

Henry Lowell – based on a conversation with
Professor of Archaeology **Solomon**

ECHOES BEFORE TIME



THE LOST CYCLES OF CIVILIZATION AND
A MESSAGE FOR OUR TIME

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*The Lost Cycles of Civilization and a
Message for Our Time*

Author:

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EDITOR'S NOTE

This book is based on true stories, events, and contexts. However, to respect the privacy and avoid affecting certain individuals, character names and some identifying details have been changed, simplified, or literarily reconstructed.

Some passages in the book are narrated from the personal perspectives of those involved, reflecting their own experiences and perceptions at the time. These views do not necessarily align with the position of THE EPOCH MEDIA.

Regarding the writing style, although the Editorial Board has made necessary adjustments, we have endeavored to preserve the original rustic quality and narrative voice of the characters to the fullest extent, in order to respect them and maintain the spirit and vitality of the story.

The Editors



INTRODUCTION

In my career as a journalist specializing in history and ancient civilizations, I have grown accustomed to moving among the fragments of the past. I have stood before ruined city walls, traced ancient scripts, and listened to the heated debates of academic theories. But all of that, in a way, existed within a safe framework: the widely accepted timeline of human history, spanning some five to seven thousand years.

A chance encounter with Professor Solomon on a transatlantic flight changed my entire perception of ancient history. Our conversation did not begin with grand questions, but with a shared resonance regarding the "anomalies" in the historical picture that we both had noticed—magnificent structures that seemed to "appear suddenly," artifacts that defied all chronologies, and the recurring myths of civilizational cycles in the collective memory of all mankind.

Professor Solomon is no ordinary archaeologist. Alongside decades of field research and profound knowledge, he possesses a different perspective, a deep contemplation stemming from a path of spiritual cultivation he has followed for many years. It is this

unique combination that has allowed him to ask the questions mainstream science often avoids, and to seek answers in places others dare not look.

This book is the result of three in-depth dialogues between myself and the Professor. We have no ambition to present a "final truth" or to impose a new worldview. Our purpose is more humble, yet perhaps more urgent: to present evidence, logical analysis, and even special "insights" from spiritual experiences, so that we may, together with the reader, revisit the most fundamental questions: Is human history truly a linear progression of evolution? Is our civilization the sole pinnacle of achievement? And what are the "echoes" from a past far more distant than we can imagine trying to tell us?

Together, we will re-examine classic mysteries, from the Giza Pyramids and Atlantis to the crystal skulls and the global memory of a Great Flood. We will analyze large-scale traces on our planet, such as the Eye of the Sahara and the great deserts, through an entirely new lens. And throughout this journey, the reader will hear about Laura, the Professor's daughter—a young woman with extraordinary perceptive abilities, whose "insights" have become a special source of reference, a living "echo" from bygone eras.

This is not a book written to convince, but to inspire. It is for those who are not afraid to ask questions, for those

who feel that the picture of history taught in schools is still missing crucial pieces, and for those who believe that the truth of the past may hold the key to our very future.

I invite you, the reader, to join me on this journey, to listen to the echoes from before time.

Henry Lowell

DAY ONE

Henry Lowell:

Good morning, Professor Solomon!

As we arranged on our flight from Paris to New York, I've come today to hear you share more specifically about past civilizations from archaeological, scientific, and spiritual perspectives...

Professor Solomon:

(Smiling warmly, he gives a gentle nod, his gestures unhurried. His study is filled with books, small artifacts, and ancient maps, creating an atmosphere that is both scholarly and slightly mysterious.)

Good morning, Henry. It's a pleasure to have you here. That flight was quite a serendipitous encounter, wasn't it? I was also very impressed by your passion and deep understanding of the topics we discussed.

Please, make yourself comfortable. I am more than willing to share what I have accumulated and contemplated over many years. You know, my path in archaeology has sometimes led me to conclusions that don't quite align with what is presented in mainstream texts. But I believe that the history and past of humanity hold many deeper layers than we imagine.

(He pauses for a moment, gazing out the window as if gathering his thoughts.)

In this process, as I may have briefly mentioned, I sometimes have an additional, rather special source of reference from my daughter, Laura. She has an ability to sense, or "see," things beyond ordinary perception, what the ancients often called the "Celestial Eye." Of course, this is not an omnipotent or always clear ability. What she perceives can sometimes be very detailed, and at other times vague and suggestive. And I am always

careful to cross-reference her insights with archaeological evidence, historical records, and more universal principles.

I share this with you from the outset so you can better understand my multidimensional approach, where science and intuition can sometimes complement each other, revealing aspects that a single method could hardly touch.

Well, Henry, where shall we begin today? You may ask any question that interests you most.

Henry Lowell:

Yes, I've also heard that you are not only an archaeologist but also a practitioner of the Buddha Law... This must give you a more multidimensional perspective in your archaeological and historical research...

Professor Solomon:

(He nods gently, his eyes filled with a contemplative yet open expression.)

Yes, Henry, you are quite right. My fortunate encounter with and practice of a path of spiritual cultivation—what

you call the Buddha Law, or more broadly, a cultivation path following ancient principles of self-perfection—has indeed given me a different perspective, a new depth in my view of history and archaeology.

You see, traditional archaeology often focuses on excavating and classifying artifacts, and determining their age using existing scientific methods. These are incredibly important tasks, the foundation of it all. But when we stop there, we sometimes miss the deeper messages, the profound meanings that ancient sites and civilizations wish to convey.

(He pauses, picks up an old book from his desk, and gently flips through a few pages with reverence.)

The path of cultivation helps me understand that history is not just a series of random events, or a simple, linear process of "evolution." It may operate according to larger laws, cycles that ancient cultures have long spoken of. It helps me see the rise and fall of civilizations not only from a material perspective, but also from a moral and spiritual one.

When I stand before an ancient site, I don't just see stones and pottery shards; I try to feel the "spirit" of the place, its vicissitudes, the stories it wants to tell. Cultivation helps to quiet my mind, which perhaps also

makes it easier for me to connect with the subtle "information," the imprints left in space and time.

However, I am always very careful not to let subjective perceptions overwhelm scientific evidence. They are two complementary aspects, shedding light on each other. The insights from my cultivation path help me to ask new questions, to view archaeological evidence from a broader perspective, and sometimes, they help to explain things where pure science is still at a dead end.

For instance, when we talk about great structures like the Giza Pyramids, if we rely solely on the accepted technical level of the ancient Egyptians, we encounter many unanswerable questions. But if we broaden our perspective to consider that there may have been preceding civilizations with far superior development, or that there was intervention or guidance from forces we do not yet fully understand, then things begin to make more sense.

And as I mentioned, Laura's "insights," though they need to be verified and are not absolute proof, are sometimes an interesting piece in this overall puzzle. Her ability was awakened quite early, around the age of ten, but it became most pronounced when we were in Egypt, at the Giza Pyramid complex, when she was about twelve. It seemed there was a powerful "revelation" at that very sacred place. Her descriptions of the pyramid's

construction process at that time were truly vivid and detailed, forcing me to think deeply. Of course, at other sites, her perceptions might not be as clear, sometimes consisting only of emotions or fleeting images.

I always remind her and myself that what one "sees" can also be limited by one's level of perception, or that there are things the Divine may only reveal in part, as the time is not yet right to know the full details. This is the principle of not casually "divulging heavenly secrets," which those with some understanding of spirituality must adhere to.

Henry, this is quite a profound topic. Is there a specific aspect you would like me to elaborate on?

Henry Lowell:

Yes, as I mentioned during our conversation on the flight, I am also very interested in reading the scriptures of various religions... For a person to be able to see from a religious perspective, they must first acknowledge the existence of the Divine and also accept that human beings can possess certain supernatural abilities beyond the explanation of dialectical science, such as in the case of your daughter, Laura...

But for the readers of THE EPOCH MEDIA to gradually approach this, perhaps you could start by sharing from an archaeological and scientific perspective first...

To begin, as you just mentioned the Giza Pyramids, what is your explanation for their origin?

Professor Solomon:

(Listening intently, he nods in agreement.)

Henry, you've touched upon a very core point. Indeed, to truly understand the deeper layers of history, we sometimes need a certain openness to concepts like "the Divine" or abilities that transcend empirical science. But I completely agree with you; to make this accessible to a broader readership, we should start with more familiar ground: archaeology and scientific analysis.

Regarding the Giza Pyramids, they are truly a structure that constantly challenges our understanding. The most common theory—that they are the tombs of the Fourth Dynasty pharaohs, built over a period of about 20 years with human labor and primitive tools—truly runs into too many contradictions when we delve into the details.

(He stands up, walks to a bookshelf, and takes out an old-looking folder filled with images and diagrams of the Pyramids.)

First, let's talk about the dating. The mainstream view holds that they were built around 2589–2566 BC. However, there is some very compelling astronomical evidence. For instance, the near-perfect alignment of the three great pyramids at Giza with the three stars of Orion's Belt. This alignment only reaches its highest degree of accuracy around the year 10,500 BC. This is a figure that makes mainstream archaeologists hesitate, as it pushes the age of this structure far beyond their accepted timeframe.

Second, the construction techniques. We're talking about millions of stone blocks, each weighing from 2.5 tons to over 80 tons, cut with astonishing precision and fitted together with almost no gaps. With the tools supposedly available to the Egyptians of that era—mainly copper and flint—how could they have quarried, transported, and lifted these colossal blocks to heights of hundreds of meters? The reliefs depicting thousands of slaves pulling stones are merely a hypothesis, and there is, in fact, no archaeological evidence to suggest that such a massive workforce ever existed and worked at Giza for an extended period.

Third, the mathematical and astronomical knowledge embedded in the Great Pyramid. Its ratio to the Earth: if you take the perimeter of the Great Pyramid's base and multiply it by 43,200, you get the equatorial circumference of the Earth. If you take its

height and multiply it by 43,200, you get the polar radius of the Earth. This number, 43,200, is not random; it relates to the precession of the equinoxes. How could a nascent civilization know these precise figures? The values of Pi and the Golden Ratio (Phi) are also found in the pyramid's proportions with incredible accuracy.

(He pauses, looks at Henry, his voice becoming more solemn.)

So, if it wasn't the pharaonic Egyptians who built them, or at least they were not the primary builders, then who did? This is the very question that opens up possibilities of previous civilizational cycles.

And this is where Laura's "insights," though only a reference, offer some fascinating clues. When we were at Giza, as I told you, she was about twelve. She described "seeing" builders who were of a larger stature than us today, over 5 meters tall. On the surface, it appeared they were using sheer human strength to move the stone blocks, but behind it, they were empowered by a divine force that granted them additional strength. Furthermore, Laura spoke of them using a form of energy, possibly sound or some technology unknown to us, to make the stones lighter or to move them with ease. She also saw tools that emitted light, allowing them to work day and night, and a very solemn, sacred atmosphere pervading the construction site, not the misery of slaves.

Of course, these are descriptions from a child, but the consistency and detail in what she recounted, combined with the physical evidence we've just discussed, make it impossible for me not to ponder. It suggests that the Giza Pyramids may be the legacy of a much more advanced civilization that existed long before the Egyptian pharaohs. The later Egyptians might have been merely inheritors, who reused or attempted to imitate these great structures.

So, Henry, from this analysis, do you not find that the mainstream historical view of the Pyramids needs to be seriously reconsidered?

Henry Lowell:

Many ancient structures that survive today are not as simple as they appear on the surface... Regarding the number you just mentioned, I vaguely recall reading somewhere that $12 \text{ hours} \times 60 \text{ minutes} \times 60 \text{ seconds} = 43,200 \text{ seconds}$. Could this be a coincidence?

And is the location chosen for the Pyramids also closely related to a specific longitude and latitude?

And if we look from a spiritual perspective, what your daughter Laura saw, if those images are real, what specific things would they tell us?

Professor Solomon:

(Nodding, his eyes lit up with interest at Henry's sharp questions.)

Henry, you've asked some very good questions, touching upon the deeper layers of the Pyramid's mystery.

Regarding the number 43,200, your connection to the number of seconds in 12 hours is a very keen observation. Is it a coincidence? In research, especially when faced with structures containing such superior wisdom as the Pyramids, I tend to be skeptical of pure "coincidence," particularly when numbers repeat and hold meaning across different systems. This number, as I mentioned, is closely related to the cycle of the Earth's precession (about 25,920 years, and 43,200 is $1/600$ of this number if calculated using an ancient time unit system, or $2 \times 21,600$, with 2160 being the number of years the Earth passes through one zodiacal sign in the precessional cycle). The fact that it also corresponds to the number of seconds in half a day could be an intentional synchronization, a way for the ancient builders to encode their knowledge into familiar units of time, or it could

demonstrate a profound understanding of cosmic cycles and how they reflect each other at different scales.

Now, regarding the geographical location of the Giza Pyramids. This is an extremely astonishing point.

As you may already know, the Giza complex is situated almost exactly at the center of the Earth's entire landmass. If we were to draw lines of longitude and latitude that evenly divide the continents, their intersection would fall very close to Giza. This is unlikely to be a coincidence. It requires a comprehensive knowledge of global geography, something that the ancient Egyptian civilization, as conventionally understood, could not have possessed.

And there is another fascinating detail that many researchers have pointed out: the latitude of the Great Pyramid is 29.9792458° North. This number almost perfectly matches the speed of light in a vacuum, which is 299,792,458 meters per second. Of course, many would argue that the units "meter" and "second" are modern inventions and that the ancients could not have known them. This is a reasonable argument. However, this coincidence, when placed alongside the other extraordinary mathematical and astronomical knowledge of the Pyramids, still forces us to ask questions. Could it be that ancient units of measurement, which we have not yet discovered, had some connection

to these universal constants? Or, could this be an encoded message, waiting for a future civilization (like ours) with sufficient knowledge to decipher it?

Next, regarding the precise orientation of the Great Pyramid to the four cardinal directions. The deviation is only about 0.05 degrees. This is a level of precision that is not easily achieved even with modern technology. It shows that the builders not only had profound astronomical knowledge but also possessed extremely sophisticated surveying tools and techniques. How could they determine true north (not magnetic north) with such accuracy without an advanced compass and sophisticated methods of astronomical observation?

(He pauses, his gaze distant, as if visualizing what Laura had described.)

Now, if we look from a spiritual perspective, and assume that what Laura "saw" were genuine images of the construction process, what do they tell us?

First, a superior level of civilization: The fact that the builders were of a larger stature, using energy (sound, light, or other types) to move and craft stone, indicates they belonged to a civilization with a level of scientific-technological and perhaps even spiritual ability far beyond what we imagine for the ancient world. They

were not slave laborers, but craftsmen, engineers, and artisans with extraordinary knowledge and power.

Second, a sacred purpose: The solemn, sacred atmosphere that Laura perceived suggests the Pyramids were not just an engineering feat but also held a deep spiritual meaning. They may have been built for a higher purpose than being a tomb for a king. Perhaps they were an observatory, an energy center, a place for important rituals, or a "marker" carrying a message across time.

Third, intervention or guidance from higher beings: If these builders possessed such abilities and knowledge, were they human like us, or another race, or were they guided and assisted by "Gods" or beings from higher realms? Laura's description of "light-emitting tools" or "stones becoming lighter" hints at technologies or abilities we would typically classify as "supernatural" or "extraterrestrial."

These "insights," when combined with archaeological and scientific evidence, further strengthen the hypothesis that the Giza Pyramids are not the product of a singular Egyptian civilization, but the legacy of a more glorious era, an "echo" from a very distant past, perhaps from a forgotten prehistoric civilizational cycle. It is like a sealed message, waiting for us to have enough wisdom and openness to decipher it.

So, Henry, what do you think of these connections? Do they seem too far-fetched, or are they gradually revealing a much more complex and magnificent picture of history?

Henry Lowell:

Yes, with the evidence you've mentioned, it's almost certain that the ancient Egyptians could not have possessed such advanced technology and knowledge of geography, space, the cosmos, time, and higher mathematics... And I notice that the number 43,200 is the number of seconds in 12 hours, and the ancient Chinese divided a day into exactly 12 "shichen" or divine hours... So, could there be an invisible thread connecting different spaces and eras?

Professor Solomon:

(Smiling, he nods slowly.)

An exceptionally sharp observation, Henry! You've touched upon a point I often ponder myself. The similarity between the number 43,200, which is embedded in the Great Pyramid's ratio to the Earth, and the ancient Chinese practice of dividing a day into 12 *shichen* (where each *shichen* is equivalent to two

modern hours, and a full day is 24 hours or 12 "divine hours" as you put it) is indeed remarkable.

If we go a little deeper, in the East Asian system of Stems and Branches, a "yuan" (a great cycle) is calculated as 129,600 years. This number is $3 \times 43,200$. Or in ancient Indian scriptures, a Maha Yuga (Great Eon) lasts 4,320,000 years, divided into four smaller Yugas of specific proportions, and the number 432 is a fundamental element within it.

(He pauses, looking at Henry with a thoughtful expression.)

So, could there be an invisible thread connecting different civilizations, different systems of knowledge across space and time? I believe there is.

This suggests a few possibilities:

First, a common source of knowledge: There may have been a mother civilization, some "Atlantis" or "Lemuria" in the distant past, which possessed a comprehensive system of cosmic knowledge. After this civilization declined or vanished, its fragments of knowledge were received and interpreted in their own ways by succeeding civilizations like Egypt, Mesopotamia, India, China, the Maya... This could be why we find similar

motifs, numbers, and symbols in cultures that seem unrelated.

Second, the dissemination of knowledge: It's also possible that there were sages, holders of ancient wisdom, who traveled the world, sowing the seeds of this understanding in different lands. History records migrations and cultural exchanges, but perhaps there were also more subtle, underground currents of knowledge that we are not fully aware of.

Third, simultaneous revelation: Another possibility, a more spiritual one, is that this knowledge was "revealed" to special individuals or groups in different cultures at opportune times. If the universe operates according to certain laws, then it is understandable that different civilizations, through observation, contemplation, or spiritual practices, could all discover those same laws. It's like how multiple scientists in different places can simultaneously discover a physical law.

Personally, I lean towards a combination of these factors. Perhaps there was an ancient source of knowledge, and its keepers tried to preserve and pass it down, while at the same time, enlightened individuals in later eras could also "rediscover" or be "revealed" these same truths.

The number 432 and its multiples appear repeatedly in sacred architecture (like the Pyramids), in cosmic cycles (precession, the Yugas), in ancient systems of timekeeping, and even in music (the frequency $A=432\text{Hz}$ is said to be more in harmony with nature than the current $A=440\text{Hz}$ standard). This cannot be coincidental. It indicates a profound understanding of harmony, of the fundamental vibrational frequencies of the universe, and how humanity can synchronize with those rhythms.

The invisible thread you speak of is perhaps the immutable laws of the universe, the truths that ancient civilizations, in one way or another, managed to touch. And our task, as those who come after, is to try to find and reconnect these scattered pieces to get a more complete picture of humanity's intellectual heritage.

You see, when we begin to view history not just through a material lens, but also through cultural connections and symbolic numbers, a new world, full of wonders, opens up before us. It challenges the old notions of the "primitiveness" of the ancients and forces us to be more humble before what they achieved.

Henry Lowell:

If we accept the mystical spiritual perspective not as superstition, but as a highly practical possibility, then many things can be explained...

If we consider the Giza Pyramids to be a legacy product from a distant civilization, then when does it date from? Was the area around the Pyramids covered in sand as it is today? Who decided to build this Pyramid, a king, priests, or the scientists of that era? How did people live back then?... These questions are quite specific and born of curiosity... but could what your daughter saw shed any more light on them?

Professor Solomon:

(Nodding, his voice becomes contemplative, as if searching through a treasury of memories and deep reflections.)

Henry, you have asked some incredibly important questions, questions that anyone who yearns to understand the true origin of the Pyramids has pondered. And as you say, if we dare to be open to a perspective that includes elements that current science calls "mystical"—but which may in fact be natural laws we have not yet discovered—then the picture of history becomes much clearer.

Regarding the dating of the Pyramids, if we accept that they are the legacy of a prehistoric civilization, then the figure of 10,500 BC that I mentioned—based on the alignment of the pyramids with the Orion constellation and some geological evidence—might only be the nearest milestone we can provisionally identify. It could be the time of a significant reconstruction event, or the era of a successor civilization that reused or "activated" structures that had existed for a very long time before.

But according to Laura, they were built a very long time ago, perhaps around 70 or 80 million years ago... This is truly an ancient number...

As you also suggested, and this resonates with a deeper hypothesis among researchers, it's possible that the Pyramids have survived multiple cycles of major geological upheaval, even having been submerged deep under the sea and then re-emerging. If that is true, then their actual age must be pushed back much further, possibly hundreds of thousands, or even millions of years. This is a timescale that far exceeds what mainstream history accepts, yet it aligns perfectly with the concept of long-lasting civilizational cycles and the grand movements of the Earth's crust.

