

Egyptian Myth and Catastrophism by John Ackerman

Modern academics have sold short the great knowledge and intelligence of the ancient Egyptian culture. Many hieroglyphs have a profound physical meaning, but because 'modern science' remains ignorant of their value, the solar system chaos that reigned throughout the Bronze and Iron Ages remains unrecognized. Understanding this chaos is the key required to unlocking the ancient texts, but once this is done, the texts from each culture reveal more and more detail about the physical events. Massive planets not only approached but *repeatedly orbited the Earth* and their threatening presence was the preeminent occupation in all ancient cultures for some 3000 years.

Once these 'gods' no longer approached the Earth, comprehension of their true nature was lost in a few generations because there were no concepts like 'planets' or 'orbits.' As a result, all attempts to identify the ancient gods among the stars and planets we see today are doomed to failure. The Egyptians never worshiped the Sun. Osiris was not Orion and Isis was not Sirius. The term 'two lands' did not refer to Egypt. In this article I will explain a number of the major Egyptian myths and hieroglyphs in terms of cosmic events which occurred close to the Earth. These interpretations are convincingly corroborated by the correspondence of specific images of the surface of Mars with those in the ancient texts. In addition, the origin of many currently accepted icons, such as Halloween, reincarnation, purgatory and the Tilaka, a vermilion mark which Hindu's apply on their forehead are shown to have their origin in the ancient cosmic chaos.

The ancient history of the world, indeed of mankind, has been held hostage far too long by a single erroneous assumption, *uniformitarianism*. This paradigm assumes that all planets were created at the inception of the solar system and have essentially remained in their current orbits since that date. A corollary, *gradualism*, is the assumption that the Earth could not have experienced any cataclysmic events of global significance in recent geologic times. The vast amount of evidence for occasional cataclysmic adjustments on Earth in recent millennia has obviously had no influence on academic thinking. What has finally made possible the overturning of this paradigm is the recognition that *all* 'sacred' myths, art and texts composed from about 3700 to 700 BC were descriptions of many repeated close encounters of Mars, Mercury and Venus with the Earth. This new paradigm is known as *catastrophism*. Because of the negative implications of the word chaos, professor Alfred deGrazia of the University of Bergamo, Italy, has coined a new term, *quantavolution*, which is meant to emphasize the significance of recent, discontinuous global events in the establishment of the current world order.

The recognition of the homomorphism of recent solar system activity and ancient texts not only provides startling revelations effecting Earth geology, ancient history and religion but also provides *more knowledge of the planets than all the space missions that have been or will ever be performed*. I have presented most of these revelations in a series of three published books, *Firmament*, *Chaos* and *Peleh: Hidden Knowledge*, along with a number of papers presented at scientific meetings, but to date these have been studiously ignored by 'establishment' scientists, all of whom accept the uniformitarian assumption without question.¹

It was my hope that the revelation of the meaning of so many here-to-fore unexplained myths and hieroglyphs in this book would garner some support for my scenario within a wider range of academic disciplines, but it seems that Egyptologists are equally rigid in their current beliefs, for what seems to me even less reason than the geologists and planetary scientists. Despite what most people believe, including the majority of Egyptologists, the ancient texts and rituals comprise a vast trove of real, vibrant, metaphysical knowledge. I use the term 'meta-' here to emphasize that this knowledge of real physical events, places it above what the astrophysicists can discover with their mathematical models, because it is based actual observations of events that took place in the heavens above the Earth.

Although some repetition is unavoidable, this article explains the ancient Egyptian texts in greater detail than was possible in my books because they dealt with the myths of a number of cultures and because of the evolution of my thinking in the last ten years. This article reveals much of the vast knowledge of ancient Egypt that has remained obscure due to the pictographic and hieroglyphs nature of the texts, the translation of which is virtually impossible without a mental picture of the cosmic events that were occurring in the heavens at the time. The correspondence of the Egyptian texts with those of many other cultures, demonstrated in *Firmament*, is further corroboration of the reality of those events because *all cultures observed the same events*. To emphasize this I will refer briefly to the deities of other cultures where there is a close relationship with the Egyptian gods.

In order to explain the events described in the ancient Egyptian texts, I will first summarize as briefly as possible the physical events that repeatedly occurred in the heavens. *This is most definitely not the order in which I have discovered these events, because the myths of a number of cultures came first, and it was only by studying and comparing them with one another was I able to piece together the truly amazing scenario which shaped the Earth and mankind throughout the Bronze and Iron Ages.*

The Cosmic Events

Let me begin with a shocking revelation: The ancient Egyptians never worshiped the Sun or the stars, as is currently believed. It is an ancient and world-traveling tradition that heaven and earth were close together in the beginning. In fact, the heavens were 'filled' with enormous, threatening, fiery planets close to the Earth up to 687 BC. *The total preoccupation with these bodies was the basis of all myths in all cultures for some 3000 years.* Augustine was correct when he wrote:

**Deluded visionaries, lift your eyes,
Behold the truths from which your fables rise !
These were realities of heavenly birth,
And ye pursue their shadows on the earth.**

Prior to about 3700 BC (perhaps 3761 BC based on the biblical age of mankind), the solar system comprised only two terrestrial planets: the Earth and a much more ancient planet², no longer intact, which I call *priori-Mars*, because today's Mars was its outer shell or mantle. This planet was in an orbit similar to that of Venus today, had abundant water, atmosphere and was full of vegetable and animal life. Then a huge rogue body, possibly from outside the solar system, traveling very fast, impacted Jupiter and an enormous plasma cloud

rebounded which condensed and contracted to become proto-Venus.³ Scientific evidence of this impact is still present in the form of the Great Red Spot, the thick clouds, the zonal wind bands and the temperature excess of Jupiter, all of which imply that Jupiter (and Saturn) are not gaseous as astrophysicists currently *assume*.

The white-hot proto-Venus rampaged into the inner solar system, and within a few decades made two close passes by the Earth killing 99.9 percent of all animal life by scorching and tidal flooding.⁴ When proto-Venus approached the Earth, the two black 'comet' tails, which preceded it, became convoluted and gave the impression in many cultures that a dragon had risen up from the Earth and was holding the flaming proto-Venus in its mouth. This led to the association of the dragon deity with Venus in every culture, the original of which, in Egyptian myth, was the Apap-reptile and in Assyrian myth Tiamat. Plato related that Egyptian priests told Solon the Greek of the great destruction which occurred at that date and that Ovid's myth of Phaeton was actually a description of the events. The scorching heat from proto-Venus burned all organic material in Northern Africa, creating the Sahara, dessicating the Middle East and the Gobi desert to Tibet. As a result, animals pictured in the earliest Egyptian art, such as giraffe and elephants, had disappeared by the fourth millennia BC. This may be why the Apap dragon is associated with drought. I suggest that its passing over the Nile Delta killed everyone living in Northern Egypt at the time, leaving a vacuum subsequently filled by the occupation of by the people of Southern Egypt.

Two close encounters of proto-Venus with the Earth occurred within decades of one another. They killed practically all animal life on the Earth. The results of these encounters are recognized by archaeologists as the watershed event called Bronze Age I. Although they note an abrupt change in civilizations at that date, they have been unable to determine the cause, because many artifacts of the previous cultures, such as the Ghassulian, were still present. The extent of the destruction is corroborated by a 300 year period (BA I) from which no artifacts have been found.⁵ The following words from the biblical prophet Isaiah way well have been inspired by the Venus encounters: Isaiah 24:

The Lord maketh the Earth empty and maketh it waste, and turneth it upside-down, and scattereth abroad the inhabitants thereof ... The land shall be utterly emptied and utterly spoiled ... and they that dwell therein are desolate: therefore the inhabitants of the Earth are burned, and few men left.

During the same period, innumerable close encounters with proto-Venus ejected the ancient, living planet, priori-Mars, from its original interior orbit into one which intersected the orbit of the Earth while at the same time reducing the eccentricity of proto-Venus' orbit so that at from then on it remained just inside the orbit of the Earth at aphelion. A final close encounter between priori-Mars and Venus occurred close to the Earth which initialized a new solar system epoch that lasted 3000 years. The immediate result of that encounter was to place priori-Mars for the first time in a geosynchronous orbit in which the surface to surface distance was only about 33,000 km. It remained stationary in the heavens, some 500 times the size of the full Moon. This was the *firmament* (Hebrew *raqia*), or heaven in the Bible and the Duat in Egyptian texts. Based on the oldest rocks found on Earth and Mars, priori-Mars was *800 million years older than Earth* and given its short distance from the Earth it seems quite logical that, with the Earth just having been 'wiped clean' of the preexisting

inferior species (Genesis 1:2 And the Earth became void (*tohu*) and without form (*bohu*)), it would have been the ideal time for the introduction of a new species, Homo Sapiens Sapiens, by the 'elohiym from heaven by a genetic upgrading of the few survivors. It seems logical also that the subsequent 300 year 'silent period' (BA I) was the time required for the repopulation of the Earth by the new species. As will be seen in the subsequent pages, the Egyptian and Biblical accounts are quite similar, not because one is copied from the other but because they both are records of the same events.

Then began a long series of synchronized encounters of priori-Mars with the Earth that no one in the modern world, not even science-fiction writers, has yet imagined, but which are unequivocally revealed by the ancient texts - not just Egyptian, but of a number of other cultures. In October priori-Mars would approach and become captured in a geosynchronous orbit around the Earth. Fifteen years later, proto-Venus, still sporting a comet-like tail would make its closest approach to the Earth around the Vernal Equinox (~March 21) at which date the combined tidal forces of proto-Venus and the conjunction of the Sun and Moon would cause the encounter to be broken off and priori-Mars would go into a planetary orbit for another fifteen years, where it appeared much as the planets do today. The Rig Veda tells that this 30-year cycle was repeated one hundred times (there were 100 Indras) and Greek myth confirms this, stating that the Olympic gods (Zeus, Athene, Aries, Hermes, Argo - all planetary bodies or features) reigned for 3000 years. Moreover, the great depth of Egyptian knowledge expressed in hieroglyphs and pictographs of these events, provides many details of these amazing encounters.

