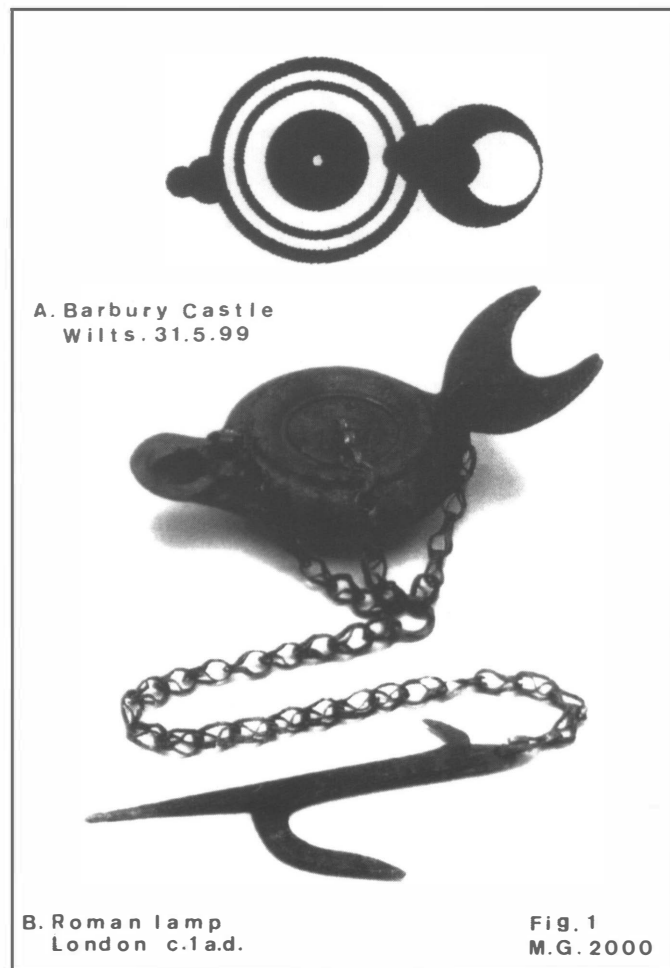
There are a number of curious features about this formation. It is obvious that in the "crop circle maker's" mind there was clearly some association between the Menorah formation and the lamp. Yet if so, why is there only one lamp shown if it refers to the seven-branched Menorah, which should, of course, carry seven lamps. Indeed, precisely such an arrangement is shown with the same lunate handled lamps atop a candelabrum shown on a Roman period fresco from a synagogue at the ancient city of Dura Europos in Mesopotamia. Also, why should the lamp be of such a specifically dated type, when the original Menorah itself in the Temple of Jerusalem probably carried much older types of bronze lamps?

Then there is the matter of authenticity. The Menorah formation is a relatively simple geometric form carefully aligned on the tramlines, which may perhaps account for its slightly asymmetrical plan. The authenticity (i.e. the possible geophysical as opposed to man-made origins) of both formations is uncertain, judging by the visual evidence from the aerial photos. However, Peter Sørensen's excellent close-up video shot of the lamp formation shows a quality of construction suggestive of a geophysical origin. It must remain a possibility that the crop formation Menorah was man-made, although of course as a great sacred symbol of Jewish identity it is of much interest in its own right. To it, possibly of genuine geophysical origin, was added the lamp nearby that very night.

As I pondered on the synchronicity of these various elements and events, the word that came into my mind was *light*, and then the penny dropped. The lamp symbol refers not to any aspect or a concept, however sacred, but to a Person who emerged in the Jewish world of first century Palestine. A Person whom many have believed since to be the fulfilment of the ancient Judaic spiritual tradition. Jesus Christ of

Nazareth said, "I am the Light of the World; he who follows me will not walk in darkness, but will have the Light of Life" (John 8:12). This I believe is why it is a single lamp dating to the period when the Christian Church was starting its ministry.