At that time, whether it was 10,500 BC, 80 million years ago, or even further back, the area around the Pyramids

was very likely not covered by sand as it is today. Many paleoclimatology studies indicate that North Africa once went through much wetter periods, with rich grasslands and rivers. The Sahara Desert as we know it today is a relatively "young" phenomenon in geological history. Therefore, the Pyramids could have been built on a plateau overlooking a much more fertile and green land.

Now, for your more specific questions, and whether what my daughter, Laura, "saw" can shed any light...

Regarding questions like: Who decided to build the Pyramids?

What Laura "saw" and recounted after our trip to Giza was truly special. She described that the initiative to build the largest Pyramid seemed to come from a young king, a person who possessed not only worldly power but also profound wisdom and a deep spiritual connection. According to the images Laura saw, the construction of these pyramids also involved the guidance of his younger sister, a princess who embodied similar qualities, who succeeded him and continued the mission, presiding over the construction of the second adjacent pyramid.

This suggests the decision to build was not just from an individual, but perhaps a mission of an entire lineage, people entrusted with the responsibility of spiritual guidance and the preservation of knowledge for

posterity. They did not build for personal fame in a worldly sense, but for a higher purpose, perhaps to create "energy anchors," tools to connect with the universe, or repositories to store knowledge through cycles of upheaval.

How did people live in that era?

From Laura's perceptions, those who participated in the construction were not forced laborers. They were skilled, knowledgeable people who worked with a spirit of dedication and solemnity. She perceived an orderly society where people lived in close harmony with nature and held a deep reverence for the laws of the universe.

In particular, regarding how they performed seemingly impossible tasks like transporting and assembling the giant stone blocks, what Laura perceived further strengthened my skepticism of explanations based on primitive tools. She saw that they used a kind of special ability. One can imagine it as something like the "supernatural ability of transportation" that is sometimes mentioned in cultivation circles—the ability to move heavy objects by will, by sound energy, or by other forms of subtle energy that our science has yet to grasp. Laura described "sound that made the stones vibrate and become lighter," or "tools that emitted light" not just for illumination but also to affect matter.

This indicates that people of that era may have mastered forms of energy and mental abilities that we today would consider "supernatural." Their lives were perhaps less dependent on complex mechanical machinery and more on harmony with nature and the development of humanity's innate potential.

(He pauses, his eyes looking at Henry with deep meaning.)

Henry, these "insights" from Laura, though very difficult to prove with current scientific methods, open up a fascinating window into the past. They are not meant to replace archaeological research, but to supplement it, to suggest new directions, so that we dare to ask questions that go beyond pre-established frameworks.

The Pyramids, with all their mystery and grandeur, seem to be whispering to us about a lost history, a history of extraordinary people and profound knowledge. And perhaps, only when we listen with both our minds and our hearts can we begin to understand those "echoes."

Henry Lowell:

You just said they didn't build the Pyramids for personal purposes, meaning not as tombs, but for a higher purpose... So what is that "higher purpose"?

Professor Solomon:

(Looking at Henry, a flicker of surprise gives way to understanding, and he smiles gently.)

Henry, you've asked an incredibly profound question, one that strikes at the very heart of the Pyramid's mystery. Yes, from what we've discussed, it seems the builders' motives far transcended personal ambitions or common worldly purposes like constructing a tomb.

And when you ask what that "higher purpose" is...

(The Professor pauses for a moment, his gaze distant. His voice deepens, carrying a hint of awe and emotion.)

To be honest, when I first heard Laura, my daughter, recount what she "saw" regarding the true purpose of the Pyramids—especially some of the scenes and images she witnessed when we were at Giza, things I had never even imagined—I was truly shaken. Those things were so grand, so profound, far beyond any speculation I had as a conventional archaeologist.

(He takes a deep breath, then looks directly at Henry.)

That is a story I very much want to share with you in detail. However, I think perhaps we should set this question aside for a moment. Because, in my opinion, to truly feel and understand the scope of that purpose, we first need to clarify a fundamental point, a truth that mainstream science is still reluctant to admit: that the Giza Pyramids, along with many other magnificent ancient structures around the world, are very likely not products of our current civilizational cycle. They are legacies left behind from much more ancient eras, from civilizations that history has forgotten.

If we don't place the Pyramids in their proper temporal context, then discussing their sacred, timeless purpose becomes less persuasive. Do you agree with me on this point? Let's first examine the evidence for the extraordinary antiquity of these structures, and then, I promise, I will return and share with you what Laura "saw" about their true purpose, a purpose that made me re-evaluate my entire understanding of history and the human condition.

Henry Lowell:

Then we will return to this question later...

If this earth has indeed gone through many civilizational cycles, besides the Pyramids, do you have any other archaeological evidence?

I remember a detail from a very famous book I once read called *Zhuan Falun*, in which the author mentions a shoe print on a trilobite fossil dating back hundreds of millions of years, or an image of a person observing celestial bodies carved on a small stone in Peru, dated to about 30,000 years ago... What are your thoughts on this archaeological evidence?

Professor Solomon:

(Nodding, his eyes lit with interest.)

Yes, Henry, that's a very timely question. If we accept the possibility of civilizational cycles, then the Giza Pyramids cannot be an isolated case. And indeed, there are quite a few archaeological discoveries, artifacts often called "ooparts"—out-of-place artifacts—that are like scattered puzzle pieces, challenging the historical timeline we are familiar with.

You've mentioned some very famous and truly controversial examples within the scientific community, things you read in the book you mentioned.

First, regarding the shoe print on the trilobite fossil: This discovery, if authenticated absolutely, is indeed a shock. Trilobites were creatures that lived in the Cambrian period, from 540 to 485 million years ago. A shoe print, implying the existence of humans or a humanoid being capable of making and using footwear, appearing in the same era as trilobites, would push the existence of intelligent life on Earth back to an unimaginably distant past. Mainstream science is often skeptical, suggesting it could be a natural coincidence that formed a shape resembling a shoe print, a mistake in dating, or even a hoax. However, if the specimen is real, and the mark was indeed made by a human, our entire understanding of the history of life would have to be rewritten.

Second, regarding the engraved stones of Ica, Peru: These stones, said to have been collected by Dr. Javier Cabrera, depict astonishing scenes: humans coexisting with dinosaurs, performing complex surgeries (like heart and brain transplants), using telescopes to observe galaxies, and many other images showing a superior level of medical and astronomical knowledge. If these carvings are ancient, as some claim they are tens of thousands of years old or more (the 30,000-year date you mentioned could be one of the estimates), then they are completely inconsistent with the developmental level of humans of that period according to the mainstream view. However, the authenticity of the Ica stones is also a

subject of great controversy, with many believing them to be modern forgeries.

(He pauses for a moment, looking at Henry.)

Personally, I believe we should not hastily dismiss all these "out-of-place" discoveries just because they don't fit the current theory. Each case needs to be considered carefully, with an open mind but also with scientific sobriety.

Besides the two examples you raised, there are many other artifacts worth pondering:

First, the Klerksdorp spheres: These are metallic spheres with parallel grooves around their circumference, found in South Africa in Precambrian rock layers estimated to be about 2.8 billion years old. They look artificially made, but their age is far too ancient.

Second, the Oklo natural nuclear reactor: In Gabon, Africa, traces of natural nuclear reactors that were active about 1.7 to 2 billion years ago were discovered. Although science explains this as a rare natural phenomenon, its existence, requiring incredibly complex conditions to occur, still makes us marvel at what the Earth has gone through.

Third, the London Hammer: An iron hammer with a partially fossilized wooden handle, found completely embedded within a sandstone concretion in London, Texas, in 1936. The rock layer is said to date from the Ordovician period (over 400 million years ago) or the Cretaceous period (over 65 million years ago). The quality of the hammer's alloy is also very special.

(The Professor leans back in his chair, his voice contemplative.)

Each of these artifacts, if considered individually, can be explained away or refuted in various ways. But when we look at them as a collection, along with great structures like the Giza Pyramids, they begin to reveal a possibility: that our history is not a simple, linear evolution from low to high. But that there may have been many civilizational cycles, some of which reached a very high level of development, and then, for some reason, declined and vanished, leaving only vague traces, faint "echoes" that we are now trying to decipher.

These artifacts, though controversial, are reminders that we need to be more humble before the past and be willing to question even the "truths" that seem to have been established. They are faint glimmers of light, suggesting a historical picture that is much larger and more complex than what we are taught in textbooks.

Henry Lowell:

I know of a rather famous site in England, the stone circle of Stonehenge. Have you studied it, Professor? Does it also contain some numbers or details that are difficult to explain? And is it also a product of an ancient civilization?

Professor Solomon:

(Nodding, a knowing smile plays on his lips.)

Stonehenge! Yes, that is one of Europe's most mysterious and captivating structures, and certainly a fascinating subject of study. I have spent time learning about it, and indeed, Stonehenge also contains elements that make us question its true origin and purpose.

At a glance, Stonehenge may seem more "modest" than the Giza Pyramids in terms of scale and the finesse of its stonework. However, when we delve into the details, we find astonishing things.

Regarding its age and builders:

According to mainstream archaeology, Stonehenge was built in several phases, starting from around 3000 BC and completed around 1600 BC. The builders are

believed to be Neolithic and Bronze Age tribes in Britain. This is a very long period, and the structure underwent many changes.

The unexplainable and hints of an older civilization:

First, the transportation of the "Bluestones": One of the greatest mysteries is the transport of the smaller bluestones, each weighing from 2 to 5 tons. They originate from the Preseli Hills in Wales, over 240 miles (nearly 400 km) to the west of Stonehenge. How could Neolithic people, with primitive tools, transport these stones over such a long distance and complex terrain? The hypothesis of pulling them on wooden rollers or transporting them on rafts down rivers still has many unconvincing points. This suggests a level of technology or a method of transportation that we do not yet fully understand.

Second, the astronomical knowledge: Stonehenge is not a random circle of stones. It is arranged with high precision to mark important astronomical events.

It is found to be related to the solstices: The main axis of the structure aligns with the direction of the sunrise on the Summer Solstice (the longest day of the year) and the sunset on the Winter Solstice (the shortest day of the year). The famous Heel Stone is located in this position.

It is also related to the Lunar Cycle: Some researchers believe that the Aubrey Holes and other standing stones could have been used to predict the complex cycles of the Moon, including lunar eclipses. This would require continuous astronomical observation over many generations and a sophisticated system of recording and calculation.

And the precision in construction: Although not reaching the absolute precision of the Giza Pyramids, the processing and assembly of the giant sarsen stones—the largest of which weigh up to 50 tons—was also a feat. The horizontal lintels were placed on top of the standing stones using mortise and tenon joints, a technique more commonly seen in carpentry than in stone construction. This shows a remarkable sophistication and understanding of structure.

Regarding its true purpose: Why go to such great lengths and spend so much time building a structure like Stonehenge? The most common hypotheses are that it was an astronomical observatory, a place of religious ceremony, or a healing center. But is that all?

Some researchers, like Gerald Hawkins, have pointed out that Stonehenge could be an ancient "astronomical computer."

There are also local legends, though not scientifically recognized, that tell of Stonehenge being built by wizards or giants, and that it possesses special powers.

Could it be the product of an older civilization?

This is a very difficult question to answer definitively based solely on the available archaeological evidence. However, factors like the transport of bluestones from a great distance, the complex astronomical knowledge that seems to exceed the level of nomadic or early agricultural tribes, and the persistent legends, have led some researchers to hypothesize that:

Perhaps the builders of Stonehenge inherited knowledge from a previous, more sophisticated, and forgotten civilization.

Or, perhaps there was "guidance" or "assistance" from people who possessed higher knowledge, similar to how we speculate about the Giza Pyramids.

Compared to the Pyramids, the evidence for an extremely ancient date (tens of thousands of years or more) at Stonehenge is not as clear. However, its complexity and mysteries are still enough to show that its creators had an understanding of the cosmos and construction skills far beyond what we typically imagine for people of that era.

It may not be as loud and clear an "echo" as the Pyramids, but Stonehenge is still a mysterious whisper from the past, reminding us that history may not be as simple as we think. It is also an example that shows that knowledge of astronomy, of the cycles of nature, seemed to be an important part of the spiritual and social life of many ancient cultures, whether they were in Egypt, Britain, or Peru.

What do you think of this, Henry? Does it further strengthen the hypothesis of civilizational cycles?

Henry Lowell:

Yes, each of the monuments we've discussed is easier to explain if we see it as the product of a different, ancient civilization...

So, are there any notable sites in Asia that reinforce this view? Are there any ancient structures in China or India that predate 5,000 years? And there's also a pyramid in Indonesia that I recently heard in the news that scientists have dated to be at least 30,000 years old...

Professor Solomon:

(Nodding, his eyes filled with a contemplative look as he mentioned Asia, a cradle of many ancient civilizations and profound spiritual traditions.)

Henry, you've touched upon a region that is incredibly important and rich in historical heritage—Asia. Indeed, if we are searching for traces of prehistoric civilizational cycles, Asia is certainly a place we cannot overlook.

Regarding China and India:

Both China and India have historical records and legends that stretch back thousands of years, even alluding to eras far more ancient. However, finding physical architectural structures with a confirmed age exceeding 5,000 years and on a scale comparable to the Giza Pyramids or Stonehenge is a greater challenge, for several reasons:

First, construction materials: Many ancient structures in Asia used wood or other organic materials, which are more susceptible to decay over time than stone.

Second, the continuity of civilization: In places where civilization developed continuously, old structures were often built over, renovated, or demolished to make way for new ones. This makes determining the original age difficult.

Third, geological and climatic changes: Asia is also a region with significant geological activity, floods, and earthquakes, which could have erased many ancient traces.

However, that doesn't mean there aren't interesting clues:

Let's talk about China:

There is a complex of dozens of large earthen mounds near Xi'an, believed to be the tombs of ancient Chinese emperors and nobles, some dating back to the Han Dynasty (206 BC – 220 AD) or earlier. Although their official age is not over 5,000 years, the size and arrangement of some of these mounds, along with local legends of a mythical "White Pyramid," have led some Western researchers to question whether older structures lie beneath or nearby. However, archaeological excavations in these areas are very limited.

There is also the Hongshan culture: Dating from around 4700–2900 BC in Northeast China, it is famous for its exquisite jade artifacts and stone ceremonial structures, including a "Goddess Temple" and large burial mounds. Although still within the 5,000-year timeframe, the complexity and artistic level of this culture suggest a pre-existing foundation of development.

And in India:

We see the Indus Valley Civilization (Harappan

Civilization): It flourished from around 2600–1900 BC, with well-planned cities like Mohenjo-daro and Harappa. This was one of the world's earliest urban civilizations. The question is, where did such a complex civilization develop from? Are there even older, pre-Harappan stages that we have yet to discover?

Scattered across India are large stone structures like dolmens and stone circles, whose exact age is very difficult to determine, but some could date back several thousand years BC.

And about the pyramid in Indonesia you mentioned—Gunung Padang:

This is an incredibly fascinating case that has been drawing a lot of attention in recent years! Gunung Padang is an archaeological site on a hilltop in West Java, Indonesia, consisting of basalt columns arranged in multiple terraces.

For many years, it was considered a megalithic site dating back a few thousand years BC.

However, a team of Indonesian researchers, led by geologist Danny Hilman Natawidjaja, conducted extensive geophysical surveys (core drilling, ground-penetrating radar, seismic tomography) and declared that beneath the visible stone structures on the surface lie multiple layers of much older artificial structures.

They claim that the deepest layer could be an artificial chamber or foundation built at least 9,500 years ago, and possibly up to 20,000–28,000 BC or even older, based on radiocarbon dating of organic material samples found at various depths.

If these findings are widely confirmed by the international scientific community, Gunung Padang would become the oldest known man-made pyramid or megalithic structure in the world, far surpassing both the Giza Pyramids (by their official dating) and Stonehenge. It would be powerful evidence for the existence of a highly developed civilization from the last Ice Age.

You see, Henry, the traces, though sometimes vague or controversial, are gradually emerging on every continent. From the mysterious pyramids in China and the submerged cities in India, to shocking discoveries like Gunung Padang in Indonesia. They are like pieces of a giant puzzle of humanity's past, a picture far more complex and ancient than we have ever been taught.

Each of these discoveries needs to be studied thoroughly, with scientific caution but also with an open mind. And when we place them side by side, a new story of human history begins to take shape—a story of many civilizational cycles, of rise and fall, and of the "echoes" they tried to leave behind for us.

Asia, with its cultural depth and profound spiritual traditions, surely holds many more secrets waiting to be discovered. And what we already know is just the tip of the iceberg.

Henry Lowell:

Regarding Asia, I remember reading on the internet that traces of man-made stone structures were discovered on the seabed off the coast of Japan, and it raises the question: If these are artificial structures, when did they sink to the bottom of the sea? Because if it were a civilization from within the last 5,000 years, it would surely have been recorded in the history books...

Professor Solomon:

(Nodding, his eyes light up at the mention of the discovery in Japan.)

Henry, you've brought up another incredibly interesting and highly debated case: the Yonaguni structure, also known as the "Yonaguni Monument," located on the seabed off the coast of Yonaguni Island, at the southern end of the Ryukyu Islands, Japan.

This is a massive stone structure, about 50 meters long, 20 meters wide, and 25 meters high, with flat surfaces, stepped terraces, straight lines, and sharp angles that seem to be man-made. It was discovered by a local diver in 1986.

The question you pose is very accurate: If these are artificial structures, when did they sink to the bottom of the sea? And why are there no historical records of them if they belonged to a civilization from the last 5,000 years?

This is the crux of the matter and why Yonaguni has attracted so much attention:

First, regarding its potential age:

The structure currently lies at a depth of about 5 to 30 meters below sea level.

According to geologists, the sea level in this region rose significantly after the last Ice Age. For this structure to have been built on dry land, it would have to have been created at least 8,000 to 10,000 years ago, when the sea level was much lower. Some estimates push this date back even further.

If this is indeed a man-made structure from that period, it would be one of the oldest stone architectural works in the world, completely challenging our understanding of the development of early civilizations.

This has caused much scientific debate:

The camp that supports it being man-made: Led by Professor Masaaki Kimura, a marine geologist from the University of the Ryukyus. He has dived and surveyed the site many times and has pointed out numerous features he believes could not have been formed naturally, such as:

- ✧ Terraces that appear to be carved.
- ✧ A structure resembling a giant turtle.
- ✧ Grooves and circular holes that seem intentional.
- ✧ A "road" surrounding the structure.
- ✧ Similarities to ancient tombs and temples on land in Okinawa.

The camp that believes it is a natural structure: Many mainstream geologists and archaeologists argue that Yonaguni is just a natural sandstone formation, eroded by strong ocean currents and seismic activity along the rock's natural fault lines, creating shapes that look artificial. They point out that sandstone tends to break along flat planes.

It's like a silence of history...

Just as you said, if Yonaguni were built by a civilization within the last 5,000 years and then submerged, it's very likely that this event or the existence of that civilization would have been recorded in the histories or legends of

Japan or neighboring cultures. However, there are no such clear records.

This silence further strengthens the possibility that, if it is artificial, it must belong to a very ancient era, even before written history began, or to a civilization that vanished completely, leaving no other trace but this structure.

Personally, after reviewing the images, videos, and analyses from both sides, I lean towards the possibility that the Yonaguni structure has at least some human intervention, or that it is a natural structure that was modified and adapted by humans for some purpose. It is very difficult to explain all of its features by natural erosion alone.

If the hypothesis of an 8,000-10,000 year age (or older) is correct, then Yonaguni would be further evidence for the existence of advanced maritime civilizations from the Ice Age, capable of creating large-scale stone works. It also fits with legends of "lost lands" or "sunken continents" in the Pacific, such as Mu or Lemuria, although these remain highly hypothetical topics.

Yonaguni, like Gunung Padang, the Giza Pyramids, or the submerged cities off the coast of India, is forcing us to seriously reconsider the ancient history of humanity. They are like "echoes from the seabed," telling us of forgotten chapters of history, of civilizations that once

existed and flourished, only to disappear under the upheavals of nature.

The question remains, and more research is needed. But the existence of sites like Yonaguni certainly enriches the picture of a past far more diverse and complex than we have been led to believe. It shows that, perhaps, human history is not a straight line of progress, but a series of ups and downs, of beginnings and endings of many worlds.

Henry Lowell:

Well, Professor, speaking of the sea, I'm reminded of a case that I find to be an extremely vivid site: Easter Island—a tiny island in the middle of the Pacific Ocean. I have two big questions about this small island:

First, there are hundreds of enormous stone statues on the island looking out to sea. So, who built them, and when? Could the local people (the natives), with such a small population on the island, have had the capacity to build them?

Second, a more important question: where did these natives come from? Did they evolve from apes that crawled up from the bottom of the sea, as per Darwin's

theory of evolution? Or did people from Asia, Australia, or the Americas migrate here in wooden boats, traveling thousands of kilometers?...

