

FRANK JOSEPH

ATLANTIS *and the* COMING ICE AGE



The Lost Civilization—
A Mirror of Our World

REVISED AND EXPANDED EDITION

FRANK JOSEPH

ATLANTIS

ATLANTIS *and the* COMING ICE AGE

The Lost Civilization—
A Mirror of Our World

FRANK JOSEPH



Bear & Company
Rochester, Vermont • Toronto, Canada

ATLANTIS *and the* COMING ICE AGE

“Once again Frank Joseph has shown that when it comes to Atlantis and related subjects, no one else knows as much. In this case he has taken on two very difficult subjects but has succeeded in extracting some of the most fascinating history anyone has seen in a long time.”

J. DOUGLAS KENYON, EDITOR OF *FORBIDDEN HISTORY* AND *ATLANTIS*
RISING MAGAZINE

“Tracing the dispersal of Atlanteans and their knowledge, both prior to and after the destruction of their homeland, becomes extremely convincing because of the results of Joseph’s scholarship and preciseness.”

NEW DAWN MAGAZINE

Time Line of Significant Events

- 9400 BCE** The Atlantean flood occurred, according to a literal reading of Plato's dialogues, *Timaeus* and *Kritias*.
- 3814 BCE** The Age of Atlantis began with the zodiacal Age of Taurus.
- 3114 BCE** The Mayan calendar's Long Count opened on 4-Ahau 3-Kankin (August 11), coinciding with the first of four global catastrophes. It was referred to by the Mēxihcah as 4-Ocelotl, or 4-Jaguar.
- 2193 BCE** Earth's brush with Comet Encke resulted in a worldwide catastrophe, the Mēxihcah 4-Ehécatl, or 4-Windstorm.
- 1628 BCE** The Mēxihcah 4-Quihuitl, or 4-Fire from Heaven, was aptly named for Comet Encke's return barrage of meteoric material, which generated a series of gigantic tsunamis to obliterate Lemuria.
- 1198 BCE** The final destruction of Atlantis was associated with the Mēxihcah 4-Atl, or 4-Water.
- 561 BCE** Solon returned to Athens from Egypt with the story of Atlantis.
- 399 BCE** Plato composed his account of Atlantis based on Solon's copy.
- 391 CE** The memorial column from which Solon had transcribed the history of Atlantis was lost when Christians demolished Egypt's Temple of Neith, where it had been preserved until that time.
- 1514** Pope Leo X declared that the world would end five hundred years hence.
- 1479** The Aztec Calendar Stone was erected atop Tenochtitlán's great pyramid.
- 1521** Tenochtitlán fell to Spanish invaders on August 13.
- 1790** Sewer workers in Mexico City accidentally excavated the Aztec Calendar Stone on December 17.
- 1930** Serbian scientific genius Milutin Milanković discovered the relationship between recurring ices ages and variations in Earth's rotation.
- 1945** The death of Edgar Cayce.
- 1968** The Bimini Road was discovered.
- 1972** The U.S. government launched Project Stargate.
- 1973** Unaware of Nahui-Ollin, or 4-Ollin, Dennis and Terence McKenna calculated "the end of time" from the Chinese I Ching for December 22, 2012.
- 2012** The Mayan calendar ended on the morning of the winter solstice, December 21, 2012, marking the beginning of a world transformation for better or for worse . . .
-



Map of the ancient world showing the location of Atlantis and the Lemurian Islands, drawn by Kenneth Caroli.



INTRODUCTION

Rewinding the Mayan Calendar

Millions waited on the morning of December 21, 2012, to see if humanity would survive the next twenty-four hours. The much-ballyhooed Mayan calendar was poised to tick off its last moments after more than five millennia of marking time. The mystifying timekeeper had been set in motion 1,872,000 days earlier by the Long Count.

During the final years leading up to that terminal expectation, growing crowds of authors, magazine reporters, movie makers, and television producers foreshadowed doomsday with increasingly lurid imagery. Their dire prognostications were dismissed by scoffers, for whom 4-Ahau 3-Kankin, as the Maya referred to it, was simply the conclusion of an artificial cycle of time, nothing more. They claimed bragging rights when the proposed end date came and went with no perceptible change. But by limiting the Mayan calendar's final prediction to a single day, skeptics missed the point by a cosmic margin.

The Maya deliberately chose December 21, the shortest day followed by the longest night, as an allegory for decline and ignorance. It signifies an extended dark term—the figurative death of the sun—not a single cataclysmic twenty-four-hour period. They never intended 2012's winter solstice to be an event in and of itself, but instead meant it to delineate a shadow into which our world would begin to irreversibly move. Accordingly, the Mayan

prophecy is right on target, as climate and civilization experience an accelerating “dissolution of forms” Friedrich Nietzsche himself predicted for humankind 150 years ago.¹ The quite observable imbalance of Earth’s biosphere parallels political, economic, and cultural deterioration with unprecedented storm violence and record-breaking temperatures contrasting with popular mistrust of government, the collapse of long-established financial networks, and burgeoning illiteracy. Only in this broader sense can the Mayan calendar be properly understood as it was originally intended.

The morning of December 21, 2012, nonetheless presented a singular event in the heavens, with the southern end of our galaxy’s Dark Rift forming a perfect alignment with the midpoint in the Milky Way. The Long Count began 5,126 years before, on August 11, 3114 BCE, with a celestial orientation as well, with the planet Venus transiting directly over the Pyramid of the Moon at Teotihuacán (meaning “where men become gods”), in the Valley of Mexico.^{*1} Although mainstream archaeologists date the Mesoamerican city no earlier than 200 CE, David Hatcher Childress, an author of alternative history, reports that “further radiocarbon tests gave a date of 1474 BCE (with a possible small error either way). A date of circa 1400 BCE is now widely accepted.”² If the older date is correct, then it precedes the rise of the Maya by twelve hundred years and must, therefore, belong to an earlier, unknown people at least contemporaneous with the Olmec, who were Mesoamerica’s earliest known civilizers, beginning around 1500 BCE.