This interpretation must necessarily remain speculative. Indeed, indirect allusion appears to be a central principle of the genuine phenomenon as a spiritual communication. As Jesus himself said to his disciples of his public teaching, which was in allegoric form: "The reason I speak to them in parables is that 'seeing they do not perceive, and hearing they do not listen, nor do they understand.' But blessed are your eyes for they see and your ears, for they hear. Truly I say to you, many prophets and righteous people longed to see what you see, and hear what you hear, but they did not hear it" (Matthew 13:13, 16-17). The same might be said with equal truth of the genuine crop circle phenomenon, which indeed is a communication from God. It does not directly spell out what must come ultimately from intuitive spiritual understanding. For many of the crop circle community this formation will remain a "beetle". But to some of us it suggests a degree of spiritual intelligence and subtlety of communication that we have long come to associate and treasure in the geophysical phenomenon.



it will be in the next. In the meantime, this is how Colin explains the situation in an article on Freddy Silva's web site, *The Crop Circular* <<http://www.lovely.clara.net/>>:

"ON WEDNESDAY, 9th August I announced on national television and radio the outcome of an ongoing investigation into aspects of the crop circle mystery.

Four years ago I began measuring the Earth's magnetic field in and around crop circles. The project was initiated by ongoing reports of anomalous magnetic phenomena such as spinning compass needles inside crop circles (witnessed by me amongst others during the 1980s), unusual failures of electronic equipment and radio frequency interference. The project enlarged findings of a German-based study conducted in the early 1990s.

The magnetometer survey included complex crop patterns as well as simple circles. Results showed a descriptive magnetic signature in a handful of simple circles and basic geometric patterns. This signature consists of an increased magnetic reading which replicates the actual design of the crop pattern being measured, but occurs out of sync with the design by 3-5 degrees in a clockwise direction.

These findings may prove to be the basis of a natural mechanism involved in the creation of the formations or it may be a residual magnetic effect resulting from the creation of the crop circle. The model I have been developing, and will be collaborating on with further scientific input, is that the magnetic flux involved creates an electric current which effects the plants. The question of what causes the magnetic flux still remains. A full technical paper of my findings and developing theory are being prepared.

For a number of years I have been aware of a growing level of man-made creations. During the mid-1990s I was shown privileged information by a BBC journalist who had gone undercover for two years working closely with Dave Chorley and Doug Bower in an effort to establish the truth behind their claims to be making crop circles. I was shown letters mailed by Doug & Dave where they drew the patterns that they planned to make in Hampshire and Wiltshire, along with the dates and places that they planned to make them. On the envelopes of some of the letters they sketched the planned design and placed the stamp over it, which was then date-stamped by the Royal Mail. Those patterns did appear, as had been proclaimed. Unknown to Doug and Dave, they were being filmed as they made the circles by the BBC journalist.

In ensuing weeks, other hoaxers were tracked and their handy-work also filmed. I did not want to believe the evidence being handed me, as others now do not want to believe me. To satisfy my own need for honest research, I began my own investigation into human involvement. I would suggest that anyone who disagrees with my conclusion investigate hoaxing themselves, rather than falling back on the argument that it can't be done by humans.

In 1997 I was given a video of a formation at Oliver's Castle being made by balls of light. Although I wanted to believe it was real, things weren't adding up and I hired a private detective to unravel the loose ends. The investigation turned up irrefutable evidence that the video and the formation were hoaxes. Peter Sørensen, acting on his own information, came to the same conclusion. During 1999 I began another special project into people making crop circles. My research has included detective work, site inspections, physical evidence, aerial photography, personal experiences, information from media who have paid to have formations created for upcoming programs, and from undercover researchers.

My findings at this time are that ample evidence exists that an estimated 80% of crop circles are man-made. On the other

hand, 20% revealed no evidence of human involvement. A handful of these 20% also displayed the newly discovered magnetic profile (all these were simple formations).