Professor Solomon:

(Squinting, he nods slowly, a discreet smile gracing his lips upon hearing the mention of Easter Island – Rapa Nui. It is clearly one of his favorite places.)

Easter Island! Henry, you have touched upon one of the most condensed and haunting mysteries of human history. A tiny, isolated island in the vast Pacific Ocean, yet it holds megalithic structures and questions so large they are hard to believe.

Regarding your first question: Who built the giant Moai statues, and did the local people have the capacity?

So, who built them, and when?

According to the mainstream archaeological view, the Moai statues were created by the Polynesian natives themselves, the ancestors of the present-day Rapa Nui people. The construction period is believed to have lasted from around 1250 AD to 1500 AD.

Nearly 900 Moai statues have been found, with very different sizes and weights. The largest completed statue (Paro) is nearly 10 meters tall and weighs about 82 tons.

An unfinished statue (El Gigante), if erected, would be 21 meters tall and weigh about 270 tons!

They were carved from volcanic rock at the Rano Raraku quarry, then transported to various locations on the island and erected on stone platforms called "Ahu."

Did the small local population have the capacity?

This is the crux of the debate. When Europeans first arrived on the island in 1722, the population was very small (estimated at around 2,000-3,000 people), living in rather primitive conditions, and they seemed to have forgotten the techniques for creating and transporting these giant statues.

How could a small, isolated community, with stone tools and no wheels or draft animals, quarry, carve, transport blocks of stone weighing tens, even hundreds of tons, over many kilometers of rugged terrain, and then erect them upright?

Researchers have proposed many hypotheses and conducted replication experiments, such as using ropes and human power to "walk" the statues, or pulling them on wooden rollers. Some experiments have shown feasibility to a certain extent with smaller statues, but there is still much skepticism about applying these methods to the largest ones.

Furthermore, the felling of trees for rollers and ropes (if this hypothesis is correct) is thought to be one of the causes of the ecological disaster on the island, leading to the collapse of the Moai civilization.

The unexplainable and hints of a more complex past:
The local people have legends: They say the Moai statues "walked" to their positions on their own, thanks to "mana"—a type of spiritual energy or power—controlled by priests or chiefs. Although modern science does not accept this, it shows that the natives themselves had no practical explanation for moving the statues.

Then, it was discovered that there was a change in the carving style over time, and then the work seemed to stop abruptly, with many statues left unfinished in the quarry. What happened?

In addition, there is a mysterious writing system on wooden tablets, not yet fully deciphered, which indicates a certain level of cultural sophistication.

Now, on to your second question, which is also an incredibly important one: Where did these natives come from?

"From apes that crawled up from the bottom of the sea?"

(The Professor smiles faintly.)

Of course, this is your figurative way of emphasizing the isolation and mystery. According to the theory of evolution, humans did not evolve from apes at the bottom of the sea.

According to the current mainstream scientific view, based on linguistic, genetic, and archaeological evidence, the Rapa Nui people are Polynesians. They originated from islands in the Western Pacific (possibly the Marquesas or Gambier Islands), and they migrated to Easter Island in outrigger canoes around the middle of the 1st and 2nd centuries AD. This was an incredibly brave and epic journey.

There is also Thor Heyerdahl's theory: The famous explorer Thor Heyerdahl suggested there might have been influence from South America, based on some similarities in stone architecture (e.g., mortarless wall construction), certain crops (sweet potatoes), and the legend of a king/god named Kon-Tiki who sailed from the East. His 1947 expedition on the Kon-Tiki raft proved the feasibility of a sea voyage from South America to Polynesia. However, later genetic evidence has predominantly supported a Polynesian origin.

So, is Easter Island the product of an older civilization, an "echo" from a previous cycle?

This is a possibility I do not rule out, although the direct

evidence is not as abundant as at Giza or Gunung Padang.

Regarding the hypothesis of a sunken continent (Lemuria/Mu): Some researchers of the "alternative history" school believe that Easter Island could be one of the remaining mountain peaks of a larger continent that sank into the sea thousands, or even tens of thousands, of years ago. The survivors on the island tried to maintain their ancestors' tradition of stone carving.

Henry, when I showed my daughter, Laura, images of Easter Island and the Moai statues, she didn't "see" the details of the construction process as she did with the Pyramids. Instead, she said she felt a profound sadness, a faint memory of a homeland lost beneath the waves from a very, very ancient time. She also had a feeling that these statues were created with a very powerful intention, a remembrance, but she was not clear on what that intention was specifically.

This feeling of Laura's, though vague, is very consistent with the hypothesis of an older, submerged civilization, and that the later Rapa Nui people could be distant descendants, or later arrivals who tried to replicate what remained in memory or legend.

I find that there is a small but interesting detail: Easter Island has no native primate species. This directly

challenges Darwin's theory of evolution if it were to suggest that humans on the island evolved in place from some hominid species. It further strengthens the hypothesis that humans must have come from elsewhere.

In summary, Easter Island is a complex case. It is possible that the Moai civilization we know (around 1250-1500 AD) was a Polynesian civilization that reached a certain peak and then declined. But it cannot be ruled out that, deeper still, this island carries within it the imprints, the "echoes" of a past that is even more ancient and tragic, a past related to major geological upheavals and the loss of an entire landmass.

The Moai statues, with their distant gazes out to sea, are perhaps not just the products of a Polynesian tribe, but also the guardians of memory, silent symbols of a history buried by the waves and by time. They seem to be waiting for us to decipher their message.

Henry Lowell:

Of all the hypotheses you have just mentioned, I believe the one that Easter Island is a small remnant of a continent that was submerged long ago, and that the natives here are the "living evidence" of a once-glorious civilization from a previous civilizational cycle...

Professor Solomon:

(Listening to Henry attentively, he then nods slowly, a deep empathy evident in his eyes.)

Henry, I understand why that hypothesis holds such a strong appeal for you, and to be honest, it is also a possibility I always keep open in my own mind, especially when combined with Laura's perceptions.

If we accept the hypothesis that Easter Island is a remnant of a sunken ancient continent, and that the native people are the "living evidence" of a previous glorious civilization, then this would explain many mysteries:

First, the origin of knowledge and skills: It could explain why a small, isolated community could possess the knowledge and skills to create megalithic structures like the Moai statues. They didn't "invent" it suddenly; they inherited it, albeit perhaps only a very small part, from a greater legacy of their ancestors.

Second, the decline over time: If they were survivors of a great catastrophe, having lost most of their territory, resources, and knowledge, then the gradual decline of their skills and culture would be understandable. Later Moai statues might not be as sophisticated and majestic as the first ones (if there were even older statues that

have not been discovered or have been destroyed). The abrupt halt in statue carving could also be due to the final exhaustion of memory, resources, or will.

Third, the meaning of the statues facing the sea: They might not simply be guardians or symbols of power, but also a remembrance, a longing for a lost homeland, for origins swallowed by the ocean. The gaze of the Moai could be watching over the lands their ancestors once inhabited.

Fourth, the legend of "mana" and the "walking" statues: If the original civilization possessed advanced technologies or spiritual abilities (as we discussed with the Pyramids), then moving huge objects might not have been too difficult for them. The legend of "mana" could be a faint memory of these lost abilities or technologies.

Fifth, the isolation and uniqueness of the Rapa Nui culture: If they were the last survivors, their isolation would make their culture even more unique and difficult to trace back to other contemporary cultures.

(The Professor pauses, his voice growing more somber.)

However, we must also be very cautious. The hypothesis of a sunken continent like Mu or Lemuria, while very appealing and capable of explaining many things, still lacks the solid, clear geological or archaeological

evidence to be widely accepted by mainstream science. Most current geological evidence suggests that the continental and oceanic plates have had a relatively stable configuration for millions of years, although sea levels have changed.

But this does not mean there couldn't have been larger coastal lands that were submerged due to rising sea levels after the Ice Age, or due to local tectonic activities. Perhaps the "continent" was not necessarily a huge landmass, but a large archipelago, a fertile coastal region that has disappeared.

And Laura's perception of "a homeland lost beneath the waves from a very ancient time" is a very thought-provoking detail. It doesn't necessarily conflict with the Polynesian origin of the Rapa Nui people. It's possible that the distant ancestors of the Polynesians, before they began their great voyages across the Pacific, once lived on larger lands that are now submerged. The memory of that loss could have been passed down through many generations, becoming part of the collective subconscious, and manifesting vaguely through special perceptions like Laura's.

So, Henry, I do not dismiss your hypothesis. On the contrary, I find that it opens up a very important line of thinking: that our history may contain disasters and losses on a much larger scale than we usually admit.

And ancient civilizations may have faced survival challenges that we can hardly imagine.

Easter Island, with its tragic beauty and unsolved mysteries, will forever be a symbol of human resilience, of the desire to leave a mark, and perhaps, of an endless sorrow before the impermanence of time and nature. It is like a reminder that, beneath our feet, under the waves of the sea, there may be an entire lost world hidden.

Henry Lowell:

I almost overlooked a case similar to Easter Island... That would be the Hawaiian Islands of the United States, located in the middle of the Pacific... Although the area is larger than Easter Island, and as far as I know, there are no major ancient structures there, the main issue is this: there are also natives living there!

I find it hard to believe that the natives migrated from Asia or the Americas, or that they evolved on the island according to Darwin's theory of evolution... Such a tiny archipelago in the middle of the Pacific cannot be a suitable place for the theory of evolution!

In my judgment, the natives here, just like on Easter Island, are the remnants of a civilization on a great continent that was submerged...

Professor Solomon:

(Listening to Henry with deep attention, he nods gently as Hawaii is mentioned. His eyes show a contemplative expression, as if connecting the similarities and differences between Hawaii and Easter Island.)

Henry, you've pointed out a very sharp point in comparing Hawaii to Easter Island, especially regarding the origin of the native people. The Hawaiian Islands, though larger and with a slightly more clearly recorded history than Easter Island, also pose interesting questions when we view them through the lens of civilizational cycles and geological upheavals.

Regarding the origin of the native Hawaiian people (Kanaka Maoli):

The mainstream scientific view, similar to that for the Rapa Nui people, is that native Hawaiians are Polynesians. They were talented navigators who made extraordinary transoceanic voyages from islands in the South Pacific (possibly the Marquesas or Tahiti) to settle in Hawaii, starting from around the 4th to the 8th centuries AD, with possible later waves of migration.

They developed a complex society with a hierarchical social system (*ali'i, kahuna, maka'āinana*), a rich religion with many gods (*akua*) and sophisticated rituals, along with advanced agricultural and fishing techniques.

Regarding "no major ancient structures":

This is not entirely accurate, though there may not be giant stone statues like the Moai. The ancient Hawaiians built *heiau*—stone temples or sacred places, often quite large and elaborately constructed on high ground or near the sea. Some *heiau*, like the Pu'ukoholā Heiau on the Big Island, built by King Kamehameha I in the late 18th century, are impressive stone architectural works.

They also had very sophisticated fishpond systems (*loko i'a*), which show a deep understanding of hydraulic engineering and aquaculture.

Now, to the points you raised, and why they suggest a more complex past:

The difficulty of migration and the theory of evolution on the island:

You are absolutely right to point out that migrating thousands of kilometers across the Pacific in primitive wooden boats is an extraordinary feat, requiring incredible astronomical knowledge, navigational skills, and endurance. Although science has proven this to be possible, it still makes us marvel.

And you are also very right to say that an isolated archipelago like Hawaii is not a "suitable" place for the evolution of humans from a lower primate form to take place on-site. Like Easter Island, Hawaii has no native primates other than humans. This forces us to conclude that humans came from elsewhere.

Regarding the hypothesis of being remnants of a sunken continent:

This is where your hypothesis becomes very interesting. If Hawaii, like Easter Island, were the remaining mountain peaks of a larger, submerged landmass, then the Polynesians who arrived might not have been the "first" people in the absolute sense.

Perhaps there were more ancient inhabitants, survivors of the submergence catastrophe, and the later Polynesians arrived and intermingled with or replaced them. Or, as you said, the Polynesians we know are themselves the descendants of survivors from a "civilization on a great submerged continent."

Hawaiian legends also tell stories of gods and heroes coming from distant lands, or of mythical islands that have disappeared. For example, there are legends of "Kāne-hūnā-moku" (the hidden island of the god Kāne) or of the Menehune, a mythical race of dwarves said to be the first inhabitants of Hawaii, famous for their ability to build stone structures quickly overnight. Could these

be distorted memories of predecessors or lost civilizations?

Comparing with Easter Island:

- ✧ Both are isolated volcanic archipelagos in the middle of the Pacific.
- ✧ Both have native peoples of Polynesian origin.
- ✧ Both lack native primates (other than humans).
- ✧ Easter Island has the giant Moai statues, while Hawaii has the *heiau* and legends of the Menehune builders.

I agree with you that simply saying the Polynesians "sailed over" and then developed their culture in place might be an oversimplification, especially when we consider the possibility of civilizational cycles and major geological upheavals in the distant past.

The hypothesis of a larger, sunken landmass, with the current inhabitants being survivors or descendants, brings a new depth to the history of these islands. It explains the presence of humans in such isolated places without having to rely entirely on seemingly impossible migrations or a baseless on-site evolutionary process.

However, as with Easter Island, direct geological and archaeological evidence for a sunken "Hawaiian continent" is still very limited. The current Hawaiian

archipelago was formed by the volcanic activity of a "hotspot" on the seabed, and the islands are slowly moving and sinking over time.

Nevertheless, this does not rule out the possibility that in the distant past, when sea levels were lower, or before the current islands had fully emerged, there could have existed larger landmasses in this region.

Henry, your questions about Hawaii and Easter Island are truly very important. They force us to look beyond surface-level explanations and to dare to ask questions about the "echoes" from a past that might be far more glorious and tragic than we imagine. They are reminders that the surface of the Earth we live on is not always static, and that civilizations may have come and gone, leaving faint traces on lonely islands in the middle of the ocean.

Henry Lowell:

In my personal view, if we say the natives of New Zealand migrated from Australia, I'd believe it 60-70%, because the distance between the coasts of the two countries is about 2,000km, and New Zealand is a large, easy-to-find island. But if we say the natives on Easter Island or Hawaii also migrated from the mainland, I'd

only believe it about 5-6%. Even the Marquesas or Tahiti are small islands already near the middle of the Pacific.

Professor Solomon:

(Listening attentively, he nods gently as Henry expresses his level of belief. He understands the reasonable skepticism behind those numbers.)

Henry, I completely understand the distinction you're making, and your level of confidence in the various migration hypotheses. It's a very practical approach, based on considerations of distance, target size, and the challenges of navigating the vast ocean with ancient means.

Migrating to New Zealand from Australia: The distance is about 2,000 km, and New Zealand (Aotearoa) is a large landmass, relatively easier to find. The idea that the Māori's ancestors came from islands in East Polynesia (Hawaiki, according to their legends) has some similarities to the hypothesis of migrating from a closer landmass like Australia, though the actual route was more complex. But the feasibility of reaching New Zealand from a nearby continent or a large archipelago seems much higher.

Reaching Easter Island or Hawaii from the mainland (Asia, the Americas): This is truly a challenge on a

completely different level.

The distance from the nearest coast of South America to Easter Island is over 3,500 km. From South America to Hawaii is much farther. From Asia to Hawaii is also an immense distance.

More importantly, as you pointed out, Easter Island and Hawaii (and also the Marquesas or Tahiti, though they are potential starting points in Polynesian hypotheses) are all tiny "dots" in the vast ocean. Finding them without modern navigation tools, relying only on observing stars, ocean swells, and other natural signs, would require an extraordinary level of seamanship and also a great deal of luck.

If they started from a large continent, why would they bypass countless other closer islands (if any) to reach such isolated spots?

It is precisely these factors that make fully accepting the hypothesis of migration from distant continents to small islands in the middle of the Pacific difficult for many people, including you, and to some extent, me as well. The 5-6% confidence level you give accurately reflects that skepticism.

This adds even more weight to the hypothesis of "lost lands" or "prehistoric civilizations" that existed on larger landmasses in the Pacific that are now submerged:

If there were previously larger island chains, or even significant landmasses in the Pacific region, then

movement between islands, or from those lands to places like Hawaii or Easter Island (when they were part of a larger landmass, or when they were newly formed and more accessible) would become much more plausible.

The Polynesians we know, with their extraordinary navigational skills, might not have been the "discoverers" of completely empty islands, but inheritors, people who rediscovered ancient routes, or migrants who came to lands that were once inhabited, or even descendants of those who had lived on those larger lands.

(The Professor leans back, his voice contemplative.)

Henry, your skepticism is entirely justified. Mainstream science has tried to explain these migrations by emphasizing the superior navigational skills of the Polynesians, their ability to read the stars, their understanding of currents and winds, as well as their well-designed ocean-going canoes. And it cannot be denied that they were great navigators.

However, when we place these feats in the context of extremely small and isolated target islands, and compare it with what we know about ancient navigation capabilities, a bit of skepticism is still necessary. It opens the door to other possibilities, to more complex historical scenarios.

Perhaps the real story of settlement in the Pacific is not one-dimensional—from east to west or west to east—but a multi-dimensional picture, with many waves of migration, multiple origins, and possibly even submergence events, the disappearances of lands that were once centers of cultures.

The percentages you've given, while personal, intuitively reflect the logical challenges that current migration hypotheses face. And it is these challenges that compel us to seek deeper explanations, including the possibility of "echoes" from lost civilizational cycles.

Henry Lowell:

Because dialectical science follows an atheistic, materialistic philosophy, it can only offer one plausible hypothesis: migration from the mainland by wooden boat.

But if we posit that human history did not begin just five or seven thousand years ago, but has gone through many civilizational cycles, then many difficult-to-explain points become easier to understand...

Speaking of which, I am reminded of another very famous ancient site, the Mayan Pyramids in Mexico and

the ruins in South America... Although the scientific view says they are only about 1,000 years old, I think it's not that simple...

I think the Americas are a giant archaeological treasure trove that we have not yet delved into deeply...

But Professor, it's almost noon. Perhaps we can move the topic of the Maya and South America to tomorrow?

Professor Solomon:

(Nodding, a smile of agreement clear on his face.)

Henry, you have summarized the key points we've discussed very accurately. Indeed, empirical science, with its philosophical foundation, tends to seek explanations within the realm of what can be observed and measured, and that sometimes limits our vision when faced with the great mysteries of the past. The hypothesis of migration by wooden boat, though challenging, remains a more "rational" choice within that framework than acknowledging the existence of advanced, vanished civilizations or possibilities beyond our current understanding.

And I completely agree with you. If we accept a history that spans many civilizational cycles, then many of the "difficult-to-explain points" we've discussed—from the

Giza Pyramids and Stonehenge to the isolated islands in the Pacific—begin to have more logical and profound explanations.

(The Professor's eyes light up as Henry mentions the Maya and South America.)

You are very right. The Mayan civilization in Mexico and Central America, along with other mysterious cultural legacies in South America like Nazca, Tiahuanaco, Puma Punku... are indeed a giant archaeological treasure trove, holding countless wonders and unanswered questions. The mainstream view often dates the famous Mayan structures to between the 3rd and 10th centuries AD, but I share your feeling that the history of this region may be much more complex and ancient. The extraordinary astronomical knowledge, the complex calendar system, the monumental stone architecture... all suggest an astonishing depth of intellect.

(The Professor glances at the clock, then smiles.)

And you are very observant; our time this morning is nearly up. The topic of the Maya and South America is truly vast and deserves its own space for us to explore together. I would be very willing to continue this conversation with you tomorrow. We will delve into the mysteries of the step pyramids, the ancient cities in the jungle, and the puzzling traces on the Andean highlands.

Thank you, Henry, for a morning of incredibly interesting and insightful questions and sharing. I truly appreciate your openness and passion for learning.

See you tomorrow morning. We will continue our journey of discovering these "echoes before time."

DAY TWO

Henry Lowell:

Good morning, Professor Solomon!

It's a pleasure to see you again today to continue our unfinished discussion from yesterday.

Professor Solomon:

Good morning, Henry. I'm also very glad you're back. Please, have a seat.

(The Professor gestures for Henry to sit in the chair opposite his desk, where a pot of hot tea is already waiting.)

Yesterday's conversation truly touched upon many core issues, and I see you've had some very deep thoughts. Today, we will delve deeper into the "echoes" from the glorious civilizations that once existed and the turning-point events in Earth's history.

Are you ready?

Henry Lowell:

Yes, Professor. Yesterday's talk really opened my eyes to many things. The evidence of prehistoric civilizations, and especially your analysis of the Giza Pyramids and what your daughter Laura shared from her observations through her Celestial Eye, were truly impressive...

Yesterday we began to touch upon the Maya and the ruins throughout South America... Today, could you start by talking about the Maya?

Professor Solomon:

(Smiling, he pours tea for Henry and himself.)

Yes, Henry. Your impression is a common feeling for many who first approach this information with an open mind. Laura's ability, while at times providing very unexpected perspectives, like missing pieces of a puzzle, it's also important to understand that what she "sees" is not always crystal clear. Often, they are somewhat vague images and feelings that require further cross-referencing and contemplation.