Upon each capture priori-Mars immediately became tidally locked to the Tibetan-Himalayan complex in a geosynchronous orbit, remaining stationary over Mt. Kailas in the Trans-Himalayas, termed 'Indra's home on Earth' in the Vedas. Its fixed position on the eastern horizon explains one of the great mysteries of Egyptian archaeology. Priori-Mars was 'Horus on the Horizon', toward which the 'Sphinx,' of the same Egyptian name faced. It remained fixed in the heavens because it revolved at exactly the same rate that the Earth rotated. The tidal link with priori-Mars forced the Earth's equator to pass through the uplifted Tibetan-Himalayan complex and the spin axis of the Earth's *mantle* to move to Hudson Bay during each encounter. This would have placed Egypt much closer to the temporary equator. The slipping of the mantle to and from this orientation at the beginning and end of each encounter was the origin of the legends and biblical descriptions of abnormal movement of the Sun in ancient cultures. The additional inertial moment of the tidally 'attached' planet slowed the rotation of the Earth, resulting in the year consisting of only 360 days during the encounters. This is corroborated by the discovery of 360-day calendars along with 365.25-day among the artifacts in many ancient cultures, including Egypt.

It is of interest that mythologies of countries where the fiery-dragon (proto-Venus) cannot be correlated with heat or drought, such as the Norse, preserve it as a representative of winter. This can be explained in the catastrophism scenario by the fact that during the Vedic Period, proto-Venus, still sporting its comet-like tail, came closest to the Earth at the time of the release of priori-Mars from geosynchronous orbit. On those occasions the mantle of the Earth would return to its normal rotation about the north pole, at which position the Norse lands would be much farther from the equator than when priori-Mars orbited the Earth.

The tidal force of the Earth caused an even more radical effect on the mantle of priori-Mars. Just as the anomalous mass of priori-Mars 'attached' to the uplifted Tibetan-Himalayan complex effected the orientation of the Earth's mantle, so the proportionally greater (at the time) uplifted mass, known as the Tharsis Bulge on Mars, governed the orientation of its mantle during the fifteen-year encounters. The tidal attraction of the Earth on this mass acted to continually torque the spin axis of priori-Mars' mantle so that its north pole remained pointed toward the Earth - not rotating perfectly smoothly but with a one-day, precessing motion. It resembled a wobbly wheel stationary in the heavens revolving once per day. It is referred to once in the Bible as the gol-gol (wheel) and in many other cultures as a mill or a churn. Because its north pole remained pointing toward the Earth, that location became the focus of a great amount of activity induced by the continuous tidal force of the more massive Earth. Note that the mantles of both planets, on which the uplifted mass anomalies were present, felt the tidal torques while the solid iron cores of both planets remained rotating normally because the solid cores were spherical and were isolated from the mantles by thousands of kilometers of liquid outer core.

Immediately upon Earth's capture of priori-Mars, the tidal forces of each planet relocated the other's oceans. This configuration resulted in *enormous but stationary* tides on both bodies. On priori-Mars, all the water in its northern hemisphere was pulled rapidly toward the north pole facing the Earth. Indeed, evidence of enormous northward flows and a 'northern ocean' on Mars has been recognized by planetary scientists, which have named the now dry area the 'Oceanis Borealis.' Amazingly, it formed a great convex mirror in which the reflection of the Earth could be seen. This was the origin of the strange ritual, that of 'mirror gazing,' which was popular in October as late as medieval times.

On Earth, all the water in the hemisphere centered at Mt. Kailas was drawn towards the Trans-Himalayas. It could not attain that altitude but completely inundated northern India. Locations at the periphery of the hemisphere facing priori-Mars experienced a stronger flow because its tidal force had a stronger horizontal component there, pulling the water 'sideways.' The result was that the water in the eastern Atlantic, the Mediterranean and Red Seas, was drawn rapidly and smoothly across the land, as if a giant had tilted it. This accounts for the multitude of seashells found in the middle of the Sahara and the recent filling of desert depressions, such as the Faiyum with ocean fish. Because priori-Mars approached the Earth from the Sun side, it was difficult to anticipate the hour of its closure and the peoples in the path of the flood had little warning. There is evidence that the earliest Egyptians tried to use ships to prevent being swept away. Fourteen of the earliest planked ships were found far inland at Abydos, near the temple of Khentyamentiu in 1991. These were dated at the first dynasty (2950-2775 BC). They had large stone anchors, perhaps to prevent the floods from carrying them away. But that method of avoiding loss of life would still have accommodated a limited number of occupants, and was apparently abandoned.

Pyramids, Tells and Ziggurats - Lifeboats

The permanent solution to these floods devised by the Egyptians was to build the massive pyramids, up which thousands of people could scramble to prevent being drowned and carried away. Their design provided access from all sides and made them impervious to earthquakes also induced by priori-Mars' approach. This explains the long-questioned

motivation of the people who participated in these monumental building projects and their duplication, to accommodate the increased population that accumulated in the next thirty years until the next flood.

The 'sand-dwellers' in the Middle East built cities on tells (Arabic tels), flat-topped hills, for the same purpose and where their elevations proved insufficient, these were surrounded by thick dam-like walls tens of meters thick, often supplemented by earth glaces on the exterior mixed with lime. The great thickness of the walls (forty meters at Jericho) was a means of coping with the continuous earth-quaking that accompanied the approach of priori-Mars. In Mesopotamia the ziggurats were the most unique flood defense for the privileged.

The Watery Origin

Although floods occurred in Egypt every thirty years when priori-Mars approached and became captured in geosynchronous orbit, most of the flooding described in Egyptian myth, and indeed in all ancient myth, were actually descriptions of events occurring on the surface of priori-Mars, of which they had a 'birds-eye' view. The majority of these events took place in the northern hemisphere of priori-Mars, which faced the Earth during each encounter. The planet appeared five hundred times the size of the full Moon and watching the physical events on its surface was a common pastime, more demanding than watching television because of their potential for causing death and destruction on the Earth.

Thus the starting point in most mythologies is this beginning, at which time 'heaven rested on the earth,' and was only separated from it by the mythical up-lifter of the sky, the Egyptian *Shu*, who was pictured as a kneeling deity with his hands upraised as if lifting a heavy weight above his head. He was imagined to support priori-Mars, preventing it from falling to earth, as was *Atlas* in Greek myth. The very kneeling posture was indicative of how close to the Earth this planet appeared.

Each time priori-Mars was captured, the waters in its northern hemisphere were immediately drawn to its north pole by the strong tidal force of the Earth, completely covering a vast area with an ocean of water. In Egyptian texts this northern ocean, which formed first, was the *Nun*, the primaeva waters, considered the origin of all life. As a result of marsquakes and the melting of subsurface rock, magma began to migrate upward and was first seen as a glowing mass beneath the waters at its north pole - a golden egg or fish. This led to the ancient archetype of the fish, in Egypt a female representing the great Mother-earth in the water. It was not the mother of our Earth. It was the 'mother' of all the volcanic forms which subsequently rose above the waters on priori-Mars.

As in other cultures, the first appearance of land above the waters was a major event for the Egyptians. This was the 'risen land', the primordial hill whose emergence heralded the end of the 'first time' and the beginning of all the phenomena to be witnessed. The Egyptians related its initial shape to the familiar crocodile or hippopotamus whereas the Hindu's saw them as the 'incarnations of Brahma' (e.g. turtle or boar) and later the 'Avatars of Vishnu.' In Egypt the north celestial pole was variously imaged as a mountain-summit, an island in the deep, a mound of earth, a papyrus plant or lotus in the waters of immensity, a tree, a stake, a pole, a pillar, a pyramid, and other types of the apex in heaven.

As more land arose above the waters it was seen as the crocodile-headed *Sebek*, or *Horus-*

Sebak called "the crocodile god in the form of a man," consistent with the *fish-man* of Babylonia and *Ea* the fish-man of Nineveh. Over a period of months after its capture, a column composed of millions of hardened vertical lava tubes rose from the north pole of priori-Mars to great heights, becoming the most revered deity in all cultures. Because of its origin in the waters, this formation was likened to a giant water plant in a number of cultures, such as a papyrus reed or lotus. In Hindu myth this same feature was called Brahma, which was described as the lotus flower that grew from the naval of Vishnu, the mound or island protruding above the water. The "great reed" of the Japanese mythos is identical with the papyrus reed that represented *Osiris* in Egypt and the lotus of Meru in India. Each culture saw themselves as being aligned with this formation pointing down toward the earth. For example ancient Japanese called their land *Ashi-hara no naka tsu Kuni*, "the Middle Kingdom of the Reed Plain."

Due to many great convulsions within priori-Mars the hardened lava feature, supported primarily by the tidal force of the earth, would collapse spreading its fragmented lava tubes over thousands of square miles and leaving a conical pile of shattered lava rocks around its base. Although the lava column would quickly reform, the debris from each such collapse accumulated, forming a conical hill or mountain surrounding its north pole. This led to the conical mountain theme also common to many cultures, the Egyptian 'alter mound', *Ara* or Am-Khemmen, on which the pillar would reappear..



Figure. 1. Achenaten worshipping Aten, thought to be the Sun, but the prominent lava column (Osiris) proves otherwise.

Osiris, the Djed Pillar

The lava column grew to heights of over a thousand kilometers and became the primary deity in all eastern cultures - it was Osiris/Horus in Egypt. Its great height relative to the entire planet is illustrated in Figure 1. Flames shot from the top, smoke and steam surrounded it and continuous tornados writhed about it in the high temperature, low gravity environment at the north pole of priori-Mars. When convulsions occurred within priori-Mars, this rather fragile column would often collapse only to be rebuild in a matter of weeks by the continuing upward flow of lava. In the Vedas these collapses were described as resembling a serpent shedding its skin.

The visible surface of priori-Mars rotated about its north pole. Thus the lava column appeared to form an axis about which the planet rotated, resulting in the Egyptian *sep* or 'turning.' Since it pointed down toward the Earth many ancient cultures pictured it as an axis connecting the revolving priori-Mars and the Earth - the axis mundi (axis of the *worlds*). This flaming, smoking lava column was the primary deity in every eastern culture. Often playing more than one role. It was *Prajapati* (Vedic), *Brahma* (Hindu), *Buddha*, *Zeus* and *Atlas* (Greek), 'the column of smoke and fire' and the 'out-stretched arm of God' (Jewish), as well as *Osiris*, *Horus* and *Shu* in Egyptian myth. This great column is clearly pictured extending downward from the sphere (priori-Mars) in many bas-reliefs of Akhenaten worshipping Aten (Figure 1). The prominence of the column on the disk in all the artwork from Akhenaten's reign might imply that *Aten* was the column itself,

but why he would have renamed the feature known for millennia as *Osiris* or *Horus*, is not clear. The relief is a graphic representation of priori-Mars, and shows the great of the lava column relative to the size of priori-Mars, which was considerably larger than Mars is today.