Even with the older radiocarbon date, the time gap between the start of the Mayan calendar and the earliest evidence of occupation at Teotihuacán is quite large. We are left to speculate whether a sacred structure venerated before the present Pyramid of the Moon occupied the same position at the earlier date to align with the singular transit of Venus. Unique it certainly was, because the planet’s appearance directly over the Pyramid of the Moon (or a preexisting edifice) was a one-time orientation that never occurred before and will not happen again, just as the alignment between the Dark Rift and the midpoint in the Milky Way on December 21, 2012, was entirely novel. Although separated by fifty centuries, they nonetheless took place within six minutes of each other, at 11:05 a.m. and 11:11 a.m., respectively.

Were the Maya and their unknown predecessors aware of the time synchronicity as well?

There are other cogent similarities: Their Long Count began with a universal catastrophe that Aztec high priests knew as 4-Atl, or 4-Water—with the number four signifying the cardinal directions, indicative of the disaster's global magnitude. The Long Count was likewise envisioned as terminating in a similarly worldwide cataclysm, a less specified Rebellion of Earth, suggesting—appropriately, in view of today's ecological concerns—trouble with our biosphere. The incredible astronomical precision with which the Maya and their forerunners delineated both the opening and closing of their calendar appears to have been a deliberate attempt at underscoring the accuracy of their predictions for global upheavals.

Scientists know, for example, that an acidity spike in Greenland's Camp Century ice core indicates a large and sudden increase of ash fall worldwide—a dust veil event around 3100 BCE—occasioned by the abrupt appearance of massive ash in the atmosphere. Evidence for this event is additionally recorded in tree rings in Ireland and England. It was caused by a comet or series of comets that rained down meteoric material around the Earth.³ North-central Australia's five-hundred-foot-wide Henbury Crater is surviving testimony to that celestial barrage.

The Maya associated the planet Venus, the heavenly body connected to the beginning of the Long Count, with the Feathered Serpent, Kukulcan, their founding father from Patulan-Pa-Civan, far across the sea, “where the sun rises.”⁴ He was remembered as “the first after the flood,” because he was the first to arrive after escaping from the former Land of Abundance when “a fiery rain fell, ashes fell, rocks and trees crashed to the ground. Then the waters rose in a terrible flood. The sky fell in, and the dry land sank into the sea.”⁵ Among the cultural gifts he bestowed on the indigenous peoples of Yucatán was a sacred almanac salvaged from lost Patulan-Pa-Civan, an heirloom they preserved and modified over successive generations. The almanac had been created in the Land of Abundance for chronicling significant human events by associating them with extraordinary natural phenomena, because both seemed connected through common cycles of time.

As such, documenting these patterns supposedly allowed for predicting their recurrence in the related spheres of humankind and Nature.

The similarity between Kukulcan's story and the destruction of Atlantis is all too obvious. Indeed, that sunken realm and the Long Count seem inextricable; one illuminates the other. In my other books on the subject I relied mostly on science to argue a case for Atlantis, but here the drowned kingdom reappears in a psychic context, supported whenever possible by archaeology, geology, and comparative oral traditions. How could it be otherwise? Poseidon—the sea god whose colossus stood in an immense temple at the religious center of Atlantis—was himself a mythic embodiment of the link between the conscious and subconscious mind: while the ocean surface reflects one form of reality, just beneath, dynamic forces flourish unseen. With Poseidon as our guide, paranormal considerations are more than appropriate for this exploration.

Atlantis and the Coming Ice Age is divided into two sections. Part 1 covers the fate of Atlantis and the prophecies of calamity that have come down to us through the Mayan calendar, which is thought to have an Atlantean connection. Part 2 explores the visions of twentieth-century psychic Edgar Cayce regarding the island of legend. Together, these approaches shine a light on what may lie ahead for humans of the twenty-first century.

Chapter 1 recounts how Plato came to tell the story of Atlantis, although he is but one of many clues to the island. The ancient Egyptians also refer to a great island overwhelmed by the sea. Critics and naysayers abound, claiming Atlantis was either a figment of the imagination or an existing landmass that was misidentified, perhaps the island of Helike or Thera. The time of its existence is also a bone of contention, with dates ranging from three thousand to fourteen thousand years ago. Yet discovering our spiritual inheritance from Atlantis may be more important than pinning down the exact time and place of its existence. Chapters 2 and 3 discuss the esoteric energies associated with the island and the sacred numbers that went into its creation, from the six winged horses in the Temple of Poseidon to the ten kingdoms that made up the Atlantean Empire.

Chapters 4 and 5 shift our focus to Mesoamerican calendrics and their connection to the Atlantis of long ago, while chapter 6 discusses the end of the Mayan calendar on December 21, 2012, and presents the notion that 2012

represents merely the beginning of the end. We also explore what the figure associated with that end date—the Clenched Fist of Tonatiuh—might represent.

I became familiar with the Long Count during my first archaeological travels through Mexico in 1986, many years before the 2012 controversy became public. My sources indicate that the Maya did indeed anticipate a global catastrophe to close out the present age, just as a cataclysmic deluge—4-Atl, or 4-Water—began it more than five thousand years before. Although definite in their insistence on the occurrence of such a calamitous event, they were far less specific in describing it, hinting only that 4-Ahau 3-Kankin would usher in the Rebellion of Earth.