(He pauses for a moment, takes a sip of tea.)

Very well, Henry. The Maya, the keepers of cosmic time as I often call them, are indeed an incredibly profound and mysterious subject. What they left behind, from their architecture to their calendar, are all great challenges to our current understanding, and also clear proof of the existence of civilizational cycles of a very high level.

Broadly speaking, what makes the Maya so special is not just their magnificent architectural works in the middle of the jungle, but the depth of their knowledge of the cosmos. They seemed to possess an understanding that far exceeds what we typically imagine for an ancient civilization. Their calendar, with its extremely long and precise time cycles, shows a profound interest in the operating laws of the universe, surpassing the needs of ordinary agriculture. Their legends of creation and destruction eras also reveal a very different perspective on the flow of history, a cyclical one.

And when it comes to their origins, there are also interesting clues, not just simple in-situ development. There are possibilities that their ancestors brought a legacy of knowledge with them from somewhere very far away, on a special mission. This very thing could have shaped the unique development of the Mayan civilization, a civilization that seemed to focus more on developing consciousness and spiritual connection than on material technology as we understand it today.

Henry Lowell:

Yes, my first question:

From what I know, many researchers believe the Mayan Pyramids were built about 1,500 years ago, but I personally doubt that... It's very possible they are the product of a much more ancient civilization... What is your view on this?

Professor Solomon:

(Nodding in agreement.)

A very sharp question, Henry. And your skepticism, I must say, is entirely justified. Indeed, the date of around 1,500 years ago that many researchers propose for the great works of the Maya, such as the pyramids at Tikal

or Palenque, may only be the tip of a giant historical iceberg.

I personally share that feeling. It's very possible that what we see today, or the dates determined by current methods, only reflect the final period of use, or a phase of additional construction by the Maya we know from history. The foundations themselves, the core structures of many of those monuments, very likely existed from a much earlier period, perhaps as the legacy of one or more preceding civilizational cycles.

Let's imagine it this way: an ancient, advanced civilization built those structures with a superior purpose and technique. After that civilization declined or disappeared, thousands, even tens of thousands of years passed, and the later Maya, perhaps descendants or migrant groups, found and rediscovered those structures. They might have repaired them, built additions, or simply continued to use them according to their own understanding and for their own purposes. When modern archaeologists excavate, the organic material samples they find for carbon dating may only belong to this later period of use by the Maya, not to the original builders.

On the other hand, the level of architecture, the complexity of urban planning, and especially the astronomical knowledge encoded in those structures,

seem disproportionate for a civilization that only "began" a few centuries before Christ and then reached its peak a few centuries later. We see a "leap" in knowledge, which often suggests an inheritance, or a "revelation" from a deeper source.

Laura, when "perceiving" some ancient Mayan sites, has also occasionally shared that she gets an impression of 'many layers of time' stacked on top of each other. In some places, she feels a 'very ancient energy,' a 'memory' that doesn't seem to belong to the Maya we know, but to a much more obscure era. Of course, these are only suggestive perceptions, but they add another perspective to our questioning.

So, my view is that it is very likely that many of the famous Mayan pyramids and structures are the products of a civilization far more ancient than the 1,500-year figure. The Maya recorded in history may have been the custodians, the inheritors, or the builders upon the foundation of a greater legacy.

Henry Lowell:

So, what specific evidence do you have to prove that it is a timeless structure and holds many mysteries... For example, their calendar, or other drawings or signs?

Professor Solomon:

(Nodding, his eyes lit with excitement.)

It's very timely that you ask for specific evidence, Henry. Because it is precisely these things that have led many researchers, including myself, to question the age and true nature of the Mayan civilization.

First, let's talk about their calendar. It is truly one of the most astonishing intellectual achievements of the ancient world, and also one of its greatest mysteries.

The Maya had not just one, but multiple complex, interlocking calendar systems. The most famous are perhaps the Tzolkin calendar (260 days) and the Haab' calendar (365 days), which combine to form a 52-year Calendar Round. But beyond that, they also had the Long Count calendar, a system for calculating time in extremely large cycles, spanning thousands, even millions of years.

The question is, why would an agricultural civilization, in the conventional sense, need such a complex calendar system, calculating periods of time that far exceed a human lifespan, far beyond the practical needs of planting seasons or festivals? They calculated the cycle of Venus with astonishing accuracy, with an error of only a few hours over 500 years—an achievement that

European astronomers took centuries later to match, with the help of telescopes. They also had a deep understanding of other astronomical cycles, constellations, and perhaps even the movements of the galaxy.

Where did this knowledge come from? Was it the result of thousands of years of persistent observation, or was it a legacy inherited from a previous civilization, one that had tools and methods unknown to us? Laura, when I shared with her the complexity of the Mayan calendar, once said that she "felt" it wasn't just numbers, but a "cosmic rhythm," a "huge flow of energy" that the ancient Maya tried to grasp and record.

Then there are the drawings and carvings they left behind. This is also a treasure trove full of mysteries.

One of the most famous and also most controversial examples is the sarcophagus lid of King Pakal in Palenque. When you look at it, what do you see? Many people, including researchers with an open mind, have pointed out very strange details: a figure seemingly sitting in a complex machine, his hands on something like a control panel, his foot on a pedal, and behind him are images suggestive of fire or a jet engine. The figure's nose seems to have a breathing tube. The entire posture and surrounding structure are reminiscent of an astronaut piloting a spacecraft.

Of course, mainstream archaeology has symbolic explanations, linking it to Mayan mythology, the tree of life, or the journey to the underworld. But are those explanations truly satisfactory for all the details? Or are we trying to force a complex image into a pre-existing framework?

When I showed Laura the image of this sarcophagus lid, she didn't say it was an "astronaut," as those concepts are too modern. But she said she "felt a very strong movement, a concentrated energy, and a sense of 'going far,' transcending ordinary limits."

Besides Pakal's sarcophagus lid, there are other carvings, small terracotta figurines at many Mayan sites, depicting human-like figures in strange attire, wearing complex helmets, or unidentified flying objects. There are carvings in Quiriguá or Copán depicting gods or powerful figures with attributes that do not seem to belong to ordinary humans.

All of these things—the transcendent calendar, the mysterious carvings—are powerful "echoes," suggesting that the Maya, or at least an elite part of their society, possessed or were exposed to knowledge and technology far beyond what we usually attribute to them. They are not merely products of a rich imagination, but very likely reflections, whether indirect or stylized, of

historical truths or profound understandings of the universe that they once held.

Henry Lowell:

To be able to create such a calendar, I think there are two most plausible scenarios:

One, they had a deeper understanding of astronomy than modern science;

Two, they had monks or priests with special abilities, like the case of your daughter Laura, whose Celestial Eye was opened.

For the first scenario, we see no trace to prove that the natives there 1,500 years ago had this ability; as for the second scenario, I don't see a developed cultivation system there like Buddhism, Taoism, or Catholicism... So, it's highly likely that the owner of that calendar was from a previous civilizational cycle...

Professor Solomon:

(Nodding slowly, with a pensive look.)

Your analysis is very logical, Henry. The two scenarios you've presented both touch upon important aspects. And I agree with your conclusion that it is most likely that this profound knowledge, especially the calendar, originated from a previous civilizational cycle.

Let's look more closely at each scenario you raised:

Regarding the first scenario, that the Maya possessed an astronomical understanding deeper than modern science in some respects—if we limit ourselves to the 1,500-year timeframe and see them as a civilization that developed "from scratch," then, as you said, we don't find evidence of a continuous development process, corresponding sophisticated observation tools, or a systematically recorded scientific theoretical system that would lead to such achievements. It's like a "leap" in knowledge without the necessary stepping stones. This further strengthens the hypothesis of an inheritance, rather than a completely independent development.

Regarding the second scenario, the existence of individuals with special abilities, like monks or priests who could "see" or "perceive" the laws of the universe—I believe this is entirely possible. In many ancient cultures, such people often played an important role in spiritual guidance and the preservation of knowledge. Laura's ability, while special, is perhaps not unique in human history. However, as you pointed out, we don't see a

"cultivation" system that is as clearly defined and widespread as the major religions we know. That said, it doesn't mean they didn't have their own methods for developing consciousness and spiritual connection. Perhaps those methods were esoteric, passed down only within a small group of priests, astronomers, or chosen individuals. The rituals and customs we see may only be the external manifestations of a deeper system of knowledge and spiritual practice that we have not yet fully deciphered.

Laura, when "perceiving" the ancient Mayan priests, often says that they had a "very strong connection to the stars and to the Earth," and that they performed "rituals with a very high level of mental concentration," seemingly to "open other doors of perception." This suggests they may have had their own methods, different from what we are familiar with.

But even with such outstanding individuals, building an entire calendar system as complex, precise, and vast as the Mayan one would still require a foundation of knowledge accumulated and verified over a long period of time, or a revelation on a massive scale.

Therefore, I lean towards the hypothesis that there was likely a combination of both factors. That is, there may have been individuals with special abilities in Mayan society, and these individuals were able to receive and

interpret ancient knowledge, knowledge that was the legacy of one or more previous civilizational cycles. This knowledge could have been preserved in many forms—through oral tradition, ancient texts (like the bark-paper books, many of which were destroyed), or even "encoded" in the very structure of the architectural works they inherited.

Thus, the Mayan calendar is not just the product of the Maya we know, but an "echo" of precursor civilizations, received, interpreted, and further developed by the Maya in their own way. This is a classic example showing that history is not a straight line of progress, but a series of cycles, where knowledge can be lost and then found again, inherited and renewed.

Henry Lowell:

Yes, what you say makes sense, Professor. It's not necessarily a system of cultivation like Buddhism; it could be a transmission within a small group to a few select individuals...

Speaking of the Mayan calendar, I remember that about ten years ago, Hollywood made a very famous movie called "2012," which told a story that the Mayan calendar had accurately predicted a certain day (I don't remember

exactly when) in 2012 when a great event, like an apocalypse, would occur, and Hollywood took inspiration from this to make the film...

What is your view on the "2012" detail?

Professor Solomon:

(Smiling, with a hint of amusement.)

Ah, the movie "2012"! It certainly created a wave of interest, even panic, around the globe about December 21, 2012. Hollywood has its own way of telling stories, often dramatizing everything.

Regarding the "2012" detail and the so-called "doomsday" according to the Mayan calendar, my view is somewhat different from what the film portrayed. In fact, the Maya never predicted an "apocalypse" in the sense of total destruction. That date, December 21, 2012, marked the end of a very large cycle in their Long Count calendar, specifically the end of the 13th Baktun. A Baktun lasts about 394 years, and 13 Baktuns form a Great Cycle of about 5,125 years.

For the Maya, the end of such a large cycle did not mean a complete termination, but a transition, a rebirth, the beginning of a new cycle. It's like one day ending for a new day to begin, or an old year passing for a new year

to come. It was an important time of change, of transformation, possibly in terms of cosmic energy or human consciousness, not necessarily a global physical catastrophe as depicted in the movies.

Many researchers and those who study Mayan culture deeply believe that this was a time for a potential "awakening," an opportunity for humanity to move into a new stage of development, spiritually and consciously. It's like a door opening, and whether we step through it, and how we step through, depends on our own choices and preparation.

Speaking of this transition, I am also reminded of mysterious artifacts like the Crystal Skulls, which we might discuss later. There are hypotheses that they are tools for storing knowledge or energy, and could play a role in such important cyclical transitions, perhaps as "keys" to help people connect with higher levels of consciousness or with the legacy of knowledge from previous civilizations.

Laura, around that time, she was still quite young, but I remember her talking about "feeling something different in the air," a "slight disturbance in the surrounding energy," not a fear of disaster. It was just the personal perception of a particularly sensitive child, but it made me think.

So, "2012" according to the Mayan calendar, in my view, should be understood as a reminder of the cyclical nature of all things, of the constant change in the universe, and perhaps as a call for us to turn inward, to elevate our consciousness, to be ready for great transformations, rather than just seeing it as an omen of destruction. It is an "echo" from the past, warning of the end of an old paradigm and the possibility of a new future opening up.

Henry Lowell:

I believe that when a calendar system is created so elaborately, and perhaps not by just one person, but by the collective wisdom of a group and over many generations of a civilizational cycle... then it was not created simply for the fun of counting days...

I know a monk who once shared with me that it's not that their calendar was wrong, but that a supreme Creator postponed a great event, meaning the event that was supposed to happen on December 21, 2012, was postponed... If this is true, then I feel the wisdom of the people who built the Mayan Pyramids and that calendar is truly extraordinary...

Regarding the crystal skulls you just mentioned, I vaguely recall reading about them somewhere... Could you please tell me more specifically?

Professor Solomon:

(Nodding pensively, his eyes filled with a deep appreciation.)

You've put it very profoundly, Henry. "Not created simply for the fun of counting days"—that is precisely it. A great intellectual work like the Mayan calendar, if it is truly the fruit of a collective, over many generations, or even of an entire civilizational cycle, then it must certainly contain meanings and purposes far beyond what we can easily perceive.

Regarding the sharing from the monk you know, that a great event was "postponed" by a Supreme Creator... well, this is a very interesting perspective and not without basis in some schools of spiritual thought. If that were true, it would only increase our admiration for the extraordinary wisdom of those who created that calendar. They not only calculated astronomical cycles, but perhaps also perceived, or were revealed, the important "nodes" in the flow of cosmic time, moments when great events could occur according to a pre-arranged "script." The "postponement" of such an event, if it happened, would demonstrate the immense

compassion and power of Divine Beings, as well as the role of the Earth and humanity in a larger plan.

(The Professor pauses for a moment, as if to let those ideas settle.)

And just as you remembered, the Crystal Skulls are artifacts often associated with the mysteries of ancient civilizations, especially the Maya and possibly even Atlantis. They are truly strange and captivating creations.

From what I have researched and from Laura's "perceptions," it seems there are not just one or a few, but possibly many different Crystal Skulls, created by various groups of people, in different civilizational cycles, and for very diverse purposes. Not all of them share the same origin or function.

Some in-depth studies and Laura's "perceptions" suggest that most of them may have been created for the purpose of storing information, knowledge, and even a form of consciousness. Some believe they are places where the "souls of ancient sages were sealed," or that they are a form of energy, a subtle structure that our current science cannot yet explain, but which has the ability to remember and transmit messages across the ages.

Laura, when she focuses her mind on images of some of the famous Crystal Skulls, or when she has the

opportunity to be near high-quality replicas, often describes that she "perceives" very strong energy fields from them. Sometimes, they are streams of consciousness, memories that seem still vivid, fleeting images of scenes and people from bygone eras. She says that each one seems to have its own "personality," its own "frequency," and not everyone can "read" or "connect" with them. Some give a feeling of being ancient and wise, others hold a deep sorrow, or an almost compellingly powerful energy.

This suggests that they are not just inert objects, but could be "living libraries," "storage devices" of information using a technology that we have lost.

Henry Lowell:

Oh, if there are many crystal skulls, and they were created not just in one period, but possibly in many cycles.... If this is true, then it would also be concrete evidence to prove that the earth has had many different civilizations.

Professor Solomon:

(Nodding, his eyes lighting up.)

Exactly, Henry! You have grasped a very important point. If there are indeed many Crystal Skulls, and they were created by different cultures, in separate time periods, or even belong to entirely different civilizational cycles, then that is indirect but incredibly powerful evidence that Earth's history is not a simple, linear progression.

It suggests that there have been many times when civilizations reached certain levels of development, creating exquisite artifacts with profound purposes, and then, for some reason, they declined or disappeared, leaving behind relics like silent "echoes." Each Crystal Skull, if its age and origin were different, would be like a "milestone" of a past chapter in the immense history book of this planet.

When Laura "perceives" them, she doesn't give specific dates; that is beyond her ability. But the diversity in "personality" and "energy" that she perceives from different ones also lends some support to the idea that they are not uniform, not from a single source or a single era. Some have a "feeling" of being very ancient, much more ancient than what we usually associate with the Maya or Aztecs.

This is also consistent with what we have discussed about OOPArts—out-of-place artifacts. Each Crystal Skull, if proven to be ancient and of superior

craftsmanship, could also be considered a form of OOPArt, challenging our conventional understanding of the past.

So, just as you said, their diverse existence, if viewed with an open mind, would be an important piece in the puzzle of civilizational cycles.

Henry Lowell:

As you mentioned above, if these skulls were created to contain information, then it's very likely they hold messages and knowledge that their creators wanted to convey to their distant future generations, and it's also possible that this "future" is our current era.

Professor Solomon:

(Smiling, a look of deep satisfaction in his eyes.)

A very sharp and logical deduction, Henry. "Messages and knowledge for distant future generations, and that 'future' is our current era"—I completely resonate with that assessment. It is also one of the possibilities that I and many other open-minded researchers often ponder.

If the Crystal Skulls are indeed "information archives," then it's entirely possible that they were created with the purpose of surviving the ravages of time, overcoming the upheavals of civilizational cycles, to reach a certain "moment" in the future. And why couldn't that "moment" be the very era we are living in now, an era where humanity stands at a critical crossroads, an era where we are yearning for answers to the big questions about our origin and purpose?

Perhaps their creators, with their timeless vision, foresaw the challenges, crises, or opportunities that their descendants would face. They wanted to leave behind keys, hints, pieces of knowledge that could help us better understand ourselves, the universe, and perhaps even the operating laws of history.

The problem is, how to "read" those messages? It's not as simple as reading a book.

According to what Laura "perceives," "connecting" with a Crystal Skull seems to require a certain "compatibility" in energy "frequency," or a special state of consciousness. Not everyone can "hear" what they "say." What she "sees" are usually not clear lines of text or words, but fleeting images, strong waves of emotion, streams of consciousness that seem to flow. It's like trying to catch an invisible wave, requiring stillness, sensitivity, and perhaps a certain "openness of heart."

It's also possible that not all Crystal Skulls carry messages intended for our current civilization. Some may have been created for other purposes, or for other times in the future. But if there are some that truly contain a "legacy" for us, then finding a way to access and decipher them would be an immense discovery.

And this also suggests another possibility: are they merely passive storage devices, or can they "interact" with us, or with the surrounding environment in ways we don't yet understand? Some researchers suggest that when placed in certain conditions, for example, at locations with strong energy fields like inside pyramids, or during special rituals, they could act as consciousness amplifiers, or tools to connect with cosmic energy sources, or even with other dimensions or timelines. Of course, these are just hypotheses, but they open up very interesting lines of thought.

The fact that we are paying more attention to them in this era is perhaps not a coincidence. Who knows, maybe this is the very time when those "messages" need to be heard.

Henry Lowell:

Yes, I think that for things like the Mayan calendar, the crystal skulls, or even the Giza Pyramids, their true purpose of existence is still hidden, perhaps waiting for a certain time to be revealed in some way...

Professor Solomon:

(Nodding, his gaze distant, his voice softening slightly.)

You are very right, Henry. That is a feeling I believe many of us can sense when we face these great and mysterious legacies. It seems the Mayan calendar, the Crystal Skulls, or the Giza Pyramids are not merely relics of the past. They carry a meaningful "silence," an intentional "waiting."

Perhaps their creators, with a wisdom and vision far beyond ours, knew that the messages and knowledge they entrusted would not be understood immediately. They "encoded" them, not just with language or symbols, but perhaps with the very structure, materials, and even the "energy" of those creations. And they are waiting, waiting for an "opportune time," a certain "karmic destiny," when the consciousness of humanity, or at least a part of it, is mature enough, open enough, to be able to "decipher" and receive them.

That revelation, perhaps, will not come just from new archaeological excavations or purely scientific analyses.

It may come from a change in our own consciousness, from our courage to ask questions beyond the current frameworks, and from our ability to "perceive" deeper layers of meaning.

And it's possible they are "tools" designed for the future; I think that is very likely. Besides being "libraries" for storing information, some Crystal Skulls, or the pyramids themselves, may have been designed to interact with energy, with consciousness.

Some hypotheses suggest that the pyramids are not just tombs or astronomical observatories, but also giant energy machines, capable of receiving, concentrating, and amplifying various types of energy from the cosmos or from within the earth. And if a Crystal Skull, which is also believed to have its own energy properties, were placed in a strategic position inside a pyramid, or at an intersection of ley lines, could they together create some special effect? It could be an amplification of consciousness, a connection to cosmic information networks, or even a way to "tune" or "harmonize" with the energy flows of the Earth.

This is not a "stargate" in the science fiction sense, but perhaps more subtle tools, operating on principles of energy and consciousness that we are only just beginning to understand.

Laura, when "perceiving" the combination of some pyramids and objects like the Crystal Skulls, once described a feeling of "resonance," a "directed energy flow," and an "expanded space of consciousness." This further strengthens the hypothesis that they are not just static objects.

All of these things, though still mysterious, suggest a very different understanding and technology of the ancients, a technology that was perhaps closer to the laws of nature and spirituality.