Figure 2. Tet or djed pillar



Figure 3. Tet- Osiris.

The massive lava column acted as a catalytic cracker to separate the molten elements rising in it, based on their condensation temperatures and densities. These elements flowed out near the top of the column, forming horizontal layers at different altitudes in the micro-gravity environment between the two planets. The unique color and texture of each layer is described in detail in the Rig Veda. They were also seen as the 'four heads of Brahma.' These same layers resulted in many cultures describing the column as a tree (the tree of life, the upside-down tree of the Shaman and the lotus growing from the naval of Vishnu). The column and the horizontal extensions at the top are stylized in its simplest hieroglyph, the *tet* (*ded*) or *djed pillar* (Figure 2). The association of this feature with Osiris is obvious, since it is often combined with his accouterments, the flail and the scepter (Figure 3). The horizontal layers were also seen as the rungs of the ladder lowered toward the Earth to help the deceased pharaohs attain the *Duat*. This was also the tree of Hathor and the land on which it grew was the golden Puanta, the mythical or divine Anta in Amenta.

A North and South Pole?

A well known Egyptologist who lived a hundred years ago, Gerald Massey, wrote that the Egyptians defined two 'poles':

The two pillars of Sut [Set] and Horus were primal as pillars of the two poles ... as the two supports of heaven when it was first divided in two portions, south and north; and the pillar or mount of the south was given to Sut, the pillar or mount of the north to Horus. The typical two pillars are identified with and as Sut and Horus in the inscription of Shabaka from Memphis, in which it is said, "The two pillars of the gateway of the house of Ptah are Horus and Sut". The present interpretation is that the typical two pillars or props originated as figures of the two poles ... established in the two domains of Sut and Horus to the south and north of the land in which the veriest dawn of astronomy first occurred, and that the types were preserved and re-erected in the earth of eternity as the two supports of the heaven suspended by Ptah for the Manes in Amenta.

It is certain that Sut went down south to some sort of nether-world, and so became the power of darkness in Amenta, when our earth had been completely hollowed out by Ptah, and Amenta below became the south to the circumpolar paradise in the celestial north. The ancient Egyptians had no antipodes on the outside of the earth. Amenta in the nether-world was their antipodes. Their two poles were celestial and sub-terrestrial. The north pole was at the summit of the mount. The south pole was in the root-land of the earth below. The Ritual describes the ways of darkness in the entrance to the tuat [duat] as the tunnels of Sut, which tends to show that a way to the nether-world was made by Sut when his star and standing-ground went under in the abyss of the beginning in the south, where the Egyptians localized the tuat or entrance to the under-world, which was the place of egress

for the life that came into the world by water from "the recesses of the south".

One beauty of studying ancient cultures is that interpretations such as this, which are one hundred years old, are not out of date and thus Massey's interpretation, although he had no idea that the Egyptians were describing another planet when he wrote "earth", is extremely enlightening in the present context. The Egyptians recognized two poles but because priori-Mars' north pole remained facing the Earth during each encounter, they rarely saw the actual south pole. The pole of Horus was the great lava column at the north pole of priori-Mars, pointing down toward the Earth. But when this column collapsed as a result of a rapid-fire ejection of bodies through the vent from which it arose, the water surrounding it was seen flowing into the temporarily gaping hole. This downward opening was imagined to be the 'south pole,' the pole of *Sut* and the entry to the netherworld below the surface of priori-Mars, *Amenta*. All of these physical events led to the conclusion that a great power resided in the netherworld, the interior of priori-Mars.

Confirmation from Babylonian Mythology

In Babylonian myth, priori-Mars was Marduk, Venus was Tiamat. The mythical battle between these two was the result of the fact that Venus approached the Earth every thirty years and was instrumental in releasing priori-Mars from its geosynchronous orbit. This was interpreted as the 'home' god, priori-Mars, which had been orbiting the Earth for fifteen years (at Earth = *AN.UR*), going off to battle the intruder god, Venus. The planetary orbit of priori-Mars (Marduk) was termed *E.NUN*. Therefore, Marduk saw 'all the quarters of the universe,' the Sumerian term for which was simply *AN.KI*, meaning 'Heaven and Earth'. The lava column on priori-Mars was *Ea* and the sacred source of all life, *Apsu*, was thought to live beneath the surface at the north pole. The lives for which the Sumerians believed he was responsible were the hot bodies ejected into space through the north pole opening, but may have included the planet Marduk itself which appeared to rise through the waters at the north pole. The relationship of *Ea* and *Apsu* is clarified in the Enuma Elish which states that *Ea* slays *Apsu* and establishes his dwelling place *upon Apsu*, which was at the north pole of priori-Mars.

The Circum-Polar 'Stars'

Much of the mythology in the Egyptian and other eastern cultures came from other prominent surface features on priori-Mars, such as volcanos, that extended above the waters. Due to the tidal force of the Earth, these were all blazing toward the Earth and were seen as illuminated dots of light, like stars, on the surface of priori-Mars, which resembled a giant wheel stationary in the heavens, slowly rotating once a day. As a result, these were called the circum-polar *stars*, and the *Duat* (*Argo* in Greek myth) was described as 'star covered.' Modern astronomers have tried to match the actual stars we see today surrounding the north star, to the ancient positions (similar to right ascension and declination on the surface of priori-Mars) given in the Hindu astronomy book, *The Surya Siddhanta*. But because they do not match the positions of actual stars, they ridicule the ancients, implying they were stupid.

The Number Seven in Myth

There were seven very prominent volcanos in priori-Mars' northern hemisphere which reappeared each time it was captured. These are prominent in the myths of every culture.

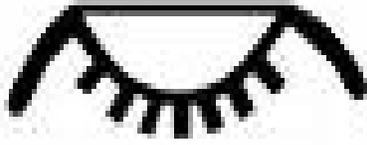


Figure 4, The Nebu, represents the surface of priori-Mars with seven large volcanos pointing downward toward the Earth.

This is why Osiris/Narmer was sometimes referred to as the 'King of the Seven Stars.' They are spoken of in a ritual as 'those seven Uraeus-deities who are born in Amenta,' which meant their volcanic origin was recognized to be below the surface of priori-Mars. I suggest that the hieroglyph pictured in Figure 4 represents these seven volcanos extending down toward the Earth from the spherical priori-Mars. This hieroglyph is currently interpreted 'gold,' possibly because of the golden color of priori-Mars (the golden Horus). The same large volcanos were the seven sacred 'rishis' (priests) in Vedic myth and the *Seven Sisters of Zeus* or the *Pleiades*, in Greek myth, in which Zeus was the hardened lava column. As is true with all the other mythical features, which left the vicinity of the earth some

2,700 years ago, their names were soon reassigned to stars or constellations - as was done with the Pleiades.

As in the case of the circum-polar stars, the absence of priori-Mars in the heavens near the Earth in the current era has led to the incorrect identification of Osiris with the constellation Orion, which has seven bright stars. Additional confusion arises from the three aligned stars that often appear in Egyptian pictographs which represented the three aligned volcanos on the surface of priori-Mars (Figure 8), not as currently believed, the three stars in the belt of Orion.

Some Egyptologists claim that the Egyptians predated all other ancient civilizations and that consequently similarities in their myths with those of Egypt are due to copying. But this is not true. All cultures observed the same events in the heavens, thus their observations have many similarities. Also, if priori-Mars had been captured only once, there would not have been such a great commonality between cultures. It was only because there were one hundred captures and subsequent releases, during which the same sequence of events reoccurred and the same features reappeared that the common threads of myth are so similar in different cultures. In fact, *the hundred-fold reappearance of the many anthropomorphised features on priori-Mars surface was the origin of the notion of reincarnation in all ancient cultures.*

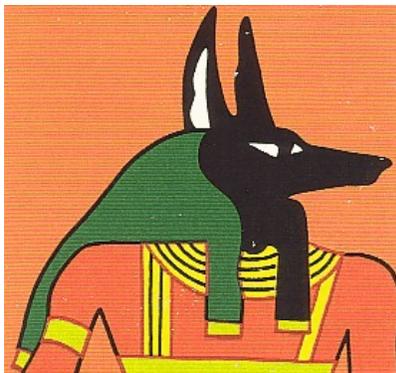


Figure 5. The head of Anubis was a metaphor for priori-Mars.

The Two Lands

The 'two lands' in ancient Egyptian texts do not refer to Upper and Lower Egypt, as currently believed. It referred to the two dichotomous landforms still discernable on the surface of Mars. The 'southern highlands' were covered with their original green vegetation for much of the 3000-year period of cosmic chaos - thus the Egyptian term '*the Great Green* [world].' While the 'northern plains,' was a large island formed by volcanic flows rendering it red because of the color of the lava or black due to the fires. The two were clearly

separated by the northern sea surrounding the uplifted land. The head of Anubis (Figure 5) represents the two contrasting landforms on priori-Mars, with the snout being black due to volcanic action and the rest of the head being green. In a similar vein, the Vedic deity *Yama-Yami* was described as 'a green man with a red cloak' - its very double name implying the dichotomous nature of the surface. Similarly, the Chinese *Yin-Yang* symbol was originally a drawing of the 'two lands' on priori-Mars.

Narmer, 'the Lord of Two Lands,' was an early name for the great lava column later called *Osiris* and not a pharaoh who united Upper and Lower Egypt. The northern plains of priori-Mars were also seen as the face of a lion while the southern highlands, rougher and higher, resembled its mane. This was the original form of the Sphinx' head, the statue which stared at and was named for *Horus-Am-Acket*.

Isis - the Moon

Although the Moon was much smaller and nine times farther from the Earth than priori-Mars during the fifteen-year encounters, it played a particularly important role in replenishing the Earth. Each time the Earth-priori-Mars pair, which revolved about one another once a day, passed through alignments with the Moon, great convulsions wracked the interior of priori-Mars. These caused every volcano on the planet to flare and bodies as large as Mt. Everest to be ejected from volcanic vents in its northern hemisphere aided by the tidal attraction of the Earth, along with dust, atmospheric gases and water. The fact that the occultation of the Moon by priori-Mars caused such great activity on the latter led to the notion that Isis (the Moon) and Osiris (the lava column) were romantically entangled.

