

FRANK JOSEPH

ATLANTIS AND 2012

The Science
of the
Lost Civilization
and the
Prophecies
of the
Maya



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Bear & Company

Rochester, Vermont • Toronto, Canada

Bear & Company
One Park Street
Rochester, Vermont 05767
www.BearandCompanyBooks.com

Bear & Company is a division of Inner Traditions International

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Library of Congress Cataloging-in-Publication Data

Joseph, Frank.

Atlantis and 2012 : the science of the lost civilization and the prophecies of the Maya / Frank Joseph.

p. cm.

Summary: "Traces Maya astronomy back to Atlantis"—Provided by publisher.

Includes bibliographical references and index.

ISBN 978-1-59143-112-1 (pbk.)

1. Maya astronomy. 2. Atlantis (Legendary place) 3. Two thousand twelve, A.D. I.

Title. II. Title: Atlantis and two thousand twelve.

F1435.3.C14J67 2010

529'.32978427—dc22

2009048113

Printed and bound in the United States by Lake Book Manufacturing

10 9 8 7 6 5 4 3 2 1

Text design by Jon Desautels

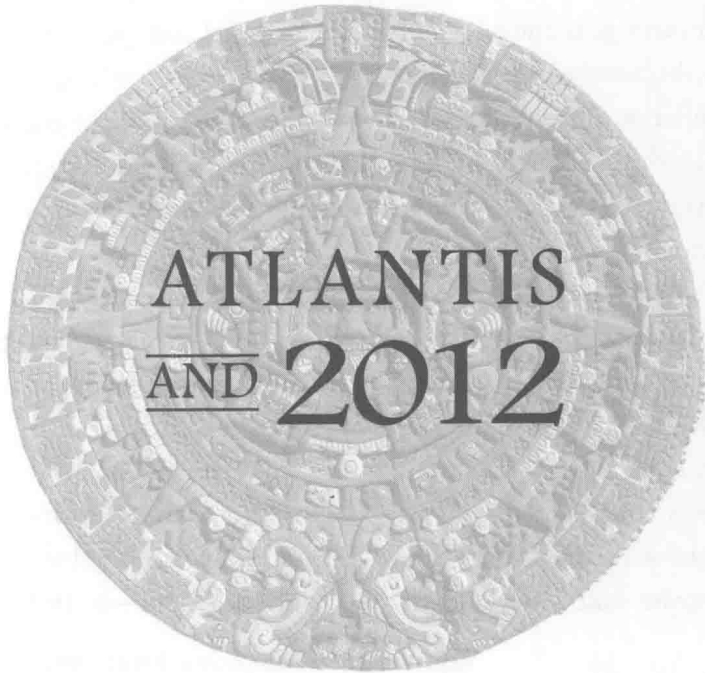
Text layout by Virginia Scott Bowman

This book was typeset in Garamond Premier Pro and Eurostile with Footlight, Greco, and Gill Sans as display typefaces

Chapter 9 first appeared as "The Remarkable Inca Calendar," by Frank Joseph, in *Atlantis Rising* magazine 12, no. 72 (November/December 2008). It is republished here with permission.

Chapter 10 first appeared as "The Significance of the Number 11 in the 2012 Prophecy," by Frank Joseph, in *Mysteries* magazine, no. 23 (2009). It is republished here with permission.

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"I have reviewed dozens of books on the year 2012 and its meaning and consequences, but Frank Joseph's *Atlantis and 2012* presents us with many facts and research ignored by most of the other guides. I have especially high regard for Frank Joseph's courage to question what the majority of academia, government, and media around the world have concluded about global warming. They have ignored the research showing global warming is actually the precursor to a new ice age. In addition to all the other fascinating bits to be found in *Atlantis and 2012*, I find the most important is Joseph's emphasis on the reminder that global warming may just be the trigger for an oncoming ice age, which we now know can manifest in as little as 20 years!

"The Mayan civilization gave a gift to future humanity in the form of their Mayan calendar. Having witnessed periodic extinctions, they documented these cycles in the hopes of preparing and

maybe even preventing what they could not: a dark end for our age. Their message is one of balancing the material and spiritual dimensions, because an imbalance brings on social decay and physical annihilation. Vested interests and the domination of the corporate world, which enforces its status quo, have brought us to the edge of extinction. Although humankind may be vastly diminished, the planet will survive.

“The Atlanteans were much like us—in fact, they *are* us if you consider reincarnation. Their insatiable appetite for material prosperity and military might mirror the world governments of today. Frank Joseph has used the works of two great seers, Plato and Edgar Cayce, to guide us through our past and future. Thanks to the Atlantis code (which we know as the Mayan calendar), he shows that we still have hope that we might be able to avoid what the Atlanteans failed to avoid. You must read this book—today!”