Henry Lowell:

The specific purpose for their existence remains a great mystery waiting to be solved...

So, what about the ruins throughout South America, Professor? Have you studied them in depth? Do they have any connection to the Mayan Pyramids in Mexico?

Professor Solomon:

(Nodding, his gaze turns towards an ancient map hanging on the wall, on which many famous archaeological sites are marked.)

You are right, Henry. Their true purpose remains a veil of mystery, and perhaps we are only standing at the edge of that veil.

And your question about the other ruins in South America, and their connection to the Mayan civilization in Mexico, is a very natural direction. It is true that the Americas, from north to south, are scattered with countless magnificent ancient structures, and each one raises big questions. I have also spent much time studying them.

Is there a direct link between the Mayan civilization and the civilizations of the Andes like the Inca, or even older cultures like Tiahuanaco, Chavín, Nazca? This is a complex question. Geographically, they were far apart, separated by dense jungles and treacherous mountains. However, we cannot entirely rule out the possibility of contact, cultural exchange, or even ancient waves of migration that we are not yet aware of.

We see some remarkable similarities. For example, the construction technique using giant stone blocks, cut and fitted together perfectly without mortar, appears in both Mayan structures and is particularly prominent at sites like Sacsayhuamán near Cusco of the Incas, or at Ollantaytambo, and most astonishingly perhaps, at Puma Punku and Tiahuanaco near Lake Titicaca in Bolivia. The stones at Puma Punku are worked with an

unbelievable precision, with perfectly straight cuts, flawless right angles, and sophisticated drill holes that seem only possible with modern tools.

Then there are the legends of founding gods, those who brought knowledge from the sea or from the stars, which also appear in many different cultures across the Americas. Is there some common origin for these stories?

When I shared with Laura about the diversity of ancient sites in the Americas, she once said that she "perceived" an "invisible thread connecting them," a "sad memory of a bygone glorious era" that seemed to envelop the entire continent. She didn't speak specifically about one civilization influencing another, but more like they were all different "branches" of an older "root," or had once shared a common "space of knowledge" in the distant past.

However, it must also be emphasized that each of these cultures has its own very distinct characteristics, its unique achievements. The Maya are noted for their complex hieroglyphic writing system and astronomical calendar, while the Inca excelled in state organization, road building, and managing agriculture in high-altitude terrain. The Nazca Lines in Peru are another complete mystery, with giant geoglyphs that can only be seen from above.

So, instead of looking for a direct, simple connection like "the Maya influenced the Inca," perhaps we should see the Americas as a place that witnessed the rise and fall of many high-level civilizations, possibly independent, possibly with some interactions, and very possibly, some of them inherited or were inspired by one or more common prehistoric civilizational cycles, an "Atlantis" or "Mu" of the Americas, if we wish to use such symbolic names.

All of these ruins, whether in Mexico, Peru, or Bolivia, are pieces of a larger puzzle, a picture of a past far richer and more complex than what we are taught in textbooks. Together, they raise an "echo" of the extraordinary capabilities of human beings and the cycles of rise and fall in history.

Henry Lowell:

Yes, yesterday we also mentioned a drawing on a 30,000-year-old stone in Peru, which depicted a person observing the heavens... I think there must be many similar signs in the vast region of South America...

And you mentioned "Atlantis." This is a very famous topic in Western countries, but it seems we still don't have any conclusive evidence to prove its existence?

Professor Solomon:

(Nodding.)

That's right, Henry. The drawing of the astronomer on the 30,000-year-old stone we talked about in our last session is just one typical example. I believe there are countless similar "signs," evidence of an unexpected level of development, scattered throughout the Americas, from megalithic structures to ancient legends, waiting to be discovered and properly recognized. Each new discovery further strengthens the hypothesis of prehistoric civilizational cycles.

(The Professor pauses for a moment, his gaze turning more pensive as Henry mentions Atlantis.)

And you've mentioned a truly legendary name: Atlantis. It is true that in the West, this is a topic that has attracted interest, debate, and relentless searches for centuries. You are right, if we are looking for "conclusive evidence" by the standards of modern empirical science—that is, an ancient city fully excavated from the seabed with inscriptions saying "This is Atlantis"—then indeed, we do not yet have it.

However, the absence of such "irrefutable proof" does not mean that Atlantis is merely a product of imagination.

For me, the existence of Atlantis is built on several pillars, not just one.

First and foremost are the detailed accounts of the ancient Greek philosopher Plato, in his two dialogues "Timaeus" and "Critias." Plato did not present Atlantis as a pure allegory; he asserted that it was a true story, passed down through many generations, originating from Solon, a wise lawmaker of Athens, who heard the story from ancient Egyptian priests. These priests said that their ancient records preserved the history of very distant ages, events that even the Greeks had forgotten. Plato's descriptions of the location, size, social structure, and downfall of Atlantis are incredibly specific.

Second, there are studies in marine geology and oceanography. There is evidence of major geological upheavals, of submerged lands in the Atlantic Ocean in the past. While it cannot be definitively confirmed that this was Atlantis, it shows the possibility of large continents or islands that have disappeared beneath the waves.

And third, which is also a special source of reference for me, are Laura's "insights." Although what she "sees" of Atlantis is often more vague than her "visions" of the Giza Pyramids, it brings very strong "perceptions" of a glorious civilization, with cities of brilliant light and a technology based on highly advanced crystals. She also

perceives a "great tragedy," a "swift and painful collapse."

So, although there is no specific artifact labeled "Atlantis," synthesizing from ancient records, geological signs, and even intuitive "insights," I personally believe that Atlantis was a historical entity, a civilization that reached a peak and then fell into oblivion. The lack of absolute proof is perhaps due to the scale of the cataclysm that wiped it out, or because it lies at depths we have not yet been able to explore.

Henry Lowell:

Speaking of ancient "philosophers" like Plato or Socrates, many people would probably associate them with modern Western philosophers... But personally, I feel they shouldn't be called "philosophers" but rather by other names like "sages" or something similar, because I feel that what they said was not based on mere logical reasoning, but was more like enlightened beings who could see the past and future clearly... To some extent, it's similar to your daughter, Laura...

Professor Solomon:

(Smiling, a warm and understanding smile.)

Henry, you've touched upon a very subtle and profound point. I completely empathize with your sentiment. The way we use the word "philosopher" today, especially in the modern Western context, is often associated with systems of thought based on logic, analysis, and pure rational critique.

But when we look at the ancient masters like Plato, Socrates, or Pythagoras, Heraclitus, and many others, the title "philosopher" perhaps does not fully encompass their stature and essence. Calling them "sages," as you suggest, or perhaps "the wise" or "seers," seems closer to their true selves and what they left behind.

I also have the feeling that what they said, the knowledge they imparted, was not merely the result of sharp logical reasoning, although they certainly possessed it. It seems that within it, there was also a direct "knowing," a "connection" to deeper levels of consciousness, beyond the scope of the five ordinary senses. Perhaps through methods of inner cultivation, deep contemplation, or even being "enlightened" in some way, they were able to perceive the laws of the universe, the nature of life, and perhaps even glimpses of the past and future.

In the ancient world, the boundaries between "philosophy," "religion," "science," and "art" were not as clearly drawn as they are today. They often blended

together. A great thinker could also be a spiritual practitioner, a scientist, an artist, and a person with special spiritual abilities. Their goal was not just to build theoretical systems, but to seek truth, wisdom, and a path to live a meaningful life in harmony with the universe.

And when you connect this to Laura's ability, I see a certain similarity in the nature of "accessing information" in non-traditional ways. Of course, each case is different, and the path of the ancient sages was likely a more active and comprehensive process of cultivation and enlightenment. But the common point is that they all had the ability to "see" or "perceive" things that ordinary people could not.

That is why, when Plato tells the story of Atlantis, I do not consider it merely a philosophical fiction. For a person of his stature and wisdom, it is very possible that it was a historical truth he came to know through special channels of information, perhaps from preserved ancient teachings, or from the very "insights" of the teachers and sages he studied under.

Henry Lowell:

I lean towards that view. Because, if people like Plato were merely "philosophers," then his words certainly wouldn't have carried the weight to capture the attention of people of that era... Therefore, his contemporaries must have recognized in him some special ability that an ordinary philosopher did not possess...

Professor Solomon:

(Nodding vigorously, his eyes clearly showing agreement.)

You've made a very rational point, Henry. That is an incredibly sharp and weighty observation. If Plato, Socrates, or similar figures were merely "philosophers" in the narrow sense, people who were only skilled in logical speculation, would their words have had the power to move, to shape an entire civilization, and to endure for thousands of years? I think not.

Their extraordinary influence, the respect their contemporaries had for them, surely did not come from the sharpness of their arguments alone. It must be, as you said, that people recognized something superior in them—a deep wisdom, an insight that perhaps originated from an ability to "see" or "know" that ordinary people did not possess. They may have been seen as people who had touched a certain level of Truth,

not just with their minds, but with their whole being, with their very cultivation.

This has great significance when we consider what they left behind, such as Plato's story of Atlantis. If Plato was seen by his contemporaries not just as a logical thinker, but as a sage with special "insights," or as someone with access to esoteric sources of knowledge, then the story he told about Atlantis would carry a completely different weight. It would not be considered a pure product of imagination, but could be seen as a historical truth, an ancient memory he respectfully passed down.

People would believe that a man like Plato would not casually tell a baseless story, especially when he emphasized its origin from Solon and the Egyptian priests—sources already respected for their erudition and preservation of ancient knowledge. The "extraordinary" character and wisdom of the storyteller would add to the authenticity of the story being told.

Therefore, your observation about contemporaries recognizing a "special ability" in these sages not only helps us understand their status better, but also opens up a new, more open approach to the seemingly "unbelievable" legacies they left behind, such as the story of Atlantis. It is no longer a matter of blindly "believing or not believing," but of considering the possibility that

they knew things that we today, with our own limitations, cannot yet fully comprehend.

Henry Lowell:

Yes, let's return to the story of Atlantis, listening with the mindset of the citizens in the ancient times when sages like Plato lived, to see what they shared...

So, Professor, could you recount Plato's words about Atlantis, and what is your perspective?

Professor Solomon:

(Smiling, his eyes shining with appreciation.)

A wonderful mindset, Henry. "Listening with the mindset of the citizens in the ancient times"... that is precisely the way we can touch the deeper layers of meaning, the "echoes" that the sages wished to convey.

So, let us "listen" to Plato together.

(The Professor closes his eyes for a moment, as if to focus his thoughts, then begins to speak slowly.)

According to what Plato recorded, mainly in his two dialogues "Timaeus" and "Critias," the story of Atlantis

was not his own invention. He asserted that it was a true story, told to the lawmaker Solon, a sage of Athens, by ancient Egyptian priests in the city of Sais. These priests said that in their ancient records, they preserved the history of very distant ages, events that even the Greeks had forgotten.

They told that, about 9,000 years before Solon's time (which would mean about 11,500 to 11,600 years before our time), there existed an island, a great continent named Atlantis. It was situated beyond the "Pillars of Hercules"—today's Strait of Gibraltar—in the Atlantic Ocean. This island, according to Plato, was larger than Libya (North Africa) and Asia Minor (modern-day Turkey) combined.

From Atlantis, one could travel to other islands, and from there to a "continent on the opposite side" that encompassed the true ocean (perhaps the Americas?). Atlantis was a powerful kingdom, ruling not only its own island but also many other islands and a part of that opposite continent.

The capital of Atlantis was described in great detail: a city built in concentric circles of land and water canals, connected by bridges. In the center was a sacred hill, where there were magnificent temples, adorned with gold, silver, and especially a mysterious, precious metal called "orichalcum"—a metal that gleamed like fire. They

had bustling harbors, complex aqueducts, and public baths with both hot and cold water. The land was fertile, providing all kinds of produce, metals, precious woods, and even strange animals; Plato even mentioned elephants.

They had a powerful military, with chariots and a navy. And then, with that power, the Atlanteans became arrogant. They sought to conquer Athens and the entire Mediterranean region. The ancient Athenians, though smaller, bravely stood up against them and eventually defeated the Atlantean invaders, liberating many peoples.

But the tragedy did not end there. After the military defeat, and perhaps more importantly, due to their moral decay, "when the divine portion in them grew faint" as Plato wrote, the Atlanteans angered the Gods. And then, in "one dreadful day and night," terrible earthquakes and floods occurred. The entire island of Atlantis was submerged and "disappeared into the depths of the sea." That place, according to Plato, became an impassable barrier of mud, hindering ships from passing through.

(The Professor pauses, opens his eyes, and looks at Henry.)

Those are the main points of Plato's story of Atlantis. As for my personal perspective...

First, I believe this is not a pure allegory. The detail in the description, Plato's emphasis on its origin from Solon and the Egyptian priests, shows that he regarded it as a historical truth.

Second, Laura's "insights," though somewhat more vague than when she "saw" the Giza Pyramids, also resonate strongly with what Plato described. She "sees" cities of light, where people used energy from giant, finely cut crystal blocks. Initially, this energy was used for good purposes: lighting, healing, communication, and even helping people move with ease. What Plato called "orichalcum," who knows, might not have been just a metal, but a form of energy-matter, or a special alloy capable of conducting or amplifying that crystal energy.

Third, the fall of Atlantis, in my view, was not merely due to a natural disaster. Plato emphasized the moral factor: arrogance, greed, and the "fading of the divine portion." This is very important. Laura also "perceived" a deep division in later Atlantean society. On one side were those who wanted to continue pushing technological development, exploiting crystal energy to its limits. On the other side were those who felt uneasy, wanting to return to spiritual values. Gradually, the extremist technology faction gained dominance. She "saw" them begin to abuse the crystal energy, turning it into weapons of terrible destruction. Laura once

described a weapon capable of disintegrating matter at a molecular level. Moral decay, the abuse of power, that was the seed of destruction, and the natural disaster was perhaps just the final "judgment" of the universe, or of the Divine.

Atlantis, for me, is an incredibly costly lesson on the intimate link between technological advancement and moral responsibility. A civilization, no matter how glorious, if it loses its moral foundation, its reverence for sacred laws, will sooner or later lead itself to the brink of ruin.

Henry Lowell:

On the topic of Atlantis, I am reminded of an American prophet named Edgar Cayce. I've heard he was able to obtain a lot of information about Atlantis through hypnosis. I vaguely recall reading a short article that mentioned him... Do you have any specific information he shared that is related to Atlantis?

Professor Solomon:

(Nodding, a spark of interest in his eyes.)

Edgar Cayce! You've mentioned a very noteworthy figure, Henry. Yes, Edgar Cayce, often called the "Sleeping Prophet" of America, left behind a vast treasury of "readings" given in a hypnotic state, and a significant portion of them speak in great detail about Atlantis. What he described is truly fascinating and, at many points, bears a striking resemblance to what Plato wrote, as well as to Laura's "perceptions."

From what I have studied of Cayce's readings, he not only confirmed the existence of Atlantis but also provided a much more detailed picture of its history, technology, and downfall.

One of the prominent points Cayce frequently mentioned was the crystal technology of the Atlanteans. He spoke of them using large crystals, especially a type of "Tuaoi Stone" or "Great Firestone," not only to generate energy for daily activities like lighting, heating, or transportation, but also for more advanced purposes like long-distance communication, physical rejuvenation, and even weather modification. This aligns very well with what Laura "saw" about cities of light and the use of energy from finely cut crystal blocks.

Cayce also spoke of the social division and moral decay, similar to Plato and what Laura "perceived." He described two main factions: the "Sons of the Law of One," who maintained spiritual values, lived in harmony,

and used technology responsibly; and the "Sons of Belial," who pursued material power, carnal desires, and abused technology for selfish, domineering purposes. It was the conflict between these two factions, and the increasing dominance of the Sons of Belial, who abused crystal energy and even created weapons of destruction, that led to the fall of Atlantis. This again resonates strongly with Plato's description of the "fading of the divine portion" and what Laura "saw" about a weapon that could disintegrate matter.

Another interesting detail from Cayce is that Atlantis was not destroyed in a single event, but went through three major periods of destruction, separated by thousands of years. The final one, around 10,000 BC, was the complete destruction, corresponding to the timeframe Plato gave. This suggests that Atlantis may have been a very long-lasting civilization, experiencing many ups and downs before its final disappearance.

Cayce also spoke of survivors from Atlantis migrating to many parts of the world, carrying with them portions of their knowledge, and may have contributed to the development of other civilizations like those in Egypt, the Mayan region, or the cultures of the Pyrenees. This could partly explain the mysterious similarities between ancient civilizations that were geographically distant.

When I shared some details from Cayce's readings with Laura, she neither confirmed nor denied them, as what she "sees" are usually direct images and emotions, not a narrative with a beginning and end. But she did say that some descriptions of the use of crystal energy, and the feeling of a "decay from within" of that civilization, "sounded familiar" to what she "perceived."

So, Edgar Cayce, with his very special method of accessing information, provided another "echo," a rich and detailed perspective on Atlantis. Although we cannot fully verify what he said with current scientific methods, their consistency with other sources, and the internal logic of the story he told, make them an invaluable reference for anyone who wants to delve deeper into this legendary civilization.

Henry Lowell:

If Atlantis truly existed, where exactly was it located? From your daughter Laura and other sources, do you have any promising clues to find its location?

Professor Solomon:

(Smiling, a somewhat pensive smile.)

That's the million-dollar question, Henry, and one of the greatest mysteries that researchers, explorers, and dreamers have tried to solve for centuries. "Where exactly was Atlantis located?"

If we stick closely to what Plato wrote, the main clue is "beyond the Pillars of Hercules," which is the Strait of Gibraltar, and situated in the Atlantic Ocean. He also described it as a very large island. This is the traditional starting point for most searches.

Edgar Cayce, in his readings, also offered some hints. He said that a part of Atlantis, specifically the region called Poseidia, is in the area of today's Bermuda Triangle, and that some of its ruins can still be found on the seabed around the Bimini and Bahamas area. In fact, the "Bimini Road"—a seemingly man-made underwater stone structure—has sparked much controversy and the hypothesis that it could be part of Atlantis. However, mainstream science has not yet recognized this.

As for Laura, well, her ability is not like a GPS device, Henry. She doesn't "see" a specific coordinate on a map. But when I ask her about her feeling of Atlantis's location, she often describes a "feeling of vast emptiness and sadness" when directing her mind towards a large region of the Atlantic. There is a strange "pull," a "longing for something lost forever beneath the deep waters." This, in a way, is reminiscent of Plato's description that after

Atlantis sank, the place became an "impassable barrier of mud." Perhaps it is a vast sea, with complex and difficult-to-explore underwater terrain.

From my personal perspective, based on a synthesis of sources, I believe Atlantis was a continent or a large archipelago located in the Atlantic Ocean. However, its destruction was likely so horrific that it not only submerged it but may have also significantly altered the seabed's topography, making the search extremely difficult. What remains might only be fragments, remote outposts, or energy imprints that sensitive people like Laura can perceive.

But,

(The Professor pauses for a moment, a different speculative glint in his eye.)

...there is an interesting thing: Plato's description of the Atlantean capital, with its structure of concentric rings of land and water canals, bears a striking resemblance to certain geological structures on land today. One of them is the Eye of the Sahara. That is a very compelling hypothesis, suggesting that perhaps Atlantis was not entirely in the middle of the ocean, or that its capital was in a location that later, due to geological shifts, became part of the mainland.

So, to answer your question, we do not have a specific "address" for Atlantis. The most promising clue still points towards the Atlantic Ocean, following Plato's directions. But we should not ignore other possibilities, the "echoes" from strange structures on land that may hold the key. The search for Atlantis, perhaps, is not just a search for a physical location, but also a search for a lost part of human history.

Henry Lowell:

I've also been curious enough to use Google Maps to see if there are any clues...

If you look at the Atlantic Ocean on Google Maps, you can clearly see the continental drift, and the trace of the Americas separating from Africa is very clear. This could be an event that happened a very long time ago... Thus, if Atlantis were near the Bahamas, meaning close to Florida, it would be too far from Europe. Therefore, I think it might be the region of the Azores archipelago, about 1,500km from Portugal and Morocco...

You also just mentioned the Eye of the Sahara, which is also one of the locations that I have a big question mark about!... It's possible that place was once submerged,

then rose up again... In that case, it would be a strong "candidate" for Atlantis..

Professor Solomon:

(Smiling, with an expression of delight.)

Excellent, Henry! The fact that you actively use modern tools like Google Maps to explore and ask questions on your own shows a very admirable spirit of inquiry. And your deductions about the location of Atlantis are all very well-founded, based on what we know about geology and ancient descriptions.

You are right, continental drift is an important factor to consider. If Atlantis were too close to the Americas, it would be harder to explain its extensive influence and trade with Europe and the Mediterranean as Plato described, though not impossible.