Even more severe convulsions of priori-Mars (Ra) resulted from alignments with both the Sun and Moon, i.e. at or near eclipses. As the Moon approached alignment with the Sun it appeared only as a sliver-Moon. This stage was referred to as Isis-Serkh, or scorpion-goddess, because of the visual resemblance of the sliver-Moon with the scorpion. Each such convulsion shot some of the atmosphere of priori-Mars toward the Earth, therefore Isis-Serkh is associated with 'supplying breath.'



Figure 6. Isis positioned behind priori-Mars, i.e. hidden from the Earth below

Therefore *Isis* was the Moon in Egyptian myth, a fact which no one seems to have recognized until now because the events of the Vedic period are not yet understood. Figure 6 is an anaglyph of exactly such an occultation (alignment) because Isis is directly above the symbol for priori-Mars, thereby hidden from the Earth, which is understood to be directly below. Corroboration is provided by the fact that many more volcanos can be seen blazing down toward the Earth than the more common seven shown in Figure 4, because of the convulsions induced by priori-Mars' alignment with the Moon.

The epithet *ancient*, commonly associated with *Isis*, implies that the Moon was captured in more ancient times, but still within the cultural memory of ancient Egyptian tribes. Velikovsky provided several clues to the capture of the Moon in ancient texts and the Bible. I have suggested that the Moon was captured some 12,000 years BP (before the present), at a time of great upheaval, known in paleontology as

the Younger Dryas.

The exact match in the diameters of the Sun and the Moon as seen from Earth have been noted by some Intelligent Design advocates as a possibly designed to aid mankind to study the Sun. This exact congruence takes on a much more profound aspect in the proposed catastrophism, because it would maximize the combined tidal force of the Sun and Moon when they were aligned thereby accelerating the transfer of water and atmosphere to the Earth.

Isis and Osiris and the Lunar Maria

The identification of Isis as the Moon leads to an explanation of the myth of Isis and Osiris and even more amazingly gives a vivid description of the recent formation of the lunar maria, which all astrophysicists believe happened billions of years ago. As in a number of cultures, the primary deity, *Osiris* in Egypt, was originally associated with the flaming proto-Venus, because power was associated with fire. Then an encounter between Venus and priori-Mars in the vicinity of the Earth caused Venus' orbit to move inside that of the Earth, resulting in a thin crust forming on Venus, which muted its bright glow. This transition was characterized in myth as Osiris having been tricked by his enemies and sealed in a coffin. The same encounter resulted in the first capture of priori-Mars in Earth orbit and the formation of its northern ocean. Thus the myth continues that the conspirators threw Osiris' coffin in the ocean, implying the transfer of Osiris to priori-Mars, and that it became incorporated in a large tree, which was the flaming lava column at the north pole of priori-Mars. The flames implied that the power of Osiris had been transferred to priori-Mars. Then, when Isis (Moon) was 'away' (actually occulted by priori-Mars) Osiris' enemy Set cut his body into fourteen pieces and spread them all over the Earth so that it could never be resurrected. The myth concludes by Isis going all around the world, finding the fourteen pieces of Osiris' body and placing a monument at each location.

Physically, the alignment of the Moon with priori-Mars caused great convulsions within it and the lava column collapsed as a series of fourteen large, hot bodies were ejected into space in rapid fire sequence from the same volcanic vent, all following the same trajectory. The Vedas use the term *ambhamsi* (streams) to describe these sequences, which were apparently quite common, as evidenced by identifiable 'families' of asteroids to this day. These glowing, hot bodies arced outward, barely reaching the orbit of the Moon and impacted on its near side, where a kilometer thick layer of small rocks and dust from convulsions of priori-Mars in previous millennia had accumulated. This regolith cushioned their impacts and because the bodies were still very hot, therefore soft, they melted as they hit and the material remained in the basins created by their impacts, forming the lunar maria shown in Figure 7, of which *there are exactly fourteen*. Thus the lunar maria are the monuments in the Egyptian myth.

Unfortunately astrophysicists remain ignorant of the myth, or at least of its astronomical significance. This scenario is actually (unknowingly) corroborated by scientists at the Fermi Institute and the University of Chicago, who have calculated that the impact velocities for a dozen of the large lunar basins are very low; indeed, six of them fall below the escape velocity (2.4 kilometers per second) of the Moon. In spite of the suspiciously low impact

velocities and the fact that all the basins are on the near side of the Moon, the *calculated* dates (around *3.9 billion years*) of these same basins have been adopted as the basis of the currently accepted 'great bombardment' hypothesis used to date the surfaces of all the terrestrial planets.



Modern astrophysicists hypothesize that the maria formed by two separate processes, asteroid impacts which created the basins (craters) followed by lava flowing from the interior exclusively up into the basins hundreds of millions of years later. They date the basins at around four billion years using the material thrown out of the basins, which was regolith from priori-Mars. The apparently 'younger' darker basalt rocks that formed the impact basins are not the result of volcanic flows from the lunar interior. Their calculated ages are also those of priori-Mars, but *modified by the out-gassing of argon which took place when they were first ejected and extremely hot.* The deeper in the planet from which they were ejected the hotter they were and the younger their calculated ages.

Figure 7. The maria are the monuments placed by Isis where she found each part of Osiris.

This also accounts for the large differences in calculated ages from maria to maria. *The Egyptian people, who lived at the time, only some 3000 years ago, observed and recorded the maria being created.* In fact, there is a holiday still celebrated to this day in Egypt called 'the day that Osiris entered into the Moon.'

Solar and Lunar Eclipses

The ejections of massive rock bodies from priori-Mars were most powerful when the Moon and Sun were aligned with one another and with priori-Mars, i.e. at the time of eclipses. *Their exact congruence as seen from the Earth is not a coincidence.* Because of the many large glowing rocks that fell to earth at those times, together killing millions of people, ancient cultures feared both solar and lunar eclipses that today raise no particular concern. A number of large ejected rock bodies remain in the inner solar system today, where they are called Near Earth Asteroids (NEAs) and short period comets. Indeed, so much rock material was ejected from priori-Mars that the entire northern plains, approximately one-third of the surface of Mars today, is *seven kilometers below the level of the rest of the planet.* The Vedic people classified the ejected bodies (embodied spirits, i.e. given bodies by Brahma) based on where they ended up, i.e. on the Earth, in orbit around the Earth, on the Moon or in planetary orbits.



Figure 8. The 'solar' disk was priori-Mars and the 'wings' were the paths of glowing charged particles flowing toward the magnetic poles of the Earth.

The eruptions of many priori-Mars volcanos also shot clouds of ionized gases into space near the Earth. These glowing gases were captured in the magnetic field of the Earth and at night could be seen arcing toward the geomagnetic poles. These are shown as the long wings (Figure 8)

attached to what is currently called 'the solar disc, but what in fact represented the planet priori-Mars.'

As a result of thousands of convulsions during each fifteen-year encounter, priori-Mars became greatly weakened. So much so that pure liquid nickel-iron from its outer core flowed out into space from the western end of the Valles Marineris (Figure 9) forming bizarre shapes like serpents in the micro gravity environment between the planets. It is also possible that the *nemes*, the headdress worn by the pharaohs originated from the shapes of this liquid iron. In subsequent months and years many nickel-iron meteorites fell to Earth. The Egyptians, having observed the entire 'show' knew the iron came from priori-Mars and named it the 'celestial metal.'

The Face of Horus

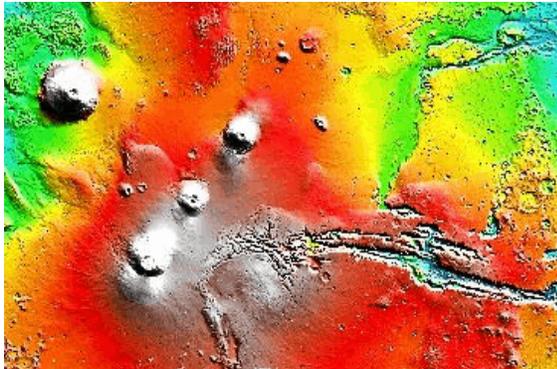


Figure 10. The pronounced beak of the mythological griffin was inspired by the Tharsis Bulge

The Tharsis Bulge comprises a group of raised physical features on the surface of Mars. This area, shown in Figure 9, was known as 'the Face of Horus' to the ancient Egyptians. Although now only seven kilometers above the datum, in ancient times the area was raised so high that it distorted the spherical shape of the planet, leading to the name 'dog star' in many cultures. Indeed, the same features were seen as the 'face of Siva' (Shiva) in Hindu myth. The 'normal' eyes were the outer two of the three aligned volcanoes still prominent on the surface of Mars, Arsia and Ascraeus Mons. Horus' nose or *beak* was formed by the gray area in the figure surrounded by a series of circular faults. This beak and priori-Mars' stationary position in the sky led to the hieroglyph for Horus, which is simply a standing bird. Note that the west end of the Valles Marineris cuts into the 'beak' on its left side. The prominence of the 'beak' is evidenced by the many representations of the 'Griffin' in the artifacts of a number of ancient cultures (Figure 10).

When priori-Mars was close to the end of each 'stay' in geosynchronous orbit, liquid iron would flow from the west end of the Valles Marineris, shown in Figure 9. This

'death' was appropriately mimicked in a mysterious Egyptian funerary rite called 'the touching of the mouth,' in which participants representing *Isis* and *Nephtys* touch an iron implement to the left side of the mouth of the pharaoh's likeness painted on his coffin. Thus modern space probes provide a proof of my recent catastrophism scenario.

The three aligned volcanos shown in the image of Mars were clearly visible to the ancient Egyptians and are found in a number of Egyptian pictographs. In modern times these have been incorrectly identified as the three aligned stars in the belt of the constellation Orion, reinforcing the identification of Osiris as the constellation Orion, which in addition to comprising seven stars, has three aligned stars in his belt. Olympus Mons, at the top left of the figure, was seen as a third eye in Siva's forehead, and was the origin of the Tilaka, a vermilion mark which Hindu's apply on their forehead because it appeared in this position in

the 'face of Siva.' The mark was carried over into the Christian ritual of Ash Wednesday, when a smudge of ash is placed on the forehead of the celebrant.

Heru-p-Kart

A further corroboration of the fact that the ancient Egyptians clearly observed this Tharsis Bulge 'face' was the common Egyptian reference to *Heru-p-Kart*, i.e. 'Horus the child.' The ancient texts explain the epithet because it appeared that Horus, like a child, was always sucking on a finger on his left hand. This 'finger' was the west end of the Valles Marineris shown in Figure 9 above. This trait has been passed down through some five millennia with no real understanding of its origin. Finally it comes from a most unexpected source, the surface features of Mars.