ROBERT R. HIERONIMUS, PH.D., AUTHOR OF
UNITED SYMBOLISM OF AMERICA
AND HOST OF *21ST CENTURY RADIO*

Countdown to 2012

- 9400 BC The Atlantean flood occurs, according to a literal reading of Plato's Dialogues, the *Timaeus* and *Kritias*.
- 3814 BC The Age of Atlantis begins with the zodiacal Age of Taurus.
- 3114 BC The Mayan calendar's Long Count opens on 4 Ahau 3 Kankin (August 11), coinciding with the first of four global catastrophes. It is referred to by the Mexihcah as Jaguar, 4-Ocelotl.
- 2193 BC Earth's brush with Comet Encke results in a worldwide catastrophe—the Mexihcah 4-Ehecátl, or Windstorm.
- 1628 BC The Mexihcah Fire from Heaven, 4-Quihuitl, was aptly named for Comet Encke's return barrage of meteoric material that generated a series of gigantic tsunamis to obliterate Lemuria.
- 1198 BC The final destruction of Atlantis is associated with the Mexihcah, 4-Atl, or Water.
- 561 BC Solon returns to Athens from Egypt with the story of Atlantis.
- 399 BC Plato composes his account of Atlantis based on Solon's copy.
- AD 391 The memorial column from which Solon had transcribed the history of Atlantis is lost when Christians demolish Egypt's temple of Neith, where it was preserved.
- 1514 Pope Leo X declares that the world will end five hundred years hence.
- 1479 The Aztec Calendar Stone is erected atop Tenochtitlán's Great Pyramid.
- 1521 Tenochtitlan falls to Spanish invaders on August 13.
- 1790 Sewer workers in Mexico City accidentally excavate the Aztec Calendar Stone on December 17.
- 1930 Serbian scientific genius Milutin Milanković discovers the relationship between recurring ice ages and variations in Earth's rotation.
- 1945 Edgar Cayce dies.
- 1968 The Bimini Wall is discovered.
- 1972 The U.S. government launches Project Stargate.
- 1973 Unaware of the Mayan calendar's end date, Nahui-Ollin, Dennis and Terrence McKenna calculate the "end of time" from the Chinese I Ching: December 22, 2012.
- 2012 The Mayan calendar ends on the morning of the winter solstice, December 21, 2012.
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Map of the ancient world showing the location of Atlantis and the Lemurian Islands, drawn by artist Kenneth Caroli.



Europe

ASIA

CHINA

INDIA

Pacific Ocean

Egypt
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Africa

Indian Ocean
N

Australia

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INTRODUCTION

END TIMES OR GOLDEN AGE?

Scientific thinking often benefits from the throwing of “bombs”—the publication of ideas so revolutionary that one half of the profession is scandalized, while the other half is captivated by the prospect of daring, new solutions to old problems.

ROBERT BAKKER, *THE DINOSAUR HERESIES*¹

A groundswell of interest in the winter solstice of 2012 gathers worldwide momentum as time hurtles inexorably toward that anticipated date. No other December 21 throughout recorded human history has attracted such far-flung attention, even concern. Foreshadowed by a burgeoning number of books, magazine articles, and television specials, public fascination duplicates itself the nearer that fateful date approaches. A catastrophic scenario popularly associated with this soon-to-be-experienced incident is underscored by the collapse on a grand scale of long-established economic institutions in concert with Earth's ecological instability.

The free fall of such formerly unassailable corporate titans as General

Motors and Freddie Mac seems ominously paralleled by unprecedented firestorms scourging the American West or the Arctic ice cap's shockingly rapid disappearance. Some commentators believe these forces are escalating toward a climax in late 2012.

Intrigued by these speculations, computer experts have wondered if high-tech software is capable of making a valid projection for that year. They have resorted to a system known as the Web Bot Project, which is already developed for predicting financial trends. With the expansion of the Internet, it has evolved exponentially since its inception in the early 1990s.

As reporter Krzys Wasilewski explains for the *Student Operated Press*, programmers compose "a set of words or phrases such as 'crisis' or 'stocks,' which are searched for on the Internet. Whenever one is traced, the system copies it and sends [it] to the server" and presents it "in the right context." The system is not a game, but "hard core computer science and radical linguistics."² It was originally conceived to follow Wall Street cycles and define stock patterns that could provide advance notice of market fluctuations. By the end of the decade, however, Web Bot's success tempted some programmers, curious to learn what the next century might hold, to widen its focus from exclusively financial concerns to a broader perspective, and everything passing through the Internet was fed into the prognosticating software.

In early summer 2001, the computer program promised that a "world changing event" would take place that autumn. Web Bot had correctly, if imprecisely predicted the attacks of September 11. Throughout January 2003, the Project repeatedly warned of a vessel soon to be involved in a tragic accident. Some analysts misinterpreted this as a maritime disaster. On February 1, the space shuttle *Columbia* was lost with all hands aboard when it exploded while reentering the atmosphere.

Based on the accuracy of hits such as these, the program was directed to the controversial year ahead. "The records provided by the Web Bot have confirmed the ancient Mayan and Chinese prophesies that the year 2012 will bring an unspecified disaster," Wasilewski reports. "The Bot program also predicts a worldwide calamity taking place in the year 2012."³

Doomsday predictions range from a planet-wide purge to Armageddon—from a natural upheaval that will precipitate some new order of international peace to the end of the world. The coming event horizon is far less frequently dismissed as absolutely insignificant. Even scientific observers bored by prophecies of global upheaval openly express awe at the unique set of celestial circumstances they know will take place on the appointed day and hour.