The Azores region you mentioned, located in the mid-Atlantic, about 1,500km from Portugal and Morocco, is indeed one of the locations seriously considered by many researchers. This location fits better with the description "beyond the Pillars of Hercules" and could be part of a larger mountain range or plateau that has been submerged. The strong volcanic and seismic activity in this region also suggests that major geological upheavals may have occurred in the past.

And you have mentioned an incredibly potential "candidate," a place that makes me, as well as many others, raise a big question mark: the Eye of the Sahara, also known as the Richat Structure in Mauritania. That is truly a strange and enchanting place.

When viewed from above, its structure of concentric rings is astonishingly reminiscent of Plato's description of the Atlantean capital. Its size is also relatively consistent. And there is geological evidence to suggest that the Sahara region was not always an arid desert as it is today. In the past, it went through much wetter periods, with rivers and lakes.

The possibility that the Eye of the Sahara was once an island or a coastal land, then was submerged and later rose up due to geological upheavals or major sea-level changes, is a hypothesis that cannot be ignored. If this is true, it would open up a completely new direction in the search for Atlantis—not just under the sea, but also on land.

Laura, when I showed her images of the Eye of the Sahara, had a rather special reaction. She didn't say it was Atlantis, but she "perceived very clearly that this is not a completely natural structure." She said there was "intervention, creation by humans or some form of intelligent beings from a very, very long time ago," along with a "swirling energy" and a "sad memory" of an event

where "water rose very quickly." This perception, though vague, confirms its artificial nature and its connection to a major water catastrophe.

Personally, based on a synthesis of the evidence and perceptions, I have a rather strong belief, perhaps around 80-90%, that the Eye of the Sahara has a close connection to Atlantis, if not being its capital itself. However, as a scientist, I must still maintain caution and wait for more concrete archaeological evidence. We will have the opportunity to discuss the Eye of the Sahara in more depth in our next session, when we examine other large-scale traces of ancient civilizations.

The fact that you are asking these questions shows that we are on a journey of discovery together, Henry. Each hypothesis, each clue, is a step closer to unraveling the mysteries of the past.

Henry Lowell:

Yes, if you wish to "save" a deeper discussion about the Eye of the Sahara for our next session, then you must have your own hidden meaning and are not yet ready to share it today...

But personally, if I were to look from another, invisible perspective, if the existence of an ancient civilization was preserved for some sacred and great purpose of the Creator, then surely there must be a clearer trace than just stories...

Professor Solomon:

(Smiling, a smile of deep understanding.)

You are right, and that is a very natural concern, Henry. If the existence of a civilization, a heritage, truly carries a sacred purpose, an arrangement of the Creator, then why do the traces seem so faint, limited to just stories, myths, or structures whose origins and meanings we endlessly debate?

This is a question I have also pondered a great deal. And I think, perhaps we need to look at the concept of a "clear trace" in a different way.

Perhaps, those "traces" are already very clear, but not in the way that our modern empirical science often demands—that is, physical evidence that can be weighed, measured, and analyzed in a laboratory. The "trace" of a divine arrangement may be more subtle, more profound, and require a "perception," an "enlightenment" from within each person.

Think about it: if the Creator wanted to convey a message, an important truth, would He necessarily have to leave inscriptions carved in stone, or structures that no one could deny? Or would He choose to sow "seeds" of knowledge, "echoes" into the subconscious of humanity, into legends, symbols, and even into the very fabric of the universe and nature, so that at an opportune time, those with sufficient karmic destiny, enough spirit of inquiry, and enough openness of heart, would discover it for themselves?

Perhaps the "vagueness" of these traces is itself a part of the arrangement. It creates a space for choice, for faith, for sincere seeking. If everything were too clear, too obvious, then perhaps there would be no opportunity for us to "awaken" ourselves, to contemplate and realize profound values. The truth is sometimes hidden subtly, not to challenge, but to invite a journey of discovery from within.

The "echoes" from Atlantis, from the Maya, from the Giza Pyramids that we are trying to listen to, are perhaps precisely those "traces." They do not shout the truth; they whisper, they suggest, they wait for us to use both our minds and our hearts to decipher them.

And when we talk about more universal "traces," there is one event whose memory seems to be preserved more "clearly" in the collective subconscious of all humanity,

though it has been obscured by time and different interpretations through various cultures. That event is the Great Flood. Cataclysms of such a scale may have erased much physical evidence, but they left indelible marks on the collective memory, in the myths of almost every people on Earth. This can be considered a form of global "trace," a common "echo" of a purification and a new beginning.

Henry Lowell:

Regarding the term "Great Flood," it is perhaps more famous than Atlantis but has also not been widely recognized by scientists...

Mentioning this term, I feel it is one of the ways the "Creator" often uses to end a civilization... And the most recent great flood described in the Bible, with the story of Noah's Ark, according to many estimates, occurred about 5,000-6,000 years ago. It seems to still have repercussions in the legends or fairy tales of many countries..

Professor Solomon:

(Nodding, his expression becoming more serious.)

You are very accurate, Henry. "The Great Flood"—a term that carries immense historical and spiritual weight. It is true that it's more famous than Atlantis, and like Atlantis, this event, though recorded in countless legends, has yet to receive widespread recognition from mainstream science as a global historical event.

And your feeling, that this might be a "method" used by the Creator or the laws of the universe to end a civilizational cycle, is also a very profound thought. It suggests a deliberate "intervention" or a "purification" process when a civilization has reached its end, perhaps because it has strayed too far from fundamental principles.

The story of Noah's Ark in the Bible, which you mentioned, is the most famous version in the West, and the estimated date of around 5,000 to 7,000 years ago for that Great Flood also coincides surprisingly with the time when many great civilizations seemed to "suddenly" appear or undergo significant transformations.

But what makes me believe that the Great Flood is not just an isolated myth, but the memory of a real historical event, is its universality. There is hardly a major culture on Earth that does not have its own version of this story. From the Epic of Gilgamesh of Mesopotamia, where Utnapishtim is warned in a dream by the god Ea to build

a great ship to save his family and all creatures; to the story of Manu in India, who is saved from a great flood by the fish god Matsya (an incarnation of Vishnu); or Deucalion and Pyrrha of Greece; and even legends in distant lands like China with the story of Yu the Great controlling the flood... The similarity in the core plot, despite different details, is too great to be a mere coincidence. This is undoubtedly a common "echo" of humanity about a terrifying memory and a salvation.

Regarding the scale of the disaster, it is difficult for us to fully imagine. But there are details in the legends, and also special "perceptions," that suggest a widespread destruction. I once read a sharing on the internet, from a person who claimed to have the Celestial Eye and to be a cultivator of the Buddha Law. This person described that, during a state of deep meditation, they "saw" the tsunami of that Great Flood reaching a height of about 2,000 meters, submerging almost all continents. Only very high mountain peaks, like the Kunlun Mountains in Asia for example, had a few lucky survivors. Although the authenticity of that information needs to be verified, it gives us an idea of the horror of the catastrophe. Laura, when thinking about the Great Flood, also "perceives" an overwhelming despair and destruction, a sense of immense loss, and a "screaming of water."

As for Noah's Ark and the "traces" in Turkey, that is a topic that has always attracted interest. Many explorers

and researchers have tried to find traces of the ark on the Ararat mountain range, where the Bible records the ark landed. There have been some reports, satellite images, and even some studies of unusual geological structures shaped like a giant boat, or ancient wood fragments believed to be fossilized from the ark. However, this remains a highly controversial issue in the scientific and archaeological communities, requiring more irrefutable physical evidence. I present this cautiously, as we need to maintain scientific objectivity.

But beyond the specific details, the profound meaning of the Great Flood story is what is most worth our contemplation. Why were certain people chosen to survive, like Noah or similar figures in other legends? It couldn't have been random. Perhaps they were chosen based on their moral qualities, their kindness, their reverence for the Divine. That ark, like a "seed," carried not only the lives of humans and animals, but also the knowledge, culture, and perhaps the important spiritual principles from the previous civilizational cycle, to sow for a new era.

The Great Flood, from any perspective, was a large-scale purification, a "reset" of the Earth. It shows the existence of greater laws, perhaps the intervention of the Divine as many religious beliefs hold, or the natural operation of the universe according to the cycle of Formation-Stasis-Degeneration-Destruction, to ensure that life and

civilization always have the opportunity to be renewed, to continue on a more righteous path.

Henry Lowell:

Yes, listening to you share for these two sessions, I realize that the history of the earth and mankind is not as simple as Darwin's theory of evolution says... History is truly complex, multi-layered, and more mystical than it appears on the surface... And so, should we not consider Darwin's theory a joke of the millennium?!...

Perhaps this question should be left for the readers of THE EPOCH MEDIA to contemplate for themselves...

We have been talking for a long time today, it's almost 12 noon. Perhaps we should pause and return tomorrow?

I still remember that you "owe" me and the readers the answer to the question about the "purpose of the construction of the Giza Pyramids," and also about the "Eye of the Sahara" you mentioned earlier...

Professor Solomon:

(The Professor glances at the clock.)

Oh, time really flies! It's almost noon. You are right, perhaps we should pause today's conversation here.

(Smiling, a warm and somewhat satisfied smile.)

Henry, you have summarized wonderfully. Yes, after what we have explored together over these two sessions, the historical picture of the Earth and humanity no longer appears as simple and one-dimensional as many still imagine. It is truly more complex, more multi-layered, and holds many wonders, many "echoes" from the depths of time that Darwin's theory of evolution, with its limitations, can hardly encompass.

As for considering Darwin's theory a "joke of the millennium"...

(The Professor leans back in his chair, his voice slowing, his gaze distant.)

That is a strong statement, and I understand why you would think that after being exposed to this information. Perhaps, instead of making a final judgment, let's just let the evidence, the "echoes" we have discussed, speak for themselves. As you said, let's leave it for each reader of THE EPOCH MEDIA, after reading these things, to contemplate for themselves, to cross-reference, and to find their own answers.

And rest assured,

(The Professor smiles, a hint of humor in his eyes.)

...I have not forgotten my "debt." The story of the true purpose, the spiritual origin of the Giza Pyramids, especially Laura's "insights" about the dialogue between the young King, the Princess, and the High Priest, along with a deeper analysis of the Eye of the Sahara and its possible connection to Atlantis, will certainly be key highlights of our next session. They will be the final pieces of the puzzle, helping us to complete the picture of the great "arrangements" and the "echoes" for the present.

Thank you, Henry, for a morning of incredibly interesting and insightful exchange. I very much look forward to our meeting tomorrow.

Henry Lowell:

Yes, goodbye Professor. See you tomorrow morning!

Professor Solomon:

(Standing up, he smiles and extends his hand to shake Henry's.)

Yes, goodbye, Henry. I'll see you tomorrow morning. I believe our final session will have many more interesting things for us to discover together. I wish you a good afternoon and profound reflections.

DAY THREE

Henry Lowell:

Good morning, Professor Solomon!

I've been eagerly awaiting today's session, especially the "debts" you mentioned in the last two sessions, like more details about the Eye of the Sahara, or the purpose for which the Giza Pyramids were built...

Professor Solomon:

(Smiling warmly, he stands up from his chair and shakes Henry's hand.)

Good morning, Henry. Your eagerness is a great encouragement to me. I have also been very much looking forward to this final conversation of ours, where we will string together the "echoes" we have heard, and perhaps, find some answers to the "debts" you have mentioned. Please, have a seat.

(The Professor gestures for Henry to sit, then sits down in his own familiar chair, pouring tea.)

Yes, the Eye of the Sahara and the true purpose of the Giza Pyramids, especially what relates to Laura's "insights," are topics I promised to share more about. They are important pieces of the puzzle that can help us see history and its operating laws from a completely different perspective.

So, shall we begin with the Eye of the Sahara? You seem very interested in this magnificent structure after we touched upon it in our last session. Do you have any specific thoughts or questions about it before I go into more detail?

Henry Lowell:

Then please, let's start with the Eye of the Sahara... Looking at it on Google Maps, I see it doesn't resemble any "natural" structure formed by volcanoes or simple geological formations...

Professor Solomon:

(Nodding, his eyes showing agreement.)

Your observation is very keen, Henry. And your intuition is entirely sound. When one looks at the Richat Structure from above, through satellite images like Google Maps, the first impression for many, including myself, is that it has a certain "arrangement," an order that purely natural geological processes could hardly create with such a degree of perfection.

It's true that mainstream science often explains the Richat Structure as a geological dome that has been eroded over millions of years, exposing concentric layers of sedimentary and volcanic rock. And certainly, natural geological factors have played a role in shaping it to some extent.

But,

(The Professor pauses, looking directly at Henry.)

...that explanation, in my opinion, still leaves too many questions unanswered, too many "illogical" points that we cannot easily dismiss.

First, there is the near-perfect roundness of the circles, especially the three main inner rings. Why would erosion create such smooth and concentric curves on such a vast scale, with the outermost ring's diameter reaching over 40 kilometers? Natural processes tend to create more asymmetrical forms.

Second, there is the distance between the rings of land and the alternating low-lying "channels." They seem to have a very regular distribution, suggesting an intentional design.

And when we place these features alongside Plato's description of the Atlantean capital, the coincidences become incredibly astonishing.

Plato spoke of a city built with concentric circles of land and water canals. The Richat Structure, with its rings of high-standing rock alternating with low-lying valleys, fits this description perfectly.

In terms of size, Plato gave specific numbers for the diameters of the circles and the width of the canals. When compared to the actual dimensions of Richat, there

are very noteworthy similarities, though there may be discrepancies due to time and interpretation.

Plato also described a hill in the center of the city, where the palace and temples were located. The central area of Richat, though quite flat now, still has a slightly elevated region with distinct geological features.

And another important detail: Plato said that Atlantis had a large canal leading out to the sea to the south. If we consider the ancient topography of the Sahara, when sea levels could have been much higher and the area was not a desert, it is entirely possible that a large river or canal once connected Richat to the ocean in the south. There are geological studies that indicate traces of vast ancient river systems in this region.

When I shared these things and showed Laura more detailed images, as well as topographical maps of Richat, she had some very strong "perceptions," more detailed than last time. She still insisted that this was not a completely natural structure, but had the "intervention, creation of a form of intelligent being from a very, very long time ago."

This time, Laura also described a "memory of a lost prosperity," a place that was once very green, with plenty of water, teeming with life, completely contrary to the arid desert of today. She spoke of a very strong

"swirling energy" at the center, as if the place had once been a major point of energy convergence or distribution. And occasionally, she "heard" very vague "reverberating sounds," like the sound of large rocks breaking, the sound of giant structures collapsing in a chaos of water, along with a "sad memory of an event where water rose very quickly and submerged everything."

When I asked about the "intelligent being" who created it, Laura wasn't sure if it was just humans like us. She perceived a different "stature" or "ability," but could not describe it more clearly. She also stressed that, despite her strong perceptions of its artificial nature and the water catastrophe, she could not definitively say whether it was Plato's Atlantis or not.

Based on all of this—the similarity to Plato's description, the unanswered questions from a purely geological perspective, and Laura's special "perceptions"—I personally have a rather strong belief, perhaps up to 80-90%, that the Richat Structure is the remnant of the Atlantean capital, or at least an important part of that civilization. However, as a scientist, I must still emphasize that we need more direct archaeological evidence, large-scale excavations at the site itself, to be able to draw a final conclusion.

Henry Lowell:

So, considering the terrain there, its elevation and size... If we suppose you were the one choosing a location to build a great city for a mighty empire, would a position like the Eye of the Sahara be a good choice? Assuming the context that it was not surrounded by a vast desert at that time...

Professor Solomon:

(Smiling, nodding.)

A very practical and interesting question, Henry. Putting myself in the position of a creator, a planner of an ancient, mighty empire... would the Eye of the Sahara, in a non-desert context, be an optimal choice?

I think so, and for many reasons.

First, regarding its geographical location and natural defensive capabilities. If we imagine the Richat Structure as an island or a high coastal land, surrounded by natural or man-made canals as Plato described, it would create an incredibly effective defense system. The concentric rings of land and water would be natural barriers, making an attack from the outside extremely difficult. Any enemy wishing to invade would have to overcome multiple layers of defense.

Second, access to water and waterway transportation. If the area had abundant water, with canals connecting to the sea as Plato suggested, it would be very convenient for supplying fresh water to a large city, as well as for developing waterway trade, transporting goods, and maintaining a powerful naval fleet. The canals would not only be for defense but also economic and military lifelines.

Third, local resources. Plato described Atlantis as having many precious stones for construction, metals, wood, and fertile land. The Richat region, with its complex geological composition, could have once provided many types of minerals and building stones. If the climate was milder then, the surrounding land could have been very fertile for agriculture.

Fourth, strategic vision and spiritual factors. A slightly elevated position, like an island or a coastal plateau, not only provides an advantage in military visibility but can also have spiritual significance. Many ancient civilizations chose to build their centers of power and religion in "propitious" locations with good energy fields or near sacred resources. The "swirling energy" that Laura perceived at the center of Richat could be such a factor.

Fifth, if we consider the hypothesis that the Atlanteans had advanced technologies, then choosing a location

with a special geological structure like Richat might not have been coincidental. Who knows, its natural dome structure, or its specific types of minerals, might have been suitable for building their energy works or high-tech devices.

Of course, we are speculating based on the assumption that Richat was once a place with favorable natural conditions. But if the evidence of a green Sahara in the past is accurate, then it is entirely plausible that a mighty civilization chose this place as its center. It combines all the elements from defense, economy, and resources to even symbolic and spiritual values.

And then, a harsh climate change, or a terrible geological catastrophe, turned a "paradise" into a "deathly desert," burying a glorious civilization under the sands of time, leaving only a giant "eye" as a silent relic.

Henry Lowell:

So, to date, have there been any serious surveys by archaeologists and scientists of this Eye of the Sahara? And have they found any noteworthy traces, Professor?

Professor Solomon:

That's a very pertinent question, Henry. A structure as strange and suggestive as the Eye of the Sahara has certainly attracted the attention of the scientific community, especially geologists.

And it is true that many serious geological surveys have been conducted at the Richat Structure. Geologists have studied its rock layers, mineral composition, and formation process in great detail. As I've mentioned, the current mainstream scientific explanation is that it is a geological dome that was uplifted and then eroded over millions of years, exposing rock layers of varying hardness, which created the concentric rings. They have also found evidence of past volcanic activity in this area.

However, when it comes to large-scale archaeological expeditions with the goal of finding traces of an advanced civilization like Atlantis, the situation is different.

First, the fact that the mainstream scientific community already has a geological explanation (albeit with some less-than-satisfactory points as we have discussed) makes it more difficult to propose and fund major archaeological excavations based on the "Atlantis" hypothesis.

Second, the Richat Structure is an incredibly vast area located in one of the world's harshest deserts.

Conducting detailed archaeological surveys over its entire area requires enormous resources, both financial and human, and faces countless logistical challenges.

Third, at times, political stability in the region can also affect the ability to carry out long-term research projects.

Despite this, it's not that there have been no archaeological finds at all. In and around the Richat Structure, prehistoric stone tools belonging to the Paleolithic and Neolithic periods have been found. This indicates that the area was inhabited by humans for a very long time, when the Sahara was greener. Some pottery shards and other signs of habitation have also been found, but these findings are generally attributed to simpler cultures, groups of early hunter-gatherers or pastoralists, not the traces of a complex metropolis, a high-tech civilization as described for Atlantis.

The issue is, if an advanced civilization once existed there and was then buried or destroyed by a terrible catastrophe, what remains might lie very deep under layers of sediment, or have been severely altered. The simple stone tools of later inhabitants might just be what is easily found on the surface, or in the shallow layers.

I personally believe that to truly unravel the mystery of the Eye of the Sahara, we need more clearly directed archaeological surveys, possibly combined with

advanced remote sensing technologies (like ground-penetrating radar) to search for structures hidden deep below, and most importantly, an open mind, willing to consider possibilities beyond existing explanations.

To date, "noteworthy traces" in the sense of irrefutable proof of an Atlantean city at Richat have not been widely published by the mainstream scientific community. But that doesn't mean there's nothing there. Perhaps the most important discoveries are still waiting for us, hidden beneath the sands of time and skepticism.

Henry Lowell:

If that was the central city of Atlantis, and as Plato mentioned, it was submerged under the sea, and now it has been pushed up onto dry land in the middle of a vast desert, then it must have undergone a powerful geological transformation and a very long period of time... Thus, naturally, it would have been eroded and covered by layers of sediment...

Professor Solomon:

(Nodding, his expression in deep agreement.)

You are absolutely right, Henry. That is precisely what we must imagine if the Richat Structure is indeed the relic of an ancient center of civilization that has undergone such horrific geological events.

If it was once submerged under the sea—an event that in itself was destructive enough to wipe out most structures—and then, through an extremely powerful geological uplift process lasting thousands, even tens of thousands of years, only to be exposed to the elements in one of the harshest deserts, then the search for clear traces would be an immense challenge.

Imagine:

First, there is the destruction by water. Tsunamis, changes in pressure, saltwater corrosion... all would erode, wash away, and cause the collapse of architectural structures, no matter how sturdy they were.