Some of the filmed evidence will be seen in an upcoming Channel 4 production and a BBC documentary scheduled for early next year. The latter will also be shown on BBC2 and American TV.

It should be emphasised that *no evidence* of human involvement could be found in 20% of the formations. All investigation has been done on crop circles in the UK and therefore the results refer only to the situation in the UK.

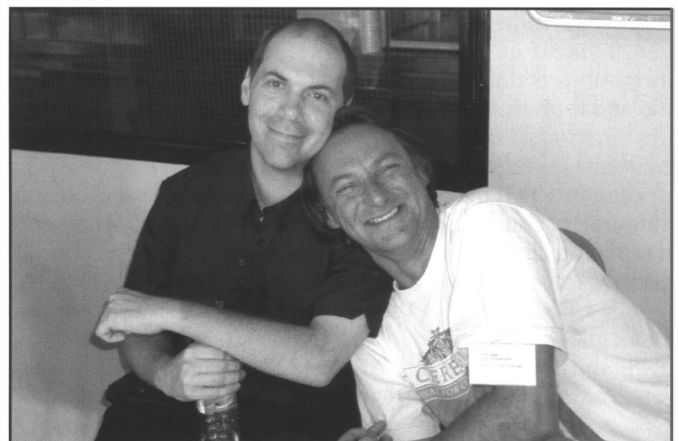
Since making my announcement, a great deal of excitement and interest has been generated from scientists in several countries. I have already accepted an invitation to present my findings in Moscow next March.

Why did I make the announcement now?

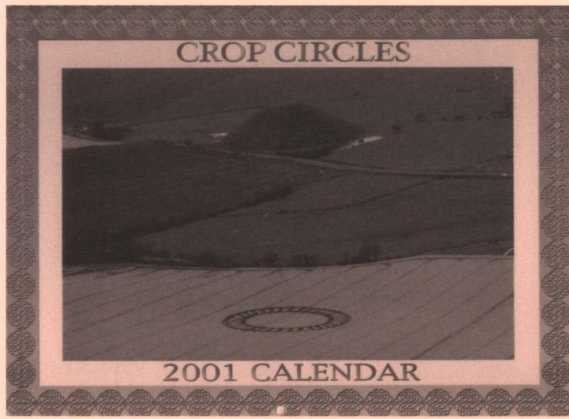
I have received criticism from the crop circle community for releasing this information before scientific input into my magnetic results. I did this to give the research community an opportunity to know about it and to provide feedback. However, the primary reason for the announcement was due to the responsibility I feel for having been the largest worldwide voice spreading information for the past seventeen years. The subject has been presented to and impacted governments, scientists, the British Royal Family, indigenous people in many countries, individual seekers of truth and even religions. With this type of impact, truthfulness with self and others is paramount for all researchers. Unfortunately, more and more there has been a tendency for researchers to promote *all* crop patterns as being genuine. I have evidence that this is false and I must provide it. The full article of evidence is being prepared for release in the autumn. Anyone who disagrees is welcome to enter their own evidence into the debate. I would be very happy to say I am wrong.

I believe these findings will allow a breath of honest, fresh air to blow through this subject and will be appreciated by the public in return. The scientific community has already shown how much it appreciates an honest picture through the many e-mails and letters I have received from scientists around the world. We all should feel more comfortable exposing the man-made crop designs for what they are - hoaxes and/or works of art.

I have no axe to grind with anybody. I set out to research crop circles seventeen years ago. This season has been a very exciting one, revealing more directions to investigate with more interest than at any time in the past several years. For those who have listened with an open mind, even if my views do not agree with yours - thank you. Colin Andrews"



Andy Thomas (l.) and John Sayer. "A picture's worth a thousand words: we've buried the hatchet, forgiven and forgotten, put the past behind us and are looking forward to working together from here on in." (Photo - Paul Vigay)



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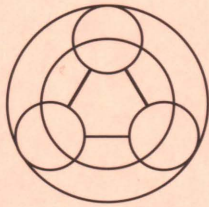
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