The Eye of Horus or Ra



Figure 11. Valles Marineris and surrounding canyons were the source for the ancient Egyptian hieroglyph the 'eye of Ra' or the 'eye of Horus.'

Fifteen years after each capture of priori-Mars in geosynchronous orbit, Venus would approach its closest point to the Earth at the vernal equinox and its tidal force, combined with those of the Sun and Moon and perhaps the partial loss of the liquid core, caused the hot, glowing solid core of the deconstructed planet to protrude through the great gash now called the Valles Marineris like a single great eye. This was the 'eye of Ra' or 'eye of Horus' in Egyptian myth, a fact proven beyond any doubt by the comparison of the hieroglyph with the canyons still present surrounding the Valles Marineris on Mars in Figure 11.

The fact that the hieroglyph matches the Valles Marineris only when the image of the latter is inverted, i.e. south at the top, corroborates the notion that the north pole of priori-Mars faced the Earth during the encounters. The single eye was also the origin of the mythical Greek *Cyclops* - a race of one-eyed monsters who were ironworkers, obviously because many iron meteorites fell to Earth immediately after these events.

Subsequently the glowing solid core actually came out of the planet into space and after orbiting the mantle twice dropped into an eccentric orbit around the Earth. As a result, it moved faster than had the intact body when in geosynchronous orbit, thus moved to the east, while at the same time the outer shell of priori-Mars drifted to the west, toward Egypt. As the glowing solid core dipped closer to the Earth it moved faster and faster, earning renown for its great speed. This was *Hermes* (Greek), *Mercury* (Roman) and in Egypt *Hathor*, the 'heart of Horus.' After it circled the Earth, the solid core rejoined the mantle and they drifted away from the Earth 'piggy-back.' This entire scenario is discussed in more detail later.

Ra and Isis

Although any modern astrophysicist would condemn the scenario as impossible or at the very least highly improbable, there are four Egyptian myths devoted to it. The reason for this attention was the spectacular nature of the events taking place in the heavens. One is the 'legend of Ra and Isis,' which imagines an adversarial relationship between Isis (Moon) and Ra (priori-Mars):

As the god Ra (priori-Mars) aged and became infirm, Isis fashioned a serpent from the dust which, having been placed in his path, bit Ra and poisoned him. When he was close to death, Isis, in the form of an enchantress, heeded his call for help and administered to him. In order to treat him, she asks only that he state his name, which gods were loathe to do. Then Ra hid himself from the gods and the throne in the Boat of Ra was empty. When it was the time for the heart to come forth the great god was made to yield up his name, and Isis, the great enchantress, said:

Flow on, poison, and come forth from Ra; let the Eye of Horus come forth and shine outside his mouth ... Let Ra live, and let the poison die; and if the poison live then Ra shall die.

The meaning of this myth is that priori-Mars (Ra) became weakened (infirm) and distorted as each fifteen-year encounter drew to its close due to many internal convulsions. Eventually liquid iron from the outer core was drawn out into space through the Valles Marineris. This prompted the notion that Ra was doddering, i.e. dribbling from his mouth. The same liquid iron inspired the origin of the snake. The approach to the alignment of the Moon with priori-Mars is implied by the involvement of Isis. Mars-quakes raised dust over the entire planet, obscuring all the natural features ('Ra hid himself.') It was then that 'the eye of Horus came forth.' What was seen as an eye when the solid core was still visible within the opening became a mouth when the glowing solid core actually exited the planet into space, that is, to "come forth and shine". This makes it quite clear that the red-hot solid iron core of priori-Mars was actually drawn out of the semi-rigid shell or lithosphere of the planet, becoming a separate glowing body in space.

The observation of liquid iron flowing out of the western end of the Valles Marineris in the final stage of each encounter is demonstrated in an Egyptian funeral ceremony. This is consistent with the idea that the event was linked to the 'death' of the deity Horus or Ra. The egress of the core signaled the end of each dance encounter, but the Egyptians knew from many previous encounters that the core (the poison) would return to the interior of priori-Mars, as it drifted away from the Earth. As long as this occurred, priori-Mars would return fifteen-years later, which it did a total of ninety-nine times. This myth may have been composed after the end of the Vedic Period, because it includes the notion that when the 'poison' (the 'spit out' core) lived, that is, failed to return to the interior of Mars, the true 'death' of Ra would occur, i.e. when the disemboweled mantle, which we now call Mars, was permanently separated from the solid core, and drifted away from the Earth into the outer solar system, never to return - this was the death of Ra.

Hathor - The Solid Core

A second Egyptian myth describes the low swooping orbit of the solid core, which was an integral part of each separation, as the means by which Ra inflicted punishment on mankind who did not appreciate his efforts on their behalf. One version goes as follows:

Re [Ra] first addresses Nu, the primeval material out of which he arose at the time of creation. In his statement he mentions how mankind emerged from the tears of his eyes ... and now they are conspiring against him. He wants to know Nu's opinion before he kills the entire human race. Nu's reply is that the Eye of Re, the solar eye, will be the instrument to terrorize and slay mankind. Re now becomes aware that men know he is angry over their plot and discovers that they have fled into the deserts of Egypt. The gods in unison urge Re to take vengeance on the conspirators.

The symbol of the Eye of Re is complex but an underlying feature of it is that it can form an entity independent of the sun god himself - even to the extent of going off on journeys to remote regions and having to be enticed back. Here the Eye of Re becomes his daughter, the goddess Hathor ... In the myth of cataclysm ... Hathor becomes a deity of invincibly destructive powers, pursuing men in the desert and slaughtering them ...

The rest of this compilation, following the punishment and near extermination of the human race, is concerned primarily with the rebirth and ascension of the sun god, and therefore of the monarch, into heaven on the back of the 'Divine Cow.' Both the shrine of Tutankhamen and the tomb of Sety I have depictions of the Cow 'Meht wer' or 'Great Flood' who forms the celestial firmament, identifying the sky goddess Nut. ⁶

Obviously the translator is struggling with the notion that Hathor can originate from Ra, the "solar eye" or the "sun god" and then swoop down close to the surface of the desert. Once the context is understood, the translation provides an invaluable corroboration of the proposed scenario. The second paragraph describes the separation, independent motion and return of the solid core to its lithosphere. The third paragraph associates this process with the departure of priori-Mars from each dance encounter. The myth attributes such great destructive power to Hathor, particularly in the region of North Africa, that it may be confusing this with the destruction caused by proto-Venus, which occurred only once at the beginning of the Vedic Period. Another possibility is that the solid core did dip unusually low on one or two occasions. Perhaps this was the cause of the later widespread destruction that occurred around 2650 BC, the corrected radiocarbon date. (the flood of Noah?).

The fact that the Egyptians texts stated that Hathor "pursue[d] men in the desert" and "ascend[ed] into heaven on the back of the divine cow" has implications for the transient orbits of both bodies just after separation and before reuniting. Prior to their separation priori-Mars was stationary relative to the Earth (geosynchronous orbit). The solid core exited the mantle. The latter then drifted away from the Earth and moved slowly to the west, toward Egypt, while the solid core dropped into an eccentric orbit around the Earth with a perigee perhaps as low as 500 km and a period only a few hours. Skimming this low, it would have appeared as an enormous glowing body, occupying much of the visible sky, streaking from horizon to horizon in only a few minutes. Thus the great speed attributed to *Mercury* or *Hermes* in Roman and Greek myth was real, and not due to the current orbital velocity of Mercury, as posited by Carl Sagan. It radiated a heat so intense that humans of the time were forced to dash for shelter. Its dipping so close to Earth provided good reason for the mythical idea that it was a messenger who carried instructions from Zeus to mankind.

The recombining of the solid core and mantle is translated in one case as "the ascension

of the 'sun god' into heaven on the back of the divine cow." The core being the 'sun god' because it was glowing hot, and "on the back" implies the two had come into contact but the solid core had not yet reentered the interior. The "celestial firmament" was the planet priori-Mars, or more correctly, the mantle of the planet. The process of reforming or reentering of the core into the mantle only took place when priori-Mars was far from the Earth, so that its own gravity became the dominant factor. Because the mantle was semi-rigid, the gaping hole remained open, through which the solid core reentered.

Flooding at Capture and Release

The most damaging flooding of the Earth occurred each time priori-Mars approached the Earth, every thirty years. This rushing of the waters toward the Trans-Himalayas was due to the tidal force of the entire planet, priori-Mars, including the core. As discussed previously, protection against these floods was the reason for building the pyramids, tells, and ziggurats. Once the waters of the hemisphere were 'piled up' in Northern India they remained there for fifteen years. Fifteen years later, when the separation of the solid core and the mantle took place, these waters were divided into two portions, some following the mantle toward the west and some following the solid core to the east. Therefore the flooding was distributed around the globe and was not the reverse of what happened when priori-Mars approached the Earth.

A third myth helps picture the effect of the tidal force of the solid core (Hathor) on the return of the oceans to their 'normal' boundaries:

As it was his will, his eye went forth as Hathor against mankind among the mountains, and they were speedily slain. The goddess enjoyed her work exceedingly, killing many men. Then Ra repented. His fierce anger passed away, and he sought to save the remnant of mankind. Not surprisingly, she would not stop when he commanded it. So he had other gods quickly prepare a vast amount of beer mixed with human blood. This was spread over the land where she dipped closest to the Earth. She swooped down, drank eagerly, and returned to Ra.

The beer/blood mixture was water tidally attracted by the solid core which approached Egypt from the Atlantic Ocean/Mediterranean Sea side, perhaps tinted by the bottom material from the dried-up bed of the Mediterranean. This came toward Egypt in the opposite direction of the waters moving with the mantle, which brought a tide from the East. Because of the splitting of the tidal flows, the flooding in Egypt and the Levant was moderated upon the departure of priori-Mars from the earth.

The *Duat*

The fourth myth concerning the separation has to do with the funerary stories in the pyramid texts. An amazing number of books have been written in an attempt to identify the important places in Egyptian myth, such as the *Duat*. The fact that the *Duat* was said to be positioned in the eastern sky has thwarted its identification because today all the visible heavenly lights move completely across the sky from east to west each day. That mystery is now solved. Priori-Mars, in its geosynchronous orbit above Mt. Kailas was *Ra*, and the land which stood above the water at its north pole was the *Duat*. The lava-fountain figure rose up on this island, but when it collapsed, attention was drawn to the

opening, or vent, through which it arose. It was considered the entrance to the 'underworld' by the Egyptians.