Then, upon being uplifted, it would face erosion by the elements on land: the relentless sandstorms of the desert, the extreme temperature differences between day and night causing rocks to fracture, and perhaps even the rare but intense rainstorms would also contribute to erosion.

And as you said, layers of sediment, sand, and dust would slowly accumulate, covering and burying

what was left. Thousands of years of desertification would create thick layers of cover, making the detection of anything beneath extremely difficult based on surface observation alone.

What we might find, if we are lucky, are perhaps only the deepest foundations, heavily damaged structures made of particularly durable stone, or scattered fragments. Easily perishable materials like wood and metal (except for gold or special alloys) would have almost no chance of surviving.

This explains why simple stone tools of prehistoric people can be found relatively easily on the surface or in shallow layers, as they belong to later periods of habitation, after most of the geological events had occurred and the landscape had become more stable. But to touch the "heart" of a civilization that has been buried and eroded through so many geological strata and so much time, we need methods that go far beyond traditional archaeology.

It requires patience, advanced technologies capable of "seeing through" layers of rock and soil, and most importantly, a willingness to accept that the "traces" may no longer be intact, may not be easily recognizable, and require a trained eye and an open mind to decipher them.

So, the fact that no "golden cities" or intact "crystal machines" have been found at Richat does not necessarily negate the possibility that it was once a great center of civilization. It only further illustrates the scale of the destruction and the vastness of time that have obscured its glorious remnants.

Henry Lowell:

Professor, a big question just popped into my head...

If we observe it from above, using Google Maps, we can see the vast sea of sand surrounding it... So why isn't that "eye" completely covered by sand? Could this be the intention of the Creator?

And then a second question: Where does all that sand come from?... A continuous belt stretching from the westernmost part of Africa to Egypt, then across West Asia to Central Asia, and even to the Xinjiang and Inner Mongolia regions of China... Such a huge amount of sand is far different from the amount of sand on coastlines or created by rivers and streams... So where did that sand originate? Was it from some omnipotent being who used sand to destroy civilizations?

And a third question arises: in that case, how many civilizations have been buried under that layer of sand?

Professor Solomon:

(Pausing for a moment, his gaze distant, then a faint smile touches his lips.)

Henry, you have just asked a series of incredibly profound and bold questions. They touch upon the greatest mysteries of our planet, and also the things I have pondered for many years. This is no longer merely archaeology; it has entered the realm of cosmic laws and possibly even great "arrangements."

Let me try to share my thoughts on each of your questions, knowing that we are perhaps only scratching the surface of truths that lie much deeper.

Regarding your first question: Why isn't the "Eye of the Sahara" completely covered by sand? Could this be the intention of the Creator?

This is a very keen observation. It is true that in the midst of a vast sea of sand, the fact that the Richat Structure still retains its clear outlines, though eroded, is something to ponder.

There may be natural factors contributing to this. For example, the rock structure of the rings might be harder

than the surrounding area, making them more resistant to erosion and sand cover. Or the wind currents in the region might have a special pattern, causing sand to be blown away from these elevated structures.

However, the idea of an "intention" of the Creator, or some kind of arrangement, is not without basis if we look at it from a spiritual perspective. Perhaps, such a "sign" was left, not so clear as to become irrefutable "proof" in the purely scientific sense, but not so faint as to disappear completely. It is like a reminder, an "echo" for those with sufficient karmic destiny and the spirit of inquiry to recognize and reflect upon. It was left there, like a "riddle" for humanity, waiting for an opportune time to be deciphered. This "just enough" exposure could be the very way to arouse curiosity and seeking, without interfering too directly with humanity's free will and perception.

Regarding your second question: Where does all that sand come from? Was it from an Omnipotent Being who used sand to destroy civilizations?

This is an extremely important question and one that challenges our conventional understanding. The huge amount of sand stretching across a vast region from West Africa through the Middle East to Central Asia is truly an "anomaly."

Mainstream science explains that desert sand is primarily formed from the mechanical and chemical weathering of various types of rocks over millions of years, due to the effects of temperature, wind, and water (in the past). Ancient rivers also transported sand from mountainous regions.

However, the scale and uniformity of these sand seas, as well as some geological features, sometimes make those explanations not entirely satisfactory.

The hypothesis that the sand was "created" or "brought" by an intervention beyond the natural, as a form of "purification" or "burial" of sinful or terminal civilizations, is an idea that has appeared in many legends and even in the "insights" of some people with special abilities.

Laura, when I asked her about the origin of this enormous amount of sand, she didn't give a clear answer, but she "perceived" an "energy of large-scale destruction," and a "sudden transformation of the landscape." She used the words "crushed" and "covered over."

In some ancient scriptures or spiritual texts, there are mentions of "weapons" or "magic" capable of turning rock into sand, or of "divine sandstorms" used for punishment. Although we cannot verify them, they open

up the possibility that not all desert sand was formed slowly over millions of years. There may have been special "events" that created or moved a large amount of material, turning fertile lands into deserts in a relatively short period of time.

This is a very bold hypothesis, and it needs to be considered with caution. But it also explains the "anomaly" of the great deserts.

And your third question: In that case, how many civilizations have been buried under that sand?

If the above hypothesis has any basis, even in part, then the answer to this question could be: "Many, more than we can imagine."

Those great deserts could indeed be giant "tombs," concealing not just one but countless cities, cultures, and civilizational cycles that have existed and vanished. Every time we find an oasis, an ancient ruin in the middle of a desert, it may only be a tiny "pinnacle" of a lost world.

The history we know, with its few thousand years of records, may only be a brief moment compared to the true length of the existence of civilizations on Earth. The majority of that history has perhaps been "erased" or "hidden," either intentionally or by the harsh operating laws of nature and the universe.

Henry, your questions have truly taken us to the very edge of our contemplations on the history and destiny of humanity. They have no easy answers, but the very act of asking them is an important step in the journey of "awakening" our consciousness.

Henry Lowell:

For me personally, the hypothesis that an "invisible" hand of the Creator has intervened to alter the rise and fall of civilizations is much more believable than the simple explanations from science and archaeology... But perhaps for the readers of THE EPOCH MEDIA, it will take more time, along with clearer evidence...

So, has archaeology currently discovered any cities or sites under the layer of sand stretching from West Africa to West Asia, and then to Inner Mongolia of China?

Professor Solomon:

(Nodding, his eyes full of understanding.)

I completely understand your feeling, Henry. When we face such great mysteries, "anomalies" that current science cannot fully explain, turning to an "explanation" beyond the material framework, towards an "invisible

hand" or "spiritual laws," is a very natural thing for those with keen intuition and an open soul. And as you say, perhaps that is a path closer to the truth in many cases.

It is true that to convince the general public, especially those accustomed to empirical scientific thinking, more concrete, "see-it-with-your-own-eyes" evidence is needed. But sometimes, that "evidence" lies in the very "irrationality" of existing explanations, and in the repetition of motifs in myths, in the collective memory of humanity.

Regarding your question, whether archaeology has discovered any significant cities or sites under that vast layer of sand? The answer is yes, and increasingly so.

Although they are not always glorious "Atlantises," these discoveries are gradually painting a different picture of the past of lands we once thought were eternally desolate.

Let's talk about the Sahara Desert (West Africa to Egypt): Besides the famous rock paintings in Tassili n'Ajjer (Algeria) or Ennedi (Chad) that show a green Sahara with wildlife and human inhabitants, archaeologists have also found traces of ancient settlements, stone structures, burial sites, and even complex irrigation systems buried by sand.

For example, in Egypt, west of the Nile Valley, there are

oases like Siwa or Kharga, where there are ancient temple ruins, showing they were once important centers. It is believed that many other settlements lie deeper in the desert.

In Sudan, the Meroë Pyramids, though not as large as Giza's, are also proof of a thriving Nubian civilization on the edge of the desert.

Recently, remote sensing technologies like satellite imagery and ground-penetrating radar have helped to discover "lost cities" or man-made structures buried under the sand in many places, such as in Libya or Egypt. Some of them date back thousands of years.

And in West Asia (Arabian Desert, Mesopotamia):

Legendary cities like Ubar ("Atlantis of the Sands") in Oman, said to have been swallowed by the desert, have been found thanks to satellite imagery.

Many sites of ancient Mesopotamian civilizations (Sumer, Akkad, Babylon) also lie within or on the edge of desertified areas.

In Central Asia (Karakum, Kyzylkum) and on to Xinjiang, Inner Mongolia (Gobi, Taklamakan):

The ancient Silk Road passed through these regions, and along it, many once-bustling cities and oases were swallowed by the desert sand. The ancient city of Loulan in Xinjiang, China, is a classic example.

Explorers and archaeologists have found many ruins of cities, Buddhist monasteries, and other structures buried

under the sand in the Taklamakan Desert, showing that a flourishing civilization once existed there. The Tarim mummies with their European features are also a great mystery of this region.

These discoveries, while they may not be the "high-tech" civilizations we imagine for Atlantis, all show one thing: the deserts were not always deserts. They were once lands of life, of culture, and very possibly, they hold secrets much greater than what we have found.

Each new discovery is like wiping away a thin layer of sand from a huge, covered canvas. What is initially revealed may only be small details, but they suggest the existence of a much grander whole waiting to be uncovered. And who knows, one day, one of these "lost cities" might reveal things far beyond what we dare to imagine.

Henry Lowell:

You just mentioned the ancient city of Loulan in Xinjiang, China...

I vaguely recall reading about the ancient city of Loulan on the internet somewhere... Could you tell me more about it? About its scale or its age?

Professor Solomon:

(Nodding and smiling.)

I'm glad you're interested in Loulan, Henry. It is truly a place that holds a haunting story about the rise and fall of a civilization.

Regarding its age, the Kingdom of Loulan, or Krorän as the locals called it, is best known from Chinese historical records of the Han Dynasty, which is from about the 2nd century BC. It continued to exist and thrive as an important center on the Silk Road for several centuries thereafter, perhaps until the 4th or 5th century AD, when it began to decline and disappeared completely from historical records.

As for its scale, we should not imagine Loulan as a huge metropolis like Rome or Chang'an of the time. It was an oasis kingdom, with a central city (often called the ancient city of Loulan) serving as its capital and an important trade hub. During excavations, archaeologists found ruins of wooden and rammed-earth structures, including houses, public buildings, a rather large Buddhist stupa, and traces of city walls. This indicates that it was an organized settlement with a considerable population and vibrant economic and cultural activities. The excavated area of the main ancient city is not very large, perhaps a few square kilometers, but the influence

of the Loulan kingdom extended to the surrounding oases.

What makes Loulan so special and mysterious is its almost sudden disappearance. From a bustling center, a crossroads of Eastern and Western cultures, it suddenly became a ghost town, swallowed by the yellow sands of the Taklamakan Desert. It wasn't until the early 20th century, when Western explorers like Sven Hedin arrived, that the secrets of Loulan were gradually revealed again.

The cause of this decline, as I said, was likely a combination of many factors. The changing course of the Tarim River, the lifeblood of the oasis, was a key factor. When the river dried up or changed its course, the land became arid, agriculture could not be sustained, and the people were forced to leave. The increasing desertification also contributed to the destruction. Besides, changes in the trade routes of the Silk Road, or political instability and conflicts in the region, could also have weakened the kingdom.

Loulan is a vivid example of how a civilization, despite having a glorious past, can still be wiped out by environmental changes and historical upheavals. It reminds us of the fragility of life and human existence in the face of the power of nature, and also of our own decisions.

Henry Lowell:

I just took a quick look at the location of the ancient city of Loulan on Google Maps. It's on the eastern edge of the Taklamakan Desert.

With such a location, it's understandable that it could be buried by just a few major sandstorms... But if you look at the area surrounding this desert, the north, west, and south are surrounded by high mountain ranges, especially the Himalayas to the southwest, forming a natural wall that would naturally prevent sand from the west from encroaching... If so, where does the sand in the Taklamakan Desert come from... Is it too simplistic to say it's from natural weathering or washed down from the mountains?

Professor Solomon:

(His eyes light up, and he nods in appreciation.)

A very sharp observation and a very profound question, Henry! You are not just looking at the location of Loulan but analyzing the entire vast geographical context surrounding the Taklamakan Desert. And you have touched upon one of the greatest mysteries of the great deserts: the true origin of that enormous amount of sand.

You are absolutely right. The Taklamakan Desert lies in a basin—the Tarim Basin—enclosed on three sides by majestic high mountain ranges: the Tian Shan to the north, the Kunlun Mountains to the south, and the Pamirs to the west. The eastern side is a bit more open. The Himalayas you mentioned are further to the southwest, but the Kunlun Mountains themselves are an incredibly solid natural wall.

So, if there are such natural "walls," where did the enormous amount of sand that makes up the Taklamakan—one of the world's largest shifting sand deserts—actually come from?

The conventional explanation from geologists is that the sand in the Taklamakan was primarily formed from the long-term weathering of rocks on the surrounding mountain ranges, then transported by wind and ancient rivers (like the Tarim River and its tributaries, when they had more water) into the basin and accumulated over millions of years. The wind continued to sift, blowing away fine dust particles, leaving behind the heavier sand grains.

However, as you have keenly observed, when you look at the scale of those "mountain walls" and the huge volume of sand in the basin, as well as some characteristics of the sand, the question of whether it is

"too simplistic to say it's from natural weathering or washed down from the mountains" is entirely justified.

Is the process of natural weathering and transport sufficient to create such a vast and deep sea of sand? Or were there other factors, some special "events" that contributed to its formation?

This is precisely the point where we can expand our thinking beyond purely geological explanations.

When I discussed the origin of this enormous amount of sand with Laura, she had a rather special and somewhat shocking "vision." She described that, for a moment, she seemed to be "seeing" a scene from a very high vantage point, overlooking a vast land. And from "above," seemingly from another "space" or a "heavenly gate" of some kind, it wasn't clouds, but huge streams of sand, like sandfalls, pouring down onto the planet's surface for many days and nights continuously.

Laura said the scene was both majestic and terrifying. The amount of sand did not seem to be blown by the wind from one place to another, but rather "poured down" or "materialized" from an unknown source, covering everything below. She could not determine the specific location of this scene on Earth, or the exact time it occurred, but the feeling of a "large-scale intervention"

from another "world" or a "superior power" was very clear.

If we try to interpret this, from a hypothetical scientific perspective, one might think of matter being transferred from another multidimensional space into our three-dimensional space. Or perhaps it was large meteorite impacts carrying material, or extreme geophysical phenomena that we have never known.

From a spiritual perspective, as you suggested, it could be an "arrangement" of the Creator, a form of "purification" or "recreation" of the Earth's surface by means that exceed human understanding. "Sand" in this case is not just a product of weathering, but a "tool" of a greater will.

Of course, what Laura "saw" is just one perspective, a personal "echo" that needs to be received with an open but also cautious mind. But it also provides another possibility, a potential explanation for the "anomaly" of the great deserts, beyond conventional geological models. It suggests that the history of our planet may have witnessed events of a scale and nature that modern science has not yet dared to imagine.

Henry Lowell:

If we look at the origin of the giant sand deserts, at events like the sinking of the continent of Atlantis, or the Great Flood with the story of Noah's Ark in the Bible... I feel that the rise and fall of civilizations follows a law, has some mysterious reason, and is "arranged" by an "invisible hand" of the Creator...

Then let's return to the question about the Giza Pyramids. Was it built for some noble and mysterious purpose? And is its existence a piece of the puzzle in the colorful and long tapestry of history?

Professor Solomon:

(Nodding slowly, his eyes full of contemplation and empathy.)

Henry, what you have just summarized has truly touched the core of what we are trying to understand. When we look at the big picture—from the mysterious formation of the great deserts, the disappearance of legendary continents like Atlantis, to the global memory of the Great Flood—it is hard not to feel that some "law" is at work, some profound "reason," and perhaps even an "arrangement" by an "invisible hand," as you call it, of the Creator or the laws of the universe.

The rise and fall of civilizations do not seem to be random, not just the result of purely economic, political,

or military factors. There are "nodes," "moments of transition," where the fate of an entire civilization can be determined by factors far beyond the control and understanding of the people of that time.

And it is precisely in that context that your question about the true purpose of the Giza Pyramids becomes incredibly important and takes on a much deeper meaning than ever before. Are they a special "piece" in that colorful and mysterious tapestry of history, an "echo" not only of the past but also for the future?

(The Professor pauses for a moment, as if to gather his most important thoughts, then continues in a more solemn tone.)

As I promised, we will delve deeper into what Laura "saw" and what I have contemplated and researched about their noble and mysterious purpose.

You may remember from our previous session, I mentioned that Laura "saw" a vague scene of a young King, a Princess, and a High Priest next to the great structure as it was being completed. This time, as she focused more deeply, the details became clearer, though not a complete film, but more like powerful "impressions" and "concepts."

Laura described an atmosphere of immense solemnity, almost sacred. The High Priest, with eyes that seemed to see through both past and future, was speaking to the young King and Princess—who bore a deep sadness but also an air of resolve and acceptance. The content of the dialogue, from what Laura "heard" not with her ears but with an inner "understanding," was not simply about building a tomb or a memorial.

The High Priest seemed to be talking about "the shifting of the stars," about "the end of a great cycle of time," and about a "great trial" or an "unavoidable purification" that was about to befall their world, or perhaps the Earth in general in the not-too-distant future.

And this great Pyramid, along with the other structures in the Giza complex, was not built to glorify an individual or to serve as a tomb, but to fulfill a "mission that transcends time." It was designed to:

First, to preserve core knowledge: Like an "ark of knowledge," to store the most important understandings of the universe, of humanity, of spiritual laws, so that they could survive the upheavals, the catastrophes, and reach distant future generations, those who would need them to rebuild or to "remember" their origins.

Second, as an energy anchor: There are suggestions that the Giza complex was built at a special geographical

location on Earth, a nexus of ley lines. The Pyramid, with its special shape and materials, could function as a resonator, an "anchor" to help stabilize the planet's energy, or at least that of a large region, during periods of intense geological or cosmic energy fluctuations.

Third, as a spiritual tool for transformation and connection: This is the most mysterious aspect. It's possible that in the "final moments" of a cycle, or under special energy conditions, the Pyramid could become a "tool" to help those who were sufficiently prepared spiritually to undergo a "transformation of consciousness," an "ascension," or to establish a "channel of connection" with higher realms, with Divine Beings, to receive guidance or protection.

The "final moments" that the High Priest spoke of, in my perception, are not necessarily the end of the world in the sense of the complete destruction of life, but could be the end of a civilizational cycle, a sorting, a "graduation" for humanity, to step into a new era, a "New Earth."

And the extraordinary endurance of the Giza Pyramids over tens of millions of years, withstanding so many upheavals of the Earth's crust, possibly even having been submerged under the sea and then re-emerging, further reinforces this sacred mission. They are not just stone, but silent "witnesses," carrying a message, an "arrangement" that transcends time. They were built to

exist, to serve as a "milestone," an "echo" for those who come after to find their way back.

Henry Lowell:

Of the three purposes you've outlined, Professor, if we look from a mystical spiritual perspective, the third purpose is astonishing and has a timeless significance... And if that is also the main purpose arranged by the Creator for the Pyramids, then perhaps the key to unlocking the mysteries behind them will be revealed at an opportune time in the future...

Professor Solomon:

(Nodding, his eyes filled with a deep empathy.)

You have grasped the core spirit, Henry. Yes, if we look from a spiritual perspective, then the third purpose—the Pyramids as a spiritual "tool" for the transformation of consciousness, for ascension, or for establishing a "channel of connection" with higher realms—is truly the most astonishing and carries a meaning that transcends both time and space.

It is no longer simply about preserving the past or stabilizing the present; it points towards a transition,

an escape from the limitations of the current cycle. If this is truly a part of the Creator's "arrangement," then the Giza Pyramids are not just an architectural feat, but a potential "gateway," a sacred "device."

And as you say, if this noble purpose is real, then the "keys" to unlock those mysteries, to "activate" or "use" that "function" of the Pyramids, would probably not be revealed easily. They may be hidden, protected, and only disclosed at an "opportune time" in the future—a time when humanity, or at least a portion of it with sufficient karmic destiny, purity of soul, and preparedness in consciousness, is ready to receive and use them correctly, for a higher purpose.

That "opportune time" could be when a great cosmic cycle is about to end, when the Earth and humanity stand at the threshold of a momentous change. Or it could be when the collective consciousness of humanity reaches a certain level of "awakening," enough to understand and cherish profound spiritual values.

Those "keys" might not be physical objects, but a state of mind, an understanding of cosmic laws, a harmony with the energy of the Pyramids, or even the appearance of special individuals who carry within them the "code" to unlock them.

Laura, in her "insights," though she doesn't speak clearly about a "key," she does perceive that the Giza Pyramids seem to be "waiting" for something, or "someone." There is a very large "latent energy" within and around them, but it seems to be in a "dormant" or "not fully activated" state. She senses that, at some point, when "the stars are in the right position" or when "a certain signal is sent," that energy might "awaken" and play an immensely significant role.