In searching for some disaster convincingly powerful enough to affect the entire world, or, at any rate, modern civilization, I ruled out the obvious suspects—asteroid collisions, germ warfare, nuclear or other weapons of mass destruction, viral epidemics, greenhouse gases, Planet X, gamma ray bursts, extraterrestrial invasions, overpopulation, and so forth. Most were at least theoretically possible to one degree or another, but unlikely. There are, however, several far more probable scenarios that fit the Mayan prophecy in terms of character and immediacy.

Foremost among them is not global warming nor climate change, but climate deterioration. As such, some professional climatologists wonder if Earth's Northern Hemisphere may have already entered another glacial era. Most believe we are at least overdue for a resumption of ice age conditions, which must set in, sooner or later. Could global warming trigger the next ice age? That theory and more about an impending deep freeze are discussed in chapter 7.

Atlantis and 2012, my first investigation of the Mayan calendar, explored a particular type of solar event known to science but hitherto unfamiliar to the general public: the electromagnetic pulse (EMP). It occurs in the form of a geomagnetic storm, when the shock wave of coronal mass ejections from the sun collides with Earth, compressing and transferring energy into our magnetosphere. The result is an extraordinary display of the aurora borealis in the heavens and worldwide power outages on the ground. The EMP interfaces with and shorts out everything electronic—from the Internet, telephone, television and radio networks, international power-grid systems,

and avionics to refrigeration for food and medical supplies and pumping stations for gas and water. Since the publication of that volume, other researchers have delved deeper into the authentic menace of a coronal mass ejection, helping to establish and expand *Atlantis and 2012*'s original premise.⁶ Chapter 7 presents the disaster that would ensue should we be struck by another super solar storm.

According to a study by Metatech Corporation, a storm with a strength comparable to a relatively minor EMP in 1921 that temporarily disrupted New York City transportation would destroy more than three hundred transformers and leave more than 130 million Americans without power, at a cost totaling several trillion dollars.⁷ In June 2013 a joint venture from researchers at Lloyd's of London and Atmospheric and Environmental Research (AER) in the United States used data from a more powerful geomagnetic storm that occurred in 1859 to total the cost of a similar disaster and estimated it, conservatively, at \$2.6 trillion. Damages would far more likely exceed this estimate to incur the ultimate cost, given our global civilization's economic decline, burgeoning crime, escalating international terrorism, and general pessimism for the future, resulting in the fulfillment of the Mayan calendar's most dire prognostications.⁸

The threat from our own star is not a once-in-a-millennium phenomenon. In July 2013, just weeks after Lloyd's of London issued its warning, global civilization had a brush with Armageddon. "The Earth barely missed taking a massive solar punch in the teeth two weeks ago," reports Paul Bedard in the *Washington Examiner*.⁹

Although astronomers are unable to determine when the next such incident will take place, they concur a coronal mass ejection at least as potent as 1859's Carrington Event is inevitable. That solar flare instantly severed communications across the United States, but fried wires were hastily restrung, burn-damaged telegraph stations quickly repaired, and everything was up and running in time for the Civil War. The same plasma surge today would utterly short out our electronically powered society, from Main Street to Wall Street. Virtually everything would go down at once, because America's electronic grid system is thoroughly interdependent, creating a

“cascade effect” across the entire nation, just as all Quebec was blacked out in 1989 by a lesser, if similar coronal mass ejection.

While another ice age or Carrington Event could shake civilization to its core, both are minor incidents in comparison to the sea floor’s immense stores of methane gas waiting for release from their eroding “cages” to cause the world’s greatest extinction episode since the Permian Period, when more than 80 percent of life on Earth perished in an instant. This rapidly developing hazard warrants an entirely new discussion, one you’ll find in chapter 9.

These doomsday scenarios are not alarmist conjectures but represent credible potentialities generated by actual phenomena and are, as such, plausible candidates for the Mayan calendar’s lingering prophecy. Far from having been invalidated by the deceptively tranquil passage of 2012’s winter solstice, that symbolic date simply marked the edge of a shadow into which our world descended. What may await us as it deepens is the subject of our story.

A world-changing moment of historic transformation, as embodied in the Mayan calendar, was anticipated by other, diverse cultures far beyond Mexico. Another prognosticating calendar followed by Hindu adepts of ancient India is remarkably similar to Mesoamerican versions. Could one have conceivably influenced the development of the other? Or were they separate but kindred legacies from an even older Atlantis? If independently invented, they tend to remarkably confirm the essential correctness of their shared conclusion; namely, that human civilization is scheduled to undergo its most decisive crisis during the twenty-first century. This global crossroads was additionally envisioned in the disparate folk traditions of North America’s Hopi Indians, the Norse sagas of medieval Scandinavia, and Shang Dynasty China’s I Ching, a predictive system more than three thousand years old, still in use today. Yet another non-Mayan calendar is described in chapter 10. A counterpart used by priests of the Inca Empire preserved the transformational highlights of their past, going back some thirty centuries. But it also foresaw an ultimate finality. Chapter 11 delves into the relationship between the Mayan and Incan calendars.

No conceivable scientific method could have enabled the Maya or their Atlantean predecessors to so accurately determine the one-time transit of

Venus over Teotihuacán in 3114 BCE or the equally unique alignment between our galaxy's Dark Rift and the midpoint in the Milky Way in 2012. When conventional science reaches its limits, possibilities for remote viewing—projecting human consciousness beyond time and space—must be considered. Such is the topic of chapter 12. Chapter 13 delves into the question of how the Maya could have known the information revealed through their calendar.