Priori-Mars' importance in connection with funeral rites hinged on the fact that after being stationary in the sky close to the Earth for fifteen years, where it was imagined to collect the souls of the recently deceased, it would then carry them 'go to the gods,' i.e. become a dot of light in the heavens for the next fifteen years. The common symbol for the *Duat*, which has never been understood until now, reflects these two states. It is a five-pointed star inside a circle. The circle represented its discernable shape as a 'world' when in geosynchronous orbit close to the Earth, while the star represented its appearance when in its planetary orbit. This is quite clear in hieroglyphics in which Osiris, the column of smoke and fire, states: "Collector of souls is the name of my Bark."

The notion that priori-Mars acted as an intermediary between the Earth and the 'gods' (the stars) was not unique to the Egyptians. This function was also attributed to the Vedic deity Yama-Yami, which was described as a green man with a red cloak. I suggest that this universal myth was likely the origin of the modern Christian (catholic) theological concept of purgatory, a 'waiting period' before which the souls of the deceased could proceed to heaven.

The fact that the *Duat* was the carrier of 'souls' of the deceased was the reason why October was considered the most opportune time to make contact with the dead. In the proposed scenario it becomes obvious that because the *Duat* (priori-Mars), to which the Egyptians imagined all the past dead souls had been transported, approached the Earth and was captured in that month. As a result, seances are still held by priests and priestesses in every Egyptian city in October. The western holiday, Halloween, is also held at this same time of year, again with no real understanding that its origin derives from the approaches of priori-Mars to the Earth in October.

Atlantis Found

As mentioned previously, the *Duat* was not the entire planet priori-Mars, but the solid land surrounding its north pole, which extended above the northern, or tidal, ocean. It is described as an oblong plain surrounded by seven island rings between each of which was a ringed body of water. Anyone familiar with the description of Atlantis given by Plato will recognize that the ancient Egyptians and Greeks were describing the same features, of which they both had a bird's-eye view. The enormous hardened lava column mentioned above was centered on this plain. Although its primary identifications were *Osiris* and later *Horus* (Egyptian) and *Zeus* (Greek), it was also *Atlas* in Greek myth, the Titan deity that was condemned by the victorious Olympic gods to 'hold up the world.' This myth is easily understood in the context of the proposed catastrophism. Interposed as it was between priori-Mars and the Earth, this glowing column was imagined to be a deity preventing the 'world' of priori-Mars from falling to Earth. Moreover, the fact that *Atlantis* means 'daughter of *Atlas*' confirms this identification. Atlantis was the Greek name for the land that rose up in the middle of the northern ocean and was therefore considered an island.

The Egyptian deity *Shu* was imagined to perform exactly the same function as *Atlas*. The

'upliftings of *Shu*', are spoken of and portrayed in Egyptian Ritual. The first of these is said in ancient legends to have taken place at Hermopolis, where *Shu* stood on the mound to raise the *firmament*. In his role of *An-hur*, *Shu* was the up-lifter of heaven, or *Nut*. He is portrayed upon the mount or mound in the act of raising up the cow of *Nut* with his two hands, or pushing up the heaven assisted by his support-gods. And *Kepheus* standing on the mount with the rod in his uplifted hand remains a representative of *Shu*, who stood upon the mound to raise the *firmament* of *Am-Khemem*. Another function of *Shu* was 'the breathing force' and his twin sister Tef-Nut brought the 'dew of heaven.' These were the Egyptian counterparts of the Vedic deities associated with Indra, e.g. *Vayu*, a 'wind' from Indra which carried with it red dust and Soma, which was the sweet 'dew' itself, i.e. manna (Jews) or ambrosia (Greeks). At the times of internal convulsions, when large hot rocks were ejected at high speeds from the vent at the north pole, *Shu* was also seen as the archer, a combatant pressed into service to aid *Horus*.

The Egyptians had another lifting deity, called *Shu-Si-Ra*, the kneeling up-lifter, who was apparently involved in the ejection and the soft-landing of the solid core upon its return to the firmament, which occurred as part of the process by which priori-Mars left the vicinity of the earth every thirty years.

The seven rings arise in the myths and later in the literature of a number of cultures. As a result of the rotation of priori-Mars about its north pole, which continually faced the Earth, several concentric rings were somehow produced surrounding the north pole of the planet, where the lava column was situated. The actual number of rings varies in some cultures, and no specific number is given in others. In Sufi mythology, they are *Jamshyd's* seven-ringed cup, mentioned in the *Rubiyat* of Omar Khyyam. Actually *Jamshyd* is derived from one of the Vedic dual-names for priori-Mars, *Yama* or *Yama-Yami*. Among a number of myths that refer to the seven rings is the Greek serpent-deity *Ophion*, which was coiled seven times around the *Universal Egg* and the Babylonian 'seven-fold tiara of Shamash.' In Hindu myth, the rings are described as the coils of the snake *Sesha*, on which *Brahma* reclined during each 'night of Brahma,' when priori-Mars moved away from the Earth. Similarly, *Quetzalcouatl* was said to depart on his 'serpent raft.' Chinese mythology describes nine concentric rings of mountains surrounding the sacred mountain, *Kunlun*.

The Stairway to the Stars

There were apparently two ways that the Egyptians visualized the deceased pharaohs reaching the *Duat*. The simpler, and perhaps earlier process involved the lowering of the ladder (the tet) toward the Earth for him to climb up. But as time went on, the imagined process became more and more complex, while still including the ascension of the ladder. By the date of the death of Pharaoh Pepi I the funerary rites had become extremely convoluted, including descriptions of the various 'lands' and the numerous challenges to which the deceased pharaoh was required to give correct answers. After reaching the *Duat*, the pharaoh descends into the interior of priori-Mars (the abyss) via the opening or vent from which the hardened lava column arose. He then passed through multiple levels where he comes into contact with a number of underworld deities. This is the 'Hidden Land' of *Seder*, or the netherworld. He then encounters the falcon-headed god *Heru-Her-Kent*, whose task is 'to send the star-gods on their way.'

Later he arrives in a subterranean place where the task of the gods is to provide 'Flame and Fire' to the 'boat' of *Ra*. After other deity encounters, he reaches the *Mountain of the Ascent of Ra* and there sees the '*Ascender to the Sky*,' more commonly translated '*the Eye*,' when it is still within the planet. Quoting Zechariah Sitchin's rendition of the funerary text of Pepi I's ascent published in *The Stairway to Heaven*:

'The magical moment has arrived; there are only two more doors to be opened, and the King - as Ra and Osiris had done before - will emerge triumphantly from the Duat and his boat will float on the 'Celestial Waters.' ... The "two djed pillars are standing" upright, motionless.

And suddenly "the double doors of heaven are open!"

The texts break out in ecstatic pronouncements:

The Door to Heaven is open!

The Door of Earth is open!

The aperture of the celestial windows is open!

The Stairway to Heaven is open!

The Steps of Light are revealed...

The Double Doors to Heaven are open;

The double Doors of Khebhu are open for Horus of the east at daybreak.

The Radiance [of the twin-peaked mountains of Light] intensifies:

The sky-god has strengthened the radiance for the king that the king may lift himself to Heaven like the Eye of Ra.

The king is in this Eye of Horus, where the command of the gods is heard.

The "Eye of Horus" begins to change hues: first it is blue, then it is red. ...

The silence is broken; now there are sound and fury, roaring and quaking:

The Heaven speaks, the Earth quakes;

The Earth trembles;

The two districts of the gods shout; The ground has come apart ...

When the king ascends to heaven

when he ferries over the vault (to Heaven) ...

The Earth laughs, the Sky smiles when the king ascends to heaven

heaven shouts in joy for him.

The roaring tempest drives him, it soars like Seth.

The guardians of heaven's parts open the doors of Heaven for him.

Then "the two mountains divide," and there is a lift-off into a cloudy sky of dawn from which the stars of night are gone

...the "Bull of Heaven" ... rises from the "Isle of Flame." Then the agitation ceases; and the king is aloft - "dawning as a falcon." ...

This king Pepi flies like a cloud to the sky, like a masthead bird; this king Pepi kisses the sky like a falcon; he reaches the sky of the Horizon god." ...

He encompasses the sky like Ra.

He traverses the sky like Thoth ...

He travelth over the regions of Horus.

He travelth over the regions of Seth.

He has completely encircled twice the heavens,
He has revolved about the two lands ...
The king is a falcon surpassing the falcons;
He is the Great Falcon.

(A verse also states that the king "crosses the sky like sunt, which crosses the sky nine times in one night"; but the meaning of sunt ... are as yet undeciphered.)

Still sitting between "these two companions who voyage over the sky," the king soars toward the eastern horizon, far, far away in the heavens. His destination is the Aten, the Winged Disk. Which is also called the Imperishable Star. The prayers now focus on getting the king to the Aten and his safe arrival on it: Aten, let him ascend to thee; enfold him in thine embrace," the texts intone in behalf of the king. There is the abode of Ra, and the prayers seek to assure a favorable welcome to the king, by presenting his arrival at the Celestial Abode as the return of a son to his father: ...

Now "there is a clamor in Heaven: 'We see a new thing' say the celestial gods: 'a Horus in the rays of Ra.'" The king - "on his way to Heaven, on the wind" - "advances in heaven, he cleaves its firmament," expecting a welcome at his destination.

The celestial journey is to last eight days: "When the hour of the morrow comes, the hour of the eighth day, the king will be summoned by Ra"; the gods who guard the entrance to the Aten or to Ra's abode there will let him through, for Ra himself shall await the king on the Imperishable Star:

When this hour of the morrow comes ...

When the king shall stand there, on the star which is on the underside of the Heaven,
he shall be judges as a god, listened to as a prince. ...

And the texts announce: "Ra has taken the king to himself, to Heaven, on the eastern side of Heaven ... the king is on that star which radiates in Heaven."

Now there is one more detail left to accomplish. In the company of "Horus of the Duat," described as "the great green divine falcon," the king sets out to find the Tree of Life in the midst of the Place of Offering. "This king Pepi - He finds Kebehet approaching him with the four jars with which she refreshes the heart of the Great God on his day he awakes. She refreshes the heart of this king Pepi therewith to life." ...

The king has ascended the Stairway to Heaven; he has reached the Imperishable Star; his lifetime is eternity, its limit everlastingness.