This suggests that the mystery of the Pyramids lies not only in how they were built, but more importantly, for what purpose in the future, and when that purpose will be fulfilled. Their presence through thousands of years, like silent giants, is perhaps a quiet message of something much greater awaiting us.

Henry Lowell:

I'm imagining a scenario: maybe someone, arranged by higher beings, will somehow find a door leading to a secret chamber, and in that secret chamber are hidden artifacts or knowledge that would shock humanity... Or maybe the scenario is that when it's reactivated, it will be able to operate again as it originally did when it was first built, for example, it could glow on its own or something similar...

And after it reveals its own secret, it then connects to another secret to form a more complete picture!

If what I'm imagining is true, it would be truly astonishing!

Professor Solomon:

(Smiling, his eyes sparkling with delight and deep empathy.)

Henry, your imagination is so rich, and the scenarios you paint are not far-fetched at all if we accept that there are "arrangements" and "laws" beyond our conventional understanding! They are truly astonishing, and also very enlightening.

What you envision—a door leading to a secret chamber containing shocking artifacts or knowledge, or the Pyramids being "reactivated" and glowing on their own or displaying their original functions—are all possibilities that have been mentioned by many open-minded researchers, many with spiritual intuition, and even in some ancient legends.

Let's analyze those "scenarios" a bit more deeply:

On the hypothesis of the Secret Chamber and Shocking Knowledge:

The legend of the "Hall of Records," said to be located somewhere beneath the Sphinx or near the Pyramids, which stores the entire history and knowledge of lost civilizations, including Atlantis, is a classic example. Edgar Cayce also spoke a great deal about this.

If "someone arranged by higher beings" were to find this place, what is revealed could truly rewrite the entire history of humanity, providing insights into technology, science, and spirituality that we have forgotten. The "artifacts" might not just be scrolls or tablets, but also energy devices, tools we cannot imagine.

On the hypothesis of the Pyramids being "Reactivated":

If the Pyramids are indeed "energy machines" or "spiritual tools," then the possibility of them being "reactivated" is very logical.

The idea of them "glowing on their own" is not entirely fantastic. We've talked about the Atlanteans using crystal energy to light their cities. Who knows, perhaps the Pyramids, with their structure and materials (for example, granite containing a lot of quartz), have the ability to receive, transform, and emit energy in the form of light or other forms of energy we have not yet measured.

Laura, when "perceiving" the Pyramids, also spoke of a "very large latent energy" as if it were "waiting." This "activation" could be related to astronomical factors (the alignment of planets, cosmic cycles), or a change in the

Earth's energy field, or even the impact of humanity's collective consciousness when it reaches a certain threshold.

On the possibility of connecting secrets into a complete picture:

This is a very good idea! It's very possible that the revelation of the secrets of the Giza Pyramids is not the end point, but a "key" to unlock other secrets.

For example, the knowledge found at Giza could help us better understand Atlantis, the Maya, the Crystal Skulls, or the purpose of other megalithic structures around the world (like Stonehenge, Easter Island). They could be "links" in a global network of sacred sites, built with a common purpose by one or more ancient civilizations sharing a common source of knowledge.

That complete picture could show us a continuous, purposeful, and much more meaningful history of the Earth and humanity than the fragmented pieces we currently have.

The "astonishment" you feel when imagining these things, I believe, is also the emotion of many people when they touch upon these possibilities. It's not just scientific curiosity, but also a "vibration" from deep within, a feeling that we are on the threshold of discoveries that could completely change how we see ourselves and the universe.

And perhaps, the fact that we are discussing these things, that more and more people are interested and asking questions, is also part of that "revelation" process, a gradual "awakening" to prepare humanity for what is to come.

Henry Lowell:

Perhaps its true mystery is still waiting to be revealed... Maybe it will be related to things mentioned in many religions, for example, "Judgment Day," the "New Era," the "Dharma-ending Age," or also related to the Mayan calendar...

But before that great event arrives, what should we prepare for? Are there any lessons to be learned from the history of development, decline, and destruction of the civilizations we have discussed from the past?... For example, Atlantis, what costly lesson does its annihilation bring us?

Professor Solomon:

(Nodding, his voice becoming solemn and full of contemplation.)

You have connected our discussion with concepts of a very profound prophetic and spiritual nature, Henry. "Judgment Day," the "New Era," the "Dharma-ending Age," or the cyclical transition of the Mayan calendar... Yes, it is very possible that the mysteries of the Pyramids, and many other ancient legacies, will only be fully revealed when humanity approaches those "moments" of turning points. They may very well be the "signs," the "guides" left for such important transitional periods.

And your question—"Before that great event arrives, what should we prepare for? Are there any lessons to be learned from the history of the civilizations that have passed?"—is the most important, most practical question that each of us must ask ourselves. Because history, if we know how to listen, is always the greatest teacher.

What we have discussed about Atlantis, the Maya, Loulan, and possibly countless other civilizations buried by the sands of time, all bring incredibly costly lessons.

If we speak specifically of Atlantis, its glory and its annihilation are perhaps one of the most profound cautionary tales:

First, the lesson of balancing technological development and morality: Atlantis had reached a superior level of technology, especially in the use of crystal energy. But when that technology fell into the hands of those greedy

for power, lacking the constraints of morality and reverence for the Divine, it became a tool of destruction. They abused their power, created weapons, and ultimately, it may have been that very abuse that triggered or contributed to the cataclysm that submerged them.

The message for us: Our current civilization is also developing technology at a dizzying pace—artificial intelligence, biotechnology, nuclear weapons... The lesson from Atlantis reminds us that without a solid moral foundation, without responsibility and control, these very technological achievements could turn back and destroy us. "With great power comes great responsibility"—that is a law that cannot be ignored.

Second, the lesson of arrogance and distancing from spiritual values: Plato wrote that the Atlanteans declined "when the divine portion in them grew faint." Arrogance, seeing oneself as the center of the universe, disregarding the laws of nature and spirituality, led them to complacency and ultimately, to judgment.

The message for us: Are we repeating that mistake? When people focus too much on materialism, on external comforts, while forgetting to cultivate their inner selves, forgetting the connection to spiritual values, to the Divine, to the universe? Humility, gratitude, and the

search for the profound meaning of life are essential for a civilization to exist sustainably.

Third, the lesson of social division and internal conflict: According to Edgar Cayce and Laura's "perceptions," Atlantis was deeply divided between the "extremist technology" faction and the "spiritual" faction. This conflict weakened the civilization from within, even before the external disaster struck.

The message for us: Our modern society is also rife with divisions, with ideological conflicts, with conflicts of interest. If we cannot find common ground, do not know how to reconcile and respect differences, we can also weaken ourselves.

Fourth, the lesson of Earth's changes and the cyclical nature of history: The disappearance of Atlantis shows that the Earth is not a static planet. Major geological upheavals, sudden climate changes can absolutely happen and wipe out even the most powerful civilizations. It also reminds us that history operates in cycles, nothing is eternal, and prosperity can also lead to decline if core elements are not preserved.

The message for us: We need to be more conscious of the environment, of the fragility of the ecosystem, and also need to be mentally prepared for major changes that may

come, instead of living in the illusion that everything will remain as it is forever.

So, to prepare for the "great events" that may be ahead, the greatest lesson is perhaps to turn inward. Each individual needs to cultivate their morality, elevate their spiritual awareness, live more responsibly towards themselves, their community, and this planet. We need to learn to live in harmony, with humility, and to listen to the "echoes" from the past so as not to repeat the mistakes that have been made.

The "awakening" of each individual, however small, when multiplied, will create a wave of consciousness strong enough to change the destiny of a civilization. That is perhaps the most important preparation of all.

Henry Lowell:

From the information you've shared over these three days, Professor, the rise and fall, the survival and demise of a civilization is tied to whether the people in that society still value morality and revere the divine, rather than simply relying on the development of science and technology...

And if this is the most important lesson, then the current situation is truly alarming for humanity, when the majority of us only know how to glorify science while straying from morality and the spiritual path...

Professor Solomon:

(Nodding, a look of deep concern evident on his face.)

You have summarized it perfectly, Henry. That is the greatest "echo," the core lesson that the history of past civilizational cycles ceaselessly sends to us: The rise and fall, the survival and demise of a civilization is not solely, and perhaps not even primarily, based on its level of science and technology. More profoundly, it is intimately linked to the moral foundation of that society, to whether its people still know to revere the Divine, to cherish spiritual values, and to live in accordance with the laws of the universe.

Science and technology, in and of themselves, are merely tools. They can bring comfort and power, but they cannot guide one's conscience; they cannot bring true happiness or sustainable development without the guidance of morality and spiritual wisdom. As we have seen from the lesson of Atlantis, high technology in the hands of the morally corrupt can become the seed of self-destruction.

And you are very right; when we look at the state of the world today, the picture is truly alarming.

We are living in an age where science and technology are glorified to an almost absolute position. People increasingly believe they can master nature, master their own destiny, solely through the power of their intellect and technology. Material development is considered the measure of progress.

Meanwhile, traditional moral values—things like compassion, honesty, altruism, humility, responsibility—seem to be eroding in many places, being belittled, or even ridiculed. People are becoming more selfish, more pragmatic, chasing after insatiable material desires.

The reverence for the Divine, for the Creator, for sacred things, has faded in many societies. In its place is skepticism, denial, or worse, blasphemy. Man considers himself the center, the supreme, forgetting that we are but a tiny part of a vast universe with operating laws that are beyond us.

Straying from the spiritual path, no longer seeking the profound meaning of life, no longer cultivating one's inner self, makes people easily swept into the vortex of anxiety, fear, and negative emotions.

If history is a mirror, then what is happening in our modern society indeed bears many worrying resemblances to the period of decline of past civilizations. The imbalance between material and spiritual development, moral decay, arrogance, and the departure from spiritual values—these are all "signs" that the "echoes" from Atlantis, from Loulan, or from the silent deserts are trying to warn us about.

However,

(The Professor pauses for a moment, a glimmer of hope in his eyes.)

...I do not want us to end on a completely pessimistic note. The very fact that we are sitting here, discussing these things, the very fact that THE EPOCH MEDIA and people like you are striving to "awaken" the consciousness of the community, is also a sign that there is still hope.

History is not a rigidly pre-written destiny. In every era, human beings always have a choice. And it is our choices, whether individual or collective, that will determine the path ahead.

Henry Lowell:

Yes, Professor, your words, "...high technology in the hands of the morally corrupt..." have really made me think. It immediately brings to my mind two specific cases happening on this planet:

First, there are the frenzied individuals, empowered by firearms, who frequently carry out bloody mass shootings in America... and the press continuously reports on these incidents;

Second, is a case that is ten thousand times more frenzied, of horrific scale and utmost evil, yet more insidious... That is the Chinese Communist regime, with the absolute power of its entire government, pointing its guns at its own good and honest citizens by carrying out a brutal persecution of peaceful spiritual cultivation groups, people who only seek spiritual elevation and live by the principles of Truthfulness-Compassion-Forbearance, with the pinnacle of this evil being the crime of live organ harvesting from them!

I see that these are just two typical cases reflecting the dark side of the present, in both the West and the East... And with these terrible things still continuing, isn't the fate of humanity just following in the disastrous footsteps of past civilizations?!...

Professor Solomon:

(Remaining silent for a long moment, a look of pain and deep concern crosses his face. He puts down his teacup and looks directly at Henry.)

Henry, what you have just shared, the specific examples you have given from the reality of our world, truly troubles me and fills me with sorrow. You have pointed out very clearly and courageously how "technology" or "power," when it falls into the hands of individuals or organizations lacking morality, lacking conscience, can cause such horrific tragedies and heavenly crimes.

Senseless acts of violence, taking the lives of innocent people in a frenzy, no matter where or in what form, are all manifestations of a deep "sickness" in the human soul or in the social structure, a rupture with basic human values.

And when state power, instead of protecting its people, which should be the bedrock of justice and righteousness, is used to systematically and brutally persecute peaceful people simply for their beliefs, or even leads to unimaginable atrocities, violating the very dignity and survival of human beings in the most barbaric ways... then that is the pinnacle of corruption, a clear sign that some force is going against the most fundamental values of humanity, against heavenly principles, against what the Creator intended for life.

You are very right; those are just typical cases, the visible "symptoms" of a larger disease smoldering within our current civilization, in both the West and the East. And when such terrible things, such atrocities, continue, and even tend to spread and become more sophisticated, then your question—"isn't the fate of humanity just following in the disastrous footsteps of past civilizations?"—is an entirely legitimate and weighty question. History seems to be repeating its painful lessons, and the "echoes" from Atlantis or the civilizations buried under the sand are becoming more urgent than ever.

The existence of such crimes, the indifference or helplessness of the rest of the world in the face of them, is a measure of how much the moral foundation of humanity is shaking. And if there is no fundamental change from within the consciousness, from within the soul of each person, if we do not dare to face the truth, do not dare to speak up to defend justice and righteous values, then the prospect you fear is indeed very likely to happen.

(The Professor pauses, his voice somewhat choked with emotion but still calm.)

But, Henry, the very fact that we recognize these things, the very fact that we feel pained and outraged by these injustices and atrocities, is also a sign that the human

conscience has not been completely extinguished. The "echo" of history is not just a warning, but also a call. A call for us to choose, to act according to our conscience, even within our own small sphere.

The fate of humanity is not a completely pre-written script. Every choice, every good deed, every effort to protect truth and justice, no matter how small, contributes to changing that flow. And perhaps, that too is a part of the "preparation" we have talked about.

Henry Lowell:

I am very grateful for the profound and benevolent information you have taken the time to share, not only today but also in the two previous sessions, with such goodwill and sincerity...

I hope that the readers of THE EPOCH MEDIA will also be enlightened by many good things when they read these words of yours! Let us together wish for humanity to make the right choice, and may God bless them!

And to conclude today's sharing, I have a hypothetical question for you: If you were given the power to be the President of the United States for just one week, and at the same time had the absolute support of both houses of

Congress, and you were only allowed to do a maximum of three things, what three things would you prioritize?

Professor Solomon:

(Smiling gently, a sincere and warm smile. He nods slightly at Henry's words of thanks.)

Henry, I must also express my sincere gratitude to you. Your attentive listening, your profound questions, and your tireless spirit in seeking the truth have created a very meaningful and cherished space for dialogue over these past three sessions. I also hope that what we have discussed will touch the hearts and minds of the readers of THE EPOCH MEDIA, sowing in their hearts the seeds of contemplation, of hope, and of choosing goodness. And yes, let us pray together for humanity to have the wisdom to make the right choices, and ask for the blessings of the Divine upon all people.

(The Professor pauses for a moment, then a knowing smile appears as he hears Henry's hypothetical question. He muses for a moment, his gaze distant as if weighing his options carefully.)

A very interesting and also challenging hypothetical question, Henry. To be given such great power, even for a short time, and only allowed to do a maximum of three things... It is indeed a difficult problem, because there are

so many things that need to be done for this country and for the world.

But if I had to choose, and with what we have contemplated together about history, about the laws of the universe, and about the importance of morality and spirituality, I think my top three priorities would be:

First, to initiate a "National Week of Conscience and Foundational Morality":

Its purpose: This would not be an act of imposing a specific religion or ideology, but a deep call to every citizen, every organization, to take time to reflect on the most basic moral values that have made a nation and humanity great—values such as honesty, compassion, responsibility, mutual respect, and gratitude.

Its implementation: I would use my authority to encourage the media, educational institutions, religious communities (if they voluntarily participate), and even government agencies to focus on discussing, sharing, and contemplating these values. There would be open forums, special programs, and personal appeals from respected figures in society. The goal is to create a space for everyone to "stop and think" about their own moral compass and that of society, to rekindle the flame of conscience that is in danger of being extinguished. I believe that real change must begin with the transformation in each person's heart.

Second, to issue a Special Executive Order on "Prioritizing Holistic Education and the Opening of Minds":

Its purpose: Instead of just focusing on specialized knowledge and professional skills, education needs to be reoriented to nurture individuals with independent thinking, the ability to distinguish right from wrong, compassion, and an open view of the world, including the historical and spiritual aspects we have discussed.

Its implementation: This order would encourage the inclusion in the curriculum (on a voluntary basis and appropriate to each level) of content that helps students learn about ancient civilizations, about the great philosophical and ethical systems of humanity, about the importance of critical thinking, and about the necessity of developing both emotional and spiritual intelligence. It would also promote the reduction of polarization and prejudice in education, encouraging dialogue and respect for differences. The goal is to create a young generation with enough wisdom and dignity to face the challenges of the future.

Third, to issue a "Global Call for Truth, Justice, and an End to Crimes Against Humanity":

Its purpose: As the leader of a nation with great influence, I would use the international stage to speak

out in the strongest possible terms, without compromise, about the necessity of exposing the truth, demanding justice for the victims, and immediately ending all forms of persecution, genocide, and crimes against humanity happening around the world, including the horrific crimes like organ harvesting that you mentioned.

Its implementation: I would direct diplomatic and intelligence agencies to provide the most authentic evidence possible (if available and can be disclosed without further endangering the victims), while calling on other nations to act together, not just with words but with concrete measures, to isolate and punish the regimes and organizations that perpetrate these crimes. This is not a political issue, but an issue of conscience for all of humanity. A world cannot have true peace and prosperity if such atrocities are still allowed to exist.

(The Professor pauses, a look of contemplation but also firm resolve on his face.)

Those three things, Henry. Perhaps they are not immediate economic or military solutions, but I believe they touch upon the deepest foundations, things that can create sustainable and meaningful change for the future of America and the world. They stem from the belief that real change must come from the awakening of conscience, the elevation of wisdom, and the steadfast defense of justice.

One week is far too short, but perhaps it is enough to plant some important seeds.

Henry Lowell:

Yes, I deeply admire you, Professor, for presenting three top-priority choices that are all rooted in morality and aimed at the common good...

Thank you so much for everything! I would like to conclude this series of three sessions of listening to you share. I wish you all the best, and I also pray for God's blessings upon you!

Professor Solomon:

(Smiling warmly, his eyes filled with appreciation and a touch of emotion. He stands up and proactively extends his hand to shake Henry's once more.)

Henry, sharing my thoughts with someone as insightful and sincere a listener as you has been a great pleasure and honor for me. Your admiration is a precious encouragement. I believe that as long as we hold fast to our faith in foundational moral values and aim for the common good, there is still hope for a better future.

Thank you for your time, for asking such meaningful questions, and for joining me on this journey to discover these "echoes before time." I also wish you all the best in your career and in life. May the flame of seeking truth and the desire to share goodness always light your path.

And yes, let us pray together for the blessings of the Divine to be upon everyone, so that each of us may find peace, wisdom, and the courage to live a meaningful life.

Thank you, Henry. Our sharing has come to a close, but I believe that these thoughts and these "echoes" will continue to resonate far and wide.

(Professor Solomon and Henry Lowell shake hands firmly, their eyes both reflecting a deep sense of empathy and appreciation. The series of three interviews has ended, but the journey of discovery and contemplation about the mysteries of history and the messages for the present has only just truly begun in Henry's mind, and perhaps, will also begin for the readers of THE EPOCH MEDIA hereafter.)

* * *

CONCLUSION

The dialogue with Professor Solomon has concluded, but the echoes it has awakened have perhaps only just begun.

From questions about the age of the Pyramids, we have journeyed through the glorious ruins of Atlantis, contemplated the wisdom of the Maya, and listened together to the global memory of a Great Flood. Through the lens of archaeology, scientific analysis, and spiritual contemplation, one law seems to be ever-present: the rise and fall of a civilization lies not only in its level of technology, but is deeply rooted in its moral foundation and its reverence for the laws of the universe.

Echoes Before Time has no ambition to provide a final answer to every mystery. Instead, it is an invitation. An invitation to be more humble before the past, more open to possibilities we have never considered, and more courageous in questioning the very "truths" that have been set in stone.

History, through these echoes, is no longer a story of yesterday. It becomes a mirror, reflecting our own civilization today. And the most important question that

these echoes leave behind is perhaps not "What happened?", but "What will we choose?".

Sincerely,

Henry Lowell

THE EPOCH MEDIA

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ABOUT THE AUTHOR & THE EPOCH MEDIA PROJECT

ABOUT THE AUTHOR

Henry Lowell is an independent author who writes about culture, society, science, and spirituality, with the aim of seeking truth, awakening conscience, and reflecting on the destiny of humankind.

His works often originate from real-life interviews, recorded with honesty, emotional depth, and a spirit of enlightenment.

ABOUT THE PROJECT

This book is part of a series published by THE EPOCH MEDIA – an independent publishing initiative with a global vision and a mission to preserve and spread timeless echoes. Without chasing the daily news cycle, we aim for books that can deeply touch the human consciousness.

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Thank you for taking the time to read this book!
May God and Buddha bless you on your journey of
discovering the truth.