No discussion concerning Atlantis is possible without including the Sleeping Prophet, America's greatest psychic of the twentieth century. Part 2 comprises nine chapters subjecting Edgar Cayce's subconscious insights about the lost empire to the most thorough scrutiny, aided by current scientific knowledge. The image that emerges is unusually vivid and human, with real-life men and women exerting limited control of their ultimately disastrous destiny.

Catastrophic choices form the core of the Mayan prophecy, and we find parallels with those predictions in ancient Atlantis, whose people were caught in a self-destructive pattern all too recognizable by humans living in the modern world. In endeavoring to clarify such awful comparisons, I begin by posing two questions: What did the Maya themselves really say about the end of their calendar? What are the most credible possibilities for its fulfillment?



PART ONE

The Prophecies

Life beyond the Fifth Sun



1

Historical Atlantis

While neither the first nor the only one of its kind, Plato's account is the best-preserved description of Atlantis to have survived antiquity. It is, therefore, the most important document available to students of this sunken realm, made all the more valuable by the Greek philosopher's prestige among Western civilization's most influential thinkers.

He cites Atlantis in two dialogues—the *Timaeus* and *Kritias*—as an example illustrating the point he was attempting to make, that human societies begin to self-destruct when their citizens no longer honor organic relationships between the spiritual and the material spheres of existence. Imbalance in one, he states, sets up a deteriorating resonance in the other. Such a bond is unseen until the consequences of cosmic disharmony reveal themselves in physical destruction. This fact alone—that Plato used Atlantis to exemplify his argument—is sufficient evidence to verify the drowned kingdom's historical authenticity.

The account did not originate with him; he inherited it from Solon, the famous lawgiver who learned of the sunken civilization while visiting Egypt around 565 BCE. During his tour of a temple of the goddess Neith along the Nile Delta, a high priest translated the story of Atlantis, which had been recorded in hieroglyphic text on a monumental pillar.

The word *Atlantis* is a Greek alteration of the Egyptian word *Etelenty*. The name *Etelenty* appears in the Book of Coming Forth by Day (better known as the Book of the Dead), a compilation of Egyptian liturgical texts buried with the deceased to help the soul along its underworld journey through death to new life. *Etelenty*, according to Dr. Ramses Seleem's 2001 translation, means "the land that has been divided and submerged by water."



Figure 1.1. Solon learned about Atlantis from a temple priest who translated an account of the lost city from a memorial column. In 561 BCE, the famous legislator returned to Athens, and the story was cited sixty-three years later in Plato's Timaeus and Kritias.

Variations of Atlantis as a flooded landscape occur often in ancient Egyptian literature. Thaut, the god of wisdom, also known as Thoth, was enraged by the decadence of an antediluvian humanity. "I am going to blot out everything which I have made," he declares in the Theban Recension of the Book of the Dead. "The Earth shall enter into the waters of the abyss of Nun [the sea god] by means of a raging flood, and will become even as it was in the primeval time!"¹ Thaut appears again in the Edfu texts, which locate the "Homeland of the Primeval Ones" on a great island overwhelmed by the sea with most of its inhabitants during Zep Tepi, or the First Time. Thaut escaped the deluge in the company of seven sages who brought their preflood technology to the Nile Delta, thereby sparking pharaonic civilization.²

After returning from Egypt with the story of *Etelenty*, Solon was preparing a Greek rendition when he passed away in 559 BCE. Plato's version presents most of the facts, but in a more straightforward form than the unfinished epic. Ignoring this documented pedigree, skeptics claim that Atlantis was unknown before Plato supposedly invented it. They fail to

recognize, however, that Atlantis had already been memorialized in a public event conducted throughout ancient Greece.

During the Lesser Panathenaea female participants in the all-Athenian festival wore a garment caught at the shoulders and draped in folds to the waist. Known as a *peplum*, this garment was adorned with images “which showed how the Athenians, supported by Minerva [the Latin version of the Greek goddess Athena], had the advantage in the war with the Atlantes,” according to the renowned nineteenth-century classical scholar Philipp August Böckh.³ Because the Panathenaea was celebrated annually for centuries before Plato’s birth, he could not have fabricated Atlantis, which was already well known to generations of Greeks. Furthermore, their long familiarity with the story underscores his purpose in using it as a veritable historical example for the philosophic argument he made in the *Timaeus* and *Kritias*.

Some skeptics claim he merely conflated a similar natural disaster that occurred during his own lifetime with a fictional Atlantis. They refer to Helike, located little more than a mile from the Gulf of Corinth. During major seismic activity, the large, important city and its immediate vicinity, with all its inhabitants, suddenly collapsed 1.25 miles beneath the surface of the earth. The sea rushed in, dragging down ten Spartan ships riding at anchor. There were no survivors. Over time, the sunken ruins of Helike were gradually silted over and lost until excavations brought them to light near the village of Rizomylos in the summer of 2001. Their archaeological discovery has since been added to the World Monument Fund’s list of One Hundred Most Endangered Sites.

Yet Plato’s account could not have been based on Helike’s fate, because the Greek city was destroyed during the winter of 373 BCE, some twenty-five years *after* he wrote the Atlantis narrative, immediately following Socrates’ suicide in 399 BCE. Moreover, Plato would have never succeeded at trying to pass off Helike as Atlantis, because the Achaean city’s demise was an infamous affair that occurred during the lifetime of his contemporaries.