Although the separations took place every thirty years, it was not possible to guarantee that one would occur just around the date of each pharaoh's death. But generally speaking, this was a convenient cycle, a human generation. I have not read of any ritual killing of pharaohs that might have been performed in order that he 'catch the next separation.' The extreme means exercised to preserve the deceased pharaoh's body may well have been to cover the wait for the next arrival or separation event.

Ritualistically, the ascent of the pharaohs appears to have comprised two stages. The first was the less spectacular journey to the *Duat*, the island amid the northern ocean on

priori-Mars. The second, and much more exciting phase described in the text involved: his imagined descent into the interior, there mounting the solid core of priori-Mars; being ejected from the interior riding on the solid core, the "Eye of Ra"; zooming around the Earth to the east "like a falcon"; while the mantle, the "great green", moved to the west over Egypt and slowly away from the Earth; the rejoining of the solid core and mantle of priori-Mars eight days later; and their leaving the vicinity of the earth in contact on the way to becoming an "Imperishable Star". The rejoining of the core with the mantle is described in several ways: "he cleaves its firmament"; "on the star which is on the underside of the Heaven"; "on the eastern side of Heaven". Even though the "Eye of Horus" was seen leaving the shell of priori-Mars and later rejoining it, the myth glosses over this fact, implying that the departure and arrival bodies were not the same.

This myth reinforces the Egyptian belief in the Netherworld, which was below the surface of priori-Mars. One reason was that *Osiris* arose out of the interior during each encounter. This led naturally to the notion that a more fundamental sustained power existed there. The belief, probably conceived at a later date, was that a god before all the other gods, *Atum*, had remained hidden in the interior during the fifteen years that priori-Mars was in a planetary orbit and that he awoke at the beginning of each encounter to recreate all the 'usual' deities. The Hindus harbored a similar belief, based on the appearance of *Brahmã*, the great lava column, months after each capture of priori-Mars. In that culture the mysterious deity that remained unseen in the interior was denoted *Brahma*, without the 'long a.' This role may have been usurped later by *Vishnu*, who was known as the sustainer, implying the guarantor of the subsequent return priori-Mars.

The above quote verifies the physical scenario presented at the beginning of this article when it states "the king (riding the solid core) soars toward the *eastern* horizon" and that he moves as fast as the *sunt*, which "crosses the sky nine times in one night." Whatever the *sunt* is, it is used to describe the speed of the solid core as it orbited the Earth - the same reason why *Mercury* and *Hermes* were attributed great speed. The term "He has completely encircled twice the heavens, He has revolved about the two lands ..." does not refer to orbiting the Earth, but priori-Mars. It means that the solid core orbited the mantle (the *Duat*) twice after exiting it because the "two lands" refers to the two dichotomous landforms still present on Mars, the northern plains and the southern highlands. The primary difference being that during the earlier part of the Vedic Period the southern highlands were still covered with green vegetation, providing the epithet for the *Duat*, 'the great green.'

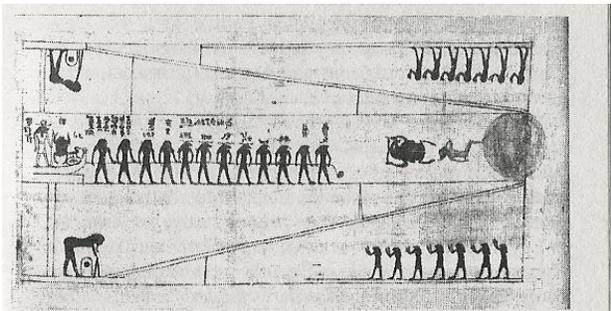


Figure 12. Pictograph of imagined mechanism by which the solid core, at right, was ejected with the deceased pharaoh riding on it.

A considerable amount of information is given about the opening up of the 'double doors' that allowed the boat of Ra to be launched. This was apparently preceded by the appearance of two more tets (lava columns) near the opening. (There is a hint of two features at the top of the image of the Valles Marineris in Figure 9.) It would be logical for some of the liquid

iron in the outer core to precede the solid core, and the formation of columns is consistent with the strong tidal force that must have been present in order to extract the solid core.

The same 'engineering minds' that allowed the Egyptians to build the pyramids also comes into play in several pictographs of the 'double doors' that opened to allow the boat of Ra to exit. The mechanism shown in Figure 12 is from the "Papyrus of Queen Nejmet." The "Red Eye of *Horus*" is waiting to be ejected by the cords under the control of the two divine cord-holders, who are depicted measuring the tension in the 'launch cables.'

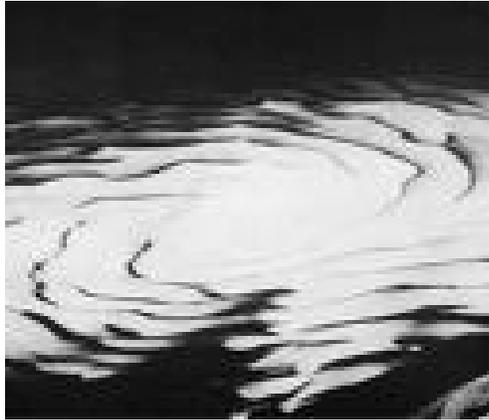


Figure 13. The northern icecap of Mars appears as a frozen whirlpool.

Associated with each cord-holder is a divine omphalos or 'oracle stone,' which might represent the pair of tets. The deceased pharaoh is seen standing naked on the Red Eye with his translation (title) spelled out by the beetle hieroglyph. The twelve gods that brought him to this point are in the center and two other groups of gods pray for his successful arrival at the 'Imperishable Star.' It is doubtful that the modern meaning of a 'red eye' flight is derived from this legend. The Egyptian picture of the opening outward of two double doors is consistent with a solid core exiting through the rigid mantle.

The Whirlpool

Additional interest in the interior stemmed from incidents when a vast amount of water was seen spiraling from the northern ocean *into the volcanic vent vacated by the column when it collapsed*. Note that the northern icecap of Mars resembles a whirlpool (Figure 13). In some ancient myths this was followed by a great explosion of water from the vent into space causing a sudden, enormous deluge of water falling to the Earth. The Egyptians understood that water came to Earth from priori-Mars during each encounter. Priors-Mars was referred to as *Tekhi* or 'old great mother,' which signifies a supply of liquid. *Tekhi* opened each new epoch with an inundation, which probably was the flooding due to the waters of the Mediterranean and the eastern Atlantic being pulled over its land by the tidal force of the approaching priori-Mars. But the Egyptians knew that the following fifteen year period was characterized by deluges from priori-Mars. The clue to this is the statement that *Tekhi* initiated the periods when Horus was born and the years were 360 days long, which, as explained in the introduction, was due to the added inertia of priori-Mars tidally attached to the Tibetan-Himalayan complex. Conversely *Teht* (Hermes) was the initiator of the periods during which the years were 365.25 days since the exodus of the solid core (Hermes) triggered the release of priori-Mars, and the Earth reverted to its normal rotation for the next fifteen years. This is confirmed in the following myth:

The 'solar god' discovered that the Great Mother, Rhea, had been cohabiting secretly with Saturn. He consequently laid a spell upon her that she should not bring forth a child in either a month or a year. Then Hermes being likewise in love with the goddess copulated with her, and gambling with the Moon he won from her the seventieth part of

each one of her lights (days). Out of the whole he composed five days, which the Egyptians call the 'additional days' and added these to the three hundred and sixty. Because these days were outside of normal time she could then deliver his child.

The five days were the additional days on Earth during the period initiated by the appearance of the solid core (Hermes) when priori-Mars was away from the Earth. This corresponded with the *Set-Heb* festival, which was celebrated by the Egyptians every thirty years, also known as "the Festival of the Tail." This festival is obviously named for Venus, which was still outgassing at the time and had a tail like a comet. Its closest approaches to the Earth occurred every thirty years and coincided with the vernal equinox, at which times the tidal forces of the Sun and the Moon also came into play. All three influences were part of the process which resulted in the extraction of the solid core of priori-Mars. The lord of the thirty-year festival was at one period *Ptah*, at another *Horus*. Egyptologists today do not understand the significance of the 'thirty years' but it is quite clear in the proposed catastrophism scenario, that thirty years represented a complete cycle of priori-Mars - fifteen years in geosynchronous orbit and fifteen years in its planetary orbit.

I am not sure how the translator injected a non-Egyptian deity, Saturn, into this myth. Based on his apparent conflict with Zeus and his 'cohabiting' with Rhea (priori-Mars), Saturn was most likely associated with proto-Venus. Saturn was definitely not the planet of that name today.

Hamlet's Mill

Georgio de Santillana and Hertha von Dechand have written a hundred-page book titled *Hamlet's Mill*. The authors analyze dozens of literary works back to proto-historical times, in which a 'mill' somehow plays a crucial role in the establishment of 'new world ages.' After a number of promises of a great revelation, their disappointing conclusion is that the ubiquitous mill was ancient culture's description of the precession of the equinoxes, a phenomenon so subtle and remote that even most well-educated modern people are blissfully unaware of it, with the possible exception of astrology mavens.

The authors themselves reveal some reservations concerning their own hypothesis when they attempt to explain the common notion that a catastrophic event, i.e. the unhinging of the mill (the separation of priori-Mars from its geosynchronous orbit), is repeated periodically and that these are 'world ending' events:

... But hitherto nobody seems to have wondered about the second part of the story, which also occurs in the many versions. How and why does it always happen that this Mill, the peg of which is Polaris, had to be wrecked or unhinged? Once the archaic mind had grasped the forever-enduring rotation, what caused it to think that the axle jumps out of the hole? What memory of catastrophic events has created this story of destruction? Why should Vainamoinen (and he is not the only one) state explicitly that another Mill has to be constructed ... Why had Dhruva to be appointed to play Pole star-and for a given cycle?

It is not surprising that de Santillana and von Dechand have failed to find the truth, as have many thoughtful researchers before them, because they had no idea how the cyclic

presence another planet was instrumental in the rejuvenation of the Earth and the history of mankind. Priori-Mars, rotating slowly about an axis pointing toward the Earth was seen as a 'mill,' and its capture and subsequent releases from geosynchronous orbit initiated each new 'world age.' An important confirmation of the significance of the two fifteen-year periods was given by the Greek Heraclitus, who defined a specific interval of time called the Aion (Eon) and assigned it the length of $2 \times 15 \times 360$ days = 10,800 days. This is exactly the length of a capture and release cycle of priori-Mars, except for the fact that the length of the 'days' during the captures was not 24 hours, but 24.35 hours (24 hours and 21 minutes). The two authors' lack of understanding is evidenced over and over in *Hamlet's Mill* when they repeat the hackekeyed associations of existing stars, such as Polaris, with archaic mythical names. The most glaring examples of such errors being the association of Osiris and Isis with the constellation Orion and the star Sirius, the identification of the mythical 'seven sisters' with the star cluster, and the identification of *Saturn* in Greek myth with the ringed, giant planet.