Other skeptics insist that the Aegean island of Thera was really Atlantis, but their arguments are no less flawed, and they unravel under scrutiny.^{*2}

Suffice it to say here that Thera lies in the Mediterranean Sea, not the Atlantic Ocean, and additionally bears little in common with Plato's description of Atlantis. None of the names cited in his account is found on Thera, which was too tiny for wars with Egypt, Italy, and Greece, as specified in the *Kritias*. Nor was Thera surrounded by a ring of mountains, populated by elephants, home to a mining or mineralogical center, in possession of three harbors, the site of an imperial city, or the capital of religious worship for the sea god Poseidon.

Attempts by conventional scholars to minimize or debunk Plato's account invariably fall on the facts he presents so clearly. He begins by telling us that Atlantis was a large island "greater than Libya and Asia combined."⁴ His characterization has led some investigators to conclude that he was describing a massive continent. Yet the Libya and Asia of his time—2,400 years ago—made up only a fraction of the territories encompassed by those names as they are understood today. During the fourth century BCE, Libya was no more than a thin strip of North African coastline running from the western border of Egypt to perhaps Morocco, at most, while Asia meant Asia Minor, roughly the western third of what is now Turkey. Combined, these areas might result in an island as large as Portugal, but not anything approaching a true continent.

Atlantis lay in the Atlantic Ocean outside the Strait of Gibraltar, where it was almost entirely surrounded by a ring of high mountains, which opened on the south. A temperate climate allowed for two growing seasons, typical of other Atlantic islands, such as Madeira or the Canaries. The island was thickly forested, facilitating the construction of a large navy, which the Atlanteans used to pursue their imperialist agendas, and it was inhabited by scores of wild animals—most remarkably, the elephant. The appearance of this creature on an island in the middle of the Atlantic Ocean was a point used by skeptics to discredit Plato's account. In 1967, however, *Science* magazine reported the discovery of thousands of elephant teeth from forty different underwater locations along the Azores-Gibraltar Ridge. The recovery of these elephant remains validated Plato's account as few other finds have done in recent times.

The pachyderms evidently crossed from the shores of northwest Africa over a former land bridge that extended into the eastern Atlantic. When the

land bridge collapsed sometime within the past twenty-five thousand years, the elephants were stranded on the island of Atlantis. Standard translations of Plato's account perpetuate an error that, once corrected, suggests this former land bridge was used by the migrating elephants: "For in those days, the Atlantic was navigable."⁵ Florida Atlantologist Kenneth Caroli states that "the original Greek word does not mean navigable. It means passable 'on foot.' It is their assumption of a maritime context that convinced scholars to twist the translation."⁶

From an aerial perspective, the city on the island resembled a target, laid out as it was in concentric circles of alternating moats and land rings. At the hub of the central artificial islet stood the holy of holies, a small golden shrine dedicated to the sacred marriage between a native woman, Kleito, and the sea god Poseidon. From their union sprang five sets of male children, the progenitors of a dynasty that ruled the Atlantean Empire. The island derived its name from the firstborn, Atlas; *Atlantis* means "daughter of Atlas."



Figure 1.2. Fifth-century BCE relief statue of Atlas from the Athenian Parthenon (Elgin Marbles, British Museum).

The city was surrounded by an extensive cultivated plain irrigated by an immense canal system fed by numerous rivers and freshwater springs of both cold and hot water, thermal sources typical of volcanically active islands. Approaching from the south, visitors would have seen three harbors, testimony to Atlantean sea power. Just beyond the broad marketplace, busy day and night with international commerce, reared a colossal wall of red tufa, white pumice, and black lava rock arranged in tricolor bands and sheeted with broad panels of polished bronze. Abutted by watchtowers, the great rampart entirely surrounded the city.

A single canal three hundred feet wide and one hundred feet deep ran from the outer wall to the coast, 5.5 miles away. A fully armed battleship was thus able to sail directly from the sea to the outer wall and through it to the first and largest moat on the other side. The other two moats were connected by four bridged canals five hundred feet across, guarded by towers and gates wherever the bulwarks touched solid ground. Vessels were able to pass under the bridges via these canals, which were cut straight through each land-ring, allowing the vessels to access the various moats.

At the perimeter of the outermost land-ring stood another wall of red, white, and black volcanic rock, plated with gleaming tin. Behind it was a racetrack that ran around the entire 1,800-foot-wide islet, which was otherwise given over to temples; priestly residences; gymnasias; separate public baths for men, women, and horses; stadiums; and public gardens.

The second, smaller land-ring, at 1,200 feet wide, was the seat of naval headquarters, with training facilities and marine barracks. The innermost and smallest islet was surrounded by a red, white, and black wall adorned with *orichalcum*, a high-grade copper. It enclosed the imperial palace, which was set in a large garden with an adjoining winery. Nearby was the monumental Temple of Poseidon, 600 feet long, half as wide, and 150 feet high.

The exterior of the structure, which resembled archaic Greek or early Etruscan sacred architecture, was covered in silver, save for, in the pediment over the entrance, golden figures signifying various deities. Inside, a colossus of the sea god held his emblematic trident in his right hand while seizing with his left the reins to six winged horses that pulled the chariot in which he stood. The statue was so huge that its head almost brushed the ivory ceiling flecked with gold. Around the base of Poseidon were one hundred

Nereids, nymphs riding dolphins, symbolizing initiates into the sea god's mystery cult.

The temple was a veritable hall for statuary, with figures of the original ten kings and their queens, "and many others dedicated by monarchs and private persons belonging to the city and its dominions," according to Plato.⁷ They were grouped around a magnificent altar and holy pillar inscribed with the laws of the empire.