Canopus

Santillana and von Dechend do give a particularly appropriate example of how our current inability to understand the meanings of many Egyptian hieroglyphs and pictographs belies the profound knowledge implicit in those symbols:

Take the great endeavor of the hieroglyphic language, embodied in the imposing Egyptian dictionary of Erman-Grapow. For our simple word "heaven" it shows thirty-seven terms whose nuances are left to the translator and used according to his lights. So the elaborate instructions in the Book of the Dead, referring to the soul's celestial voyage, translate into "mystical" talk, and must be treated as holy mumbo jumbo. ... One small example may indicate the way in which texts are [could be] "improved."

In the inscriptions of Dendera, published by Dümichen, the goddess Hathor is called "lady of every joy." But once Dümichen adds: "Literally . . . 'The lady of every heart circuit.'" This is not to say that the Egyptians had discovered the circulation of the blood. But the determinative sign for "heart" often figures as the plumb bob at the end of the plumb line coming from a well known astronomical or surveying device, the merkhet. Evidently, "heart" is something very specific, as it were the "center of gravity." And this may lead in a completely different direction. The Arabs preserved a name for Canopus - besides calling the star [Canopus] Kalb at-taiman ("heart of the south"): [they also refer to another Canopus as] Suhail el-wezn, "Canopus Ponderosus," the heavy-weighing Canopus, a name promptly declared meaningless by the experts, but which could well have belonged to an archaic system in which Canopus was the weight at the end of the plumb line, as befitted its important position as a heavy star at the south pole of the "waters below." . . . The line seems to state that Hathor (= Hat Hor, "house of Horus") "rules the revolution of a specific celestial body - whether or not Canopus is alluded to ... The reader is invited to imagine for himself what many thousands of such pseudo-primitive or poetic interpretations must lead to: a disfigured interpretation of Egyptian intellectual life.

Here the authors are temptingly close to the truth, but are unable to recognize it. The quote implies that *Hathor* controls the revolution of a body, which would logically be *Canopus*. Robert Temple, author of the *Sirius Mystery*, contributes an important aspect of this interpretation, when he writes that *Canopus*:

with a different determinative and when not applied to a man, the word means 'orbit', 'revolution', 'to go around'.

Both meanings reinforce the notion that Hathor controlled the 'orbit' of *Canopus*. The latter portion of the passage from Hamlet's Mill above supplies an important Egyptian corroboration of this mechanism. I maintain that Suhail el-wezn, "Canopus Ponderosus," the 'massive Canopus,' was the glowing solid core of priori-Mars. This is consistent with Greek myth, which states that the 'ship' *Argo*, 'covered with stars,' was commanded by Osiris, whose 'steersman' was *Canopus*. The many volcanoes on the surface of priori-Mars, which blazed down toward the earth during its encounters with the Earth, were seen as stars (the 'circum-polar stars' because of its rotation about an axis facing the Earth). Thus *Argo* was priori-Mars. The identity of *Canopus* in Greek myth comes from another translation, 'the eye of the dog.' As mentioned in connection with the god *Anubis* mentioned previously, the great asymmetry of priori-Mars, which resulted in its unique rotation about an axis pointing toward the earth, caused it to be referred to as the 'dog star.' But what was the 'eye'? Egyptian myth clearly states that *Hathor* was the 'eye of Ra' and the 'dweller in his breast.'



Figure 14. Nubian Protome showing a lion holding the head of a Nubian in its jaws. A representation of the solid core leaving priori-Mars.

Therefore the correct interpretation of *Hathor* (= Hat-Hor) is the 'Heart of Horus', not the currently accepted 'House of Horus' or, in scientific jargon, the solid core of priori-Mars. *Hathor* was the Egyptian name for solid core (center) of priori-Mars. This confirms that the solid core did indeed "rule the revolution" of priori-Mars, and ancient Egyptian hieroglyphics, when properly interpreted, reveal this fact. Combining the notion that the solid core appeared as an eye, with our current knowledge of the surface features on Mars, leads inevitably to the picture of the solid core first protruding through the Valles Marineris and then exiting the planet. Its egress changed

the orbit of the mantle and caused the pair to leave the vicinity of the Earth and when they combined, priori-Mars assumed a different orbit. This, in turn, caused the Earth's spin axis to revert to its 'normal' orientation, thus initiating a 'new age.' The ejection of the solid core of priori-Mars is depicted in a Nubian Protome (Figure 14), in which the planet is seen in the shape of a lion's head, similar to the original head of Horus-am-Ackhet, the Sphinx.

The Final Separation

Having explained the process by which priori-Mars became separated from Earth orbit and returned ninety-nine times, it now becomes necessary to explain its final separation, that is, why it no longer approaches the Earth. The very idea that it returned to orbit the Earth ninety-nine times is certainly beyond the imagination of any human mind, whether scientist, science fiction writer or lay-person. At the date of the last separation, either

the solid core or mantle, apparently interacted gravitationally with the Moon, which deflected it, preventing their recombining. Evidence for this comes from the fact that the length of the month changed from 36 to 28 days at that date, (687 BC).



Figure 15. Venus and Mercury cavorting in 5th century, BC clay bas relief.

As stated so astutely in the Egyptian myth, the survival (return) of Ra (the intact priori-Mars), depended on the mantle and the solid core recombining. Apparently this had already occurred when the myth of *Isis* and *Ra* was composed, because it states "Let Ra live, and let the poison die; and if the poison live then Ra shall die." At the final separation the 'poison' which came out of Ra (the solid core) did live and Ra died, i.e. the mantle was relegated to the frozen outer solar system completely devoid of heat and life. The solid core (Hathor, Hermes, Mercury) interacted with Venus for several more centuries until both Venus and Mercury settled into their present orbits. Evidence for this late interaction comes from a fifth century bas relief of Mercury and Venus 'cavorting' (Figure 15).

When the solid core went into the inner solar system, the physical laws of conservation of energy and angular momentum dictated that the mantle drift outward. Since there was a void in its interior, the mantle eventually collapsed in on itself to form the diminutive 'planet' called Mars. Thus the mechanism by which priori-Mars left the vicinity of the Earth on the many previous occasions contained the seed of its final departure.

Thus we have the startling revelation that Mercury and Mars, thought by the entire world to be complete planets, are actually the debris of the most ancient planet priori-Mars which was sacrificed in order to replenish the Earth. The features of these pseudo-planets corroborates this scenario: Mercury is a solid iron body (partially FeH at the center); Mars, because it was the outer layer of priori-Mars contains many features (presently only visible to space probes), which are easily recognized in images and descriptions in ancient myths of a number of cultures. The most prominent of these being the Valles Marineris, identifiable as the 'eye of Ra', and the Tharsis region, identifiable as the 'face of Horus.'

The Last Word?

No one could possibly 'dream up' this amazing scenario. It could only come from the observations of one hundred generations of humans who experienced the events and recorded them because they defined their existence. Their compositions, whether chanted, written, painted or carved in stone - plus the dedication of scholars and priests in the subsequent twenty-five generations who, although they did not understand their meaning, did sense their importance, have now fulfilled their destiny. The recognition of the unique relationship between the physical events and the ancient texts reveals the amazing history of the first one hundred generations of Homo Sapiens Sapiens.

Interestingly, these ancient peoples - all of them - not just the wizards, knew infinitely more about astrophysics and geology than the PhD's of today. Although they did not

have a general word that we recognize as 'planet,' they called them 'glowing bodies' which came to mean 'gods. In the Bible the general term was the 'host of heaven.' ' Moreover they had specific names for each body, usually several. They knew what 'worlds' were, felt tidal forces disturbing the rotation of the Earth, saw entire mountain ranges created in moments and experienced massive tidal floods over half the Earth due to their approaches.

This knowledge was gained, not from stilted scientific papers and contrived mathematical models, but as a result of observing them close-up, seeing millions of asteroids being shot into space, watching a planet torn asunder and seeing the Sun and Moon moved 'backward' in the heavens. The successful interpretation of the physical events described in the ancient myths provides completely new knowledge of the planets, none of which are what they are currently thought to be.

A Purpose?

There are a number of improbable elements to the period of close encounters, which lasted some 3,000 years. One is the sheer improbability, from our modern perspective, that Mercury, Venus and Mars could have repeatedly come close to the Earth. The second lies in the exact decimal number of the encounters (100) between prior-Mars and the Earth. If the SETI scientists ever heard the number 100 coming from the sky, they would have 'gone bananas' and screamed it to the entire world. But even these spectacular events pale in significance compared to the notion that these encounters transferred the oceans, atmosphere and millions of extraterrestrial species of this recently living planet to the Earth during the 3,000 years of chaos. Lastly, the debris of the spent planet was permanently removed from the vicinity of the Earth by dividing it into two bodies, Mercury and Mars. This, and a number of statements in the Bible, clearly indicate the intervention of a higher benevolent power, Jehovah, into the world in order to prepare it for the growing population of mankind.

End Notes

1. Official website of John Ackerman: www.firmament-chaos.com.
 2. The oldest rocks from Mars are 800 million years older than the oldest Earth rocks.
 3. All terrestrial planets were created in this way - by high-energy impacts on the giant planets, which do not comprise gaseous hydrogen, as currently believed, but gas hydrates. They encapsulate all the elements in their solar system proportions. The Great Red Spot, the colored zones and bands, the temperature excess of Jupiter and the very presence of the giant Galilean moons are all remnants of this great impact out of which Venus was born.
 4. The state of the Earth (bohu and tohu) in the aftermath of those two encounters, at which date the oceans rushed across entire continents, is described in Genesis 1:2.
 5. Tree-ring corrections add some 750 years to the accepted date of BA I, 3250. The first close pass scorched the Sahara desert, the entire Middle East and central Asia. The best description of the attendant events was given by Ovid's description of the events in the Greek myth of Phaethon, who drove the chariot of the Sun too close to the Earth.
5. Egyptian Myths, George Hart, University of Texas, 1992, p.48,49.