Adjacent to the temple was a bullpen from which a sacrifice was selected by the ten regents when they convened in the temple alternately every fifth or sixth year. They subdued the animal with nooses and clubs, then slit its throat with stone daggers to spill its blood over the sacred column. Thereafter, attendees pledged to uphold the laws and made toasts of wine mixed with bull's blood.

Not far from the Temple of Poseidon, at the midpoint of Atlantis itself, stood the small shrine dedicated to his primeval union with Kleito. This innermost islet was just three thousand feet across, although large enough to accommodate the imperial palace, great temple, and golden-walled holy of holies. Atlantis was a citadel and ceremonial center, not an urban setting. Its only permanent residents were imperial family members, their bodyguards, naval and army personnel, priests, and attendants. Rather than being a city where people lived, Atlantis was a public gathering place visited for entertainment and religious activities. The population resided in cities, in towns, or on farmsteads throughout the island. Its volcanic soil was highly fertile, allowing agriculture to flourish.

Atlantis was surrounded by a rectangular, uniformly flat plain nearly 350 miles long and 228 miles wide. This vast cultivated space was serviced by streams and rivers from adjacent mountains. The descending waters were conveyed into a gigantic irrigation canal 100 feet deep, 600 feet wide, and 1,118 miles long, circling the entire plain.

While this public works project may seem to some skeptics beyond the capabilities of any premodern civilization, archaeologists know that the Hohokam culture of the American Southwest, as long ago as the eleventh century, built a canal system that, if placed end to end, would have stretched more than one thousand miles, from Phoenix, Arizona, to well beyond the

U.S. border with Canada. Plato describes the Atlanteans as extraordinary irrigationists. They created a network of river ways to float timber and produce to various parts of the island by boat—again reminiscent of the Hohokam, who identically employed their canal system. Such prodigious feats of agriculture were necessary to feed the 6,720,000 inhabitants of the island.

At the zenith of its power, Atlantis was the capital of an imperial enterprise that extended from “the opposite continent,” as Plato referred to America, to Western Europe as far as Italy and across North Africa to the border of Egypt.⁸ Names of the original ten kings listed by Plato suggest something of the empire’s extent in that they correspond with certain geographical realms, mythical figures, or foreign peoples far removed from Plato’s Greece. For example, Elasippos, Euaemon, Autochthon, and Azaes are the names of Atlantean kings cited by Plato. Lisbon was originally known as Elasippos, as the Portuguese capital was called even in late Roman times, while Cádiz, in southwestern Spain, was referred to as Gades, from the Atlantean king Gadeiros. Euaemon echoes Eremon, a royal flood hero who led other deluge survivors to the shores of pre-Keltic Ireland after the catastrophic inundation of his island kingdom. The Autochthones were described by Herodotus, Plato’s fifth-century BCE predecessor, as Atlanteans dwelling along the western shores of Morocco, just as King Autochthon is cited in the *Kritias*. King Azaes appears to reference Plato’s “opposite continent,” where the Itzas were a Mayan people occupying coastal Yucatán.

While Ampheres (Joined or Fitted Together on Both Sides), Diaprepres (Bright Shining One), Mestor (Counselor), and Musaeus (Of the Muses) are less certainly associated with any particular people or place, flood stories featuring identifiable Atlantean themes were prevalent in Portugal, Spain, Ireland, North Africa, and Mexico, where most of Plato’s Atlantean monarchs seem philologically connected. These holdings granted the Atlanteans fabulous wealth, particularly in the form of copper mines.

The emperor of Atlantis commanded the ancient world’s most powerful armed forces, comprising 76,600 warriors. These included 14,400 archers, slingers, and heavily armed infantry, together with 10,000 chariots carrying 20,000 drivers and soldiers. There were also elite units, troops of royal bodyguards, officers, and an army of supply personnel.

Yet Atlantis was primarily a thalassocracy—a naval power—and its 1,200 warships were crewed by 14,400 sailors, marines, shipwrights, and dockhands. These impressive forces were augmented by the nine affiliated kingdoms that made up the Atlantean Empire. Although Plato does not provide their disposition of arms, together they formed a potent military phenomenon unequaled until the advent of Imperial Rome. Nor does he explain why Atlantis gathered its military might to launch an attempted conquest of the Mediterranean world. In any case, the Atlantean juggernaut seemed irrepressible, subjugating Western Europe as far as Italy and steamrolling across North Africa to penetrate the Egyptian frontier. The armies of pharaonic Egypt were crushed, and the entire kingdom tottered on the verge of surrender, when their Athenian allies scored a stunning victory against the invaders. Henceforward, the bloodied Atlanteans were progressively forced to relinquish their conquests in a series of defeats that eventually expelled them from the Mediterranean.

Sometime thereafter, widespread seismic upheavals swallowed up the Greek armies, and the island of Atlantis disappeared “during a single day and night” of catastrophic flooding.⁹ The *Kritias* inexplicably breaks off just when Zeus, the supreme Olympian god, is about to condemn the Atlanteans for their degeneracy. The same kind of detailed description that brought their civilization to life would have doubtless painted the picture of its destruction. While some scholars speculate the dialogue was left incomplete for various unknown causes, the missing section was more likely finished but lost, like most classical literature.



Figure 1.3. British artist Peter Bellingham's 1871 oil painting Island Volcano is a facsimile of the final destruction of Atlantis.

More troubling is the only incredible anomaly in the entire account: Plato's repeated insistence that the Atlanto-Athenian War took place 11,400 years ago. The discrepancy between this remote period, when human society was only just emerging from the last ice age, and details of a typically thirteenth century BCE civilization portrayed by both the *Timaeus* and *Kritias* have compelled many investigators to dismiss the whole narrative as a work of fiction.

Plato's elaborate description of Atlantis unequivocally identifies it as a Late Bronze Age kingdom dating roughly from the sixteenth to thirteenth centuries BCE. Yet some seven thousand years earlier—when Plato says its forces invaded the Mediterranean Sea—neither Greek nor Egyptian civilization existed. Far from engineering any temple containing detailed records of Atlantis, Egyptians had invented nothing more technologically sophisticated than grindstones for making flour from wild grass seeds. The Athens portrayed by Plato as a victorious military power did not exist 114 centuries ago. In fact, the Greek peninsula was not even inhabited at the time.

Literalists who insist that Plato's ice age time frame must be upheld despite everything science understands about the period are obliged to explain how

Atlantis could have flourished when the wheel had not yet been invented. There were no metal tools or weapons in 9400 BCE, no chariots, no irrigation projects, no urban centers, no large-scale agriculture, no monumental art, no ships, no written language, no armies—in short, nothing described by the dialogues. The temperate mid-ocean climate Atlantis is said to have enjoyed did not exist during the Late Pleistocene Epoch, as that postglacial period is known. It is an entirely impossible setting for Bronze Age Atlantis, no less outrageously erroneous than assigning U.S. history to the Middle Ages.

Literalists assume that their concept of time is identical to Plato's. As Caroli rightly observes, "the Greek system of numbers used throughout Roman times and after did not exist in Plato's day, let alone Solon's. The potential to confuse the earlier and later Greek systems is rarely considered. The older system was more decimal."¹⁰ Moreover, the Nile Delta priests who supplied the original account were known to use a *lunar* calendar. Transposing Plato's 9400 BCE date from solar to lunar years brings Atlantis squarely into its proper temporal surroundings during the Late Bronze Age, circa 1200 BCE. It seems likely, then, that the ancient translator of the Egyptian text did not trouble himself with recalculating its lunar years into solar time but transcribed them, as he did all other information, verbatim from the inscription.

While his fidelity is an assumption, Plato's troublesome chronology might be more simply explained by what the British scholar Desmond Lee describes as the Greeks' "bad sense of time. . . . And though the Greeks, both philosophers and others, were interested in origins, they seem to have been curiously lacking in their sense of the time-dimension."¹¹ Perhaps nothing more than notorious Greek sloppiness concerning proper dating may be responsible for Bronze Age Atlantis's incongruous placement at the end of the Pleistocene Epoch. It is nonetheless curious that this period defined a major cultural surge known as the Mesolithic, or Middle Stone Age, when northwestern Europe was resettled after the Last Glacial Maximum by extraordinarily creative invaders. These Upper Paleolithic people, known as the Magdalenians, were named after La Madeleine, a Vézère Valley rock shelter in the French Dordogne.

The Magdalenians first appeared on the shores of Normandy, as though arriving from the sea, then spread in all directions, from Portugal to Poland. Unlike their far less sophisticated predecessors, they dwelled in tents; manufactured superior flint tools; worked both utilitarian and aesthetic forms in bone, antler, and ivory; and sculpted stone figurines of passing skill. Their greatest surviving achievement is stupendous cave art, as preserved at such subterranean galleries as Lascaux in France and Altamira in Spain.

If the Magdalenians were not exactly Plato's Atlanteans, they may have been their Upper Paleolithic ancestors. Their appearance on the shores of Western Europe—when major coastal flooding occurred as a result of glaciers melting into rising sea levels—coincides with his Pleistocene time frame. Although less probable than the direct transcription of a lunar date, it is nonetheless conceivable that the 11,400 BP date Plato cites for Atlantis might refer after all to its Mesolithic roots. Atlantean beginnings around 9400 BCE may have been enough to satisfy him for the whole narration, given Greek indifference toward accurate chronologies of any kind.

Caroli brings out a more troubling possibility; namely, that the original Greek account was deliberately tampered with for religious reasons. He points out that not one of the earliest known versions

predates the ninth century, and most are no earlier than the twelfth or thirteenth. To equate the destruction of Atlantis with Noah's flood required reducing Plato's dates. But the oldest manuscripts assigned the Atlantean catastrophe to one thousand years before Solon's time. Later translators "corrected" it to match the then accepted figures from Plato. In many of the early texts of the *Timaeus*, it read 1,009, not 9,000 years. It was mainly monkish scribes doing the many copies of copies. But they expanded Plato's original chronology from 1,009 years in the *Timaeus* to 9,000 years, though the former is suspiciously precise, and so the more likely.^{[12](#)}

While we may never satisfactorily reconcile a tenth-millennium BCE time frame for the events surrounding Atlantis, that curious period seems nevertheless to reflect on the sunken capital from the radically different perspectives of Magdalenian Europe or the Bronze Age. Perhaps both—separately or simultaneously—were meant, for whatever causes, to

illuminate various aspects of the multifarious lost wellspring of civilization. If, as seems possible, Stone Age Magdalenians arrived on the Atlantic island during Late Paleolithic times, the impact of this artistically gifted people helped found and determine the early developmental course of civilization there. As such, their Bronze Age descendants, great artists in their own right, were the logical inheritors of a cultural richness going back to the very time specified by a literal reading of Plato's account.



2

Spiritual Atlantis

Chapter 1 defined the exoteric, or physical, reality of Atlantis. Yet its historical (prehistoric) existence was the material expression of esoteric energies that underpinned the lost civilization and drove its destiny. These esoteric expressions are of primary importance as we consider the forthcoming ice age.

Plato tells us that the Atlanteans were more interested in spiritual than material power.

For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned toward the gods, who were their kinsmen. They retained a certain greatness of mind, for they possessed true and in every way great spirits, practicing gentleness and wisdom in the various chances of life, and in their relationships with one another. They despised everything but virtue, not caring for their present state of life, and thinking lightly on the possession of gold and other property, which seemed only a burden to them. Neither were they intoxicated by luxury, nor did wealth deprive them of their self-control. By such reflection, and in the continuance in them of a divine nature, all that which we have described waxed and increased in them.^{[1](#)}

His characterization of the Atlanteans as “kinsmen” of the gods was not merely a national myth, like Japan’s pre–World War II belief in Emperor Hirohito’s divinity. It was generated instead by a small shrine at the absolute midpoint of Atlantis, where a golden enclosure surrounded the holy of holies. It was here that Kleito, the mortal woman, entered into a *hieros gamos*, Greek for “temple marriage” or “holy union,” with a god, Poseidon. The name Kleito, in fact, exemplifies the *hieros gamos*. “Kleito” derives from the Greek verb *kleito*, “to touch or titillate lasciviously, to be inclined to pleasure,” according to sexologist Ian Kerner.²



Figure 2.1. Fifth-century BCE bronze colossus of Poseidon retrieved from the bottom of the Aegean Sea and currently at the National Museum of Archaeology, Athens, Greece. A monumental temple to the sea god stood near the center of Atlantis.

Another writer, Joseph Wells, adds that Kleito is a diminutive of Kleitoris, from which the English word *clitoris* derived. He goes on to point out that Poseidon is partly formed from the Greek words *peos*, or *posthe*, meaning “penis,” and *eidon*, meaning “idol.”³ The erect male and female sex organs are therefore represented in both names, symbolizing the Atlantean temple marriage between a mortal woman and an immortal deity cited in the *Kritias*. Poseidon’s laws inscribed on a pillar ritually libated with bull’s blood, as described in the dialogue, signifies the hieros gamos implicit in Kleito and Poseidon.

These observations contribute to Plato’s fundamental veracity, for he could hardly have been expected to bother about such minute subtleties on behalf of mere fiction. They are, instead, part of the numerous details he included to affirm the historical reality of Atlantis.

As the sacred patron of all things pertaining to the sea, Poseidon esoterically personifies the subconscious. Water—particularly the ocean—is a metaphor for the mind: its surface (consciousness) reflects the phenomenal world, but just below the surface lies a darker, entirely contrary dimension of dynamic energy forms incessantly engaged in devouring each other. Kleito’s holy union with such a mythic conception signifies an altered—or, more accurately stated, an *exalted*—state of consciousness.

The purpose of such a transformation lay in accessing human psychic potential for its application in the life of an already high, progressive civilization. Plato does not specify how this form of empowerment was achieved, probably because the knowledge was lost with the mystery cult that prevented such knowledge from being publicly disclosed. Plato himself was believed to have been an initiate in the Pythagorean Brotherhood. Followers who violated their oaths of secrecy forfeited their lives, including, it would appear, Pythagoras himself, who was stoned to death in a bean field for sharing his own principles with uninitiated outsiders. It may not have been coincidental that Pschonchis, the Nile Delta priest who translated the story of Atlantis from its hieroglyphic text on a temple column, bore the same name as one of Solon’s Pythagorean teachers in Egypt.

Archaeobiologists believe adherents of the famed Eleusinian Mysteries were administered ergoline alkaloids from the fungus ergot, an early form of LSD, to expand their consciousness. During the mid-twentieth century, an

important contributor to ethnobotany, R. Gordon Wasson, demonstrated that such hallucinogens were integral to virtually every spiritual discipline throughout the ancient Old World. These mystery cults were the mainspring of Near Eastern and European mysticism, with its emphasis on direct personal experience of the divine, as mythically dramatized by Kleito's hieros gamos. It was believed that such experience released psychic insights and powers endemic to, but otherwise dormant in, every human being. Psychoactive-ingesting practitioners of the Atlantean mystery cult were thus able to plumb the depths of subconscious potentiality—mythically personified by Poseidon fishing up choice catches on his trident—which granted them an otherworldly awareness.

This emblematic device—the trident—was symbolic of supreme spiritual power, topped as it was by three prongs. It is not unlike the three-pointed wand held by the Hindu master of creation, Shiva. The three-pronged weapon wielded by the Roman *retiarius* (gladiator), with his net of interdependent relationship ensnaring all things, made him a sacred impersonator of Uranus, the creator sky god. The Kelts worshipped their deities in groups of three and identified them with three heads or faces. The Hindu trinity of Brahma, Vishnu, and Shiva personify, respectively, *sat*, or being; *cit*, consciousness; and *ananda*, love—the components of godhood cyclically creating, maintaining, and destroying the universe. Height, breadth, and length are the preconditions for and define the limitations of the three dimensions of space or the three stages of matter, proceeding from solid to liquid to gaseous states—all elements of creation or creativity. Stylistically representing male genitalia, Poseidon's trident, grasped commandingly in his right hand, yet again underscores his role as divine bridegroom in the temple marriage, suggesting the tantric concept of sexual energy as a power to attain enlightenment.

The one hundred Nereids surrounding the base of his statue are yet another symbol of the transconsciousness associated with this deity. He was also honored by the Greeks for his creation of the horse, which they associated with virility and—when endowed with wings—spiritual illumination. Both of these qualities of hieros gamos are exemplified by the winged horses pulling his chariot in Atlantis's Temple of Poseidon. The number of these horses, however, is the key to the Atlantean mysteries, and sacred numbers

interpenetrate, as described in the following chapter, the closure of epochs, such as the endings described by the Mayan calendar.