Astronomers know that in the late morning of December 21, 2012, the ecliptic (the Sun's apparent path across the sky) will intersect with the galactic ecliptic (the projection of the Milky Way's disc on the sky) to place the Sun at the very center, in the crosshairs between the solar path and that of our galaxy, when the sun is one degree above the horizon at the equator (73 degrees West).

Though the ability of Maya astronomers more than two millennia ago to anticipate this cosmic happening with such pinpoint accuracy seems remarkable, it is nothing when compared to the real significance of their prediction. From our Earth-bound perspective, the sun moves into the ecliptic crosshairs only once every 26,000 years. Astronomers refer to this moment as the Precession of the Great Year of the Equinox.

Late advances in astrophysics, however, tend to confirm that this great precession is entirely subjective and theoretical—meaningless—because of the disintegration of observations extending into space beyond 18,000 light-years. In that case, the winter solstice sunrise of 2012 takes place only once in the whole history of the universe! More amazing still, modern scientists did not even discover the whereabouts of the galactic center until 1963. How could the ancient Maya have known its exact location? And why did they choose this cosmically unique event as the date to terminate their calendar?

The source for this accelerating anticipation lies, as almost everyone knows, in the Mayan calendar. Few, however, understand that it was neither a calendar in the usual sense nor originally Maya. It was, instead, an astrological almanac with roots in the Olmec. They built America's first civilization, which appeared along the northeast coast of Mexico in the vicinity of Veracruz, around 1500 BC. Yet this official foundation

date has been called into question by some important scholars, especially Zechariah Sitchin.

He presented evidence in the April 2001 issue of *Ancient American* magazine on behalf of much earlier beginnings. He cites a critical discovery made by *Mercury 7* astronaut Gordon Cooper, who, accompanied by a *National Geographic* photographer, retrieved some Olmec artifacts from a small island in the Gulf of Mexico. Repeated radiocarbon dating of the objects at a Texas forensic lab confirmed their 5,000-year-old provenance.

Unconvinced by these findings, Mexican archaeologists headed by Pablo Bush-Romero joined Cooper when he returned to the site. Additional materials were removed for independent testing at Mexico City's National Archaeology Department, where the related items compared identically with Cooper's finds: all shared the same, late-fourth-millennium BC time frame. Accordingly, at Mexico's Jalapa Archaeological Museum, the world's foremost institution dedicated to Olmec culture, America's first civilization was publicly backdated to 3000 BC. Conservative scholars later pressured the Jalapa Museum curator to replace his heretical revision with their previous 1500 BC estimate.⁴

But 1500 BC itself was not much earlier than the 1200 BC date hotly contested among mainstream authorities convinced that no advanced society could have flourished in Mexico before 1200 BC. In fact, 1500 BC too, was vigorously opposed until the mid-twentieth century by a majority of scholars who insisted that the Olmec preceded the Maya by no more than a few hundred years. Apparently, despite entrenched academic opinions, continuing discoveries, such as those made by Gordon Cooper, have progressively pushed Olmec origins much deeper into the past. Such backdating is cogent, even crucial to our understanding of the Mayan calendar and its so-called "prophecy."

The first day of the calendar's Long Count began in 3114 BC—some 29 centuries before the officially recognized advent of the Maya—but the same time frame assigned by the latest, carbon-dated evidence for the sudden birth of Olmec culture. It is clear, then, that the Maya did not invent their calendrical system but were instead the inheritors of a sophis-

licated technology introduced millennia before their ascendancy. "This calendar's development is without doubt very old," concluded Mexico's leading archaeologist, Alfonso Caso, "and it must have been the creation of a people who attained a high degree of culture prior to that of all the peoples with whose culture we are now familiar."⁵

The same calendar originated by the Olmec and handed down to the Maya was passed on to subsequent Central American cultures, culminating in the Aztecs, who encoded its high principles in their famous Calendar Stone. As such, this deeply pre-Columbian calendar was less Maya than Mesoamerican in that it served Mexican civilizers before and after the Maya. Its true identity as an astrological almanac or zodiacal computer means that its chief function was to forecast fortuitous or unfavorable days. The prehistoric inhabitants of Central America did not merely dabble in astrology, however. They were controlled by it, individually and as a society. We may gain some inkling of their condition if, by analogy, we discovered that federal law in the United States was entirely replaced by the rules governing astrology. In Mesoamerica, all aspects of a person's entire life were regulated by his or her horoscope. When we understand that ancient Americans were so absolutely dominated by their place in the cosmic scheme of things, the significance of such astrological regimentation becomes clear. Regulation of personal and civil behavior was deemed inseparable from a universal order upon which all creation was predicated and operated.

In this, Mesoamerican cosmology was remarkably similar to the dynastic Egyptian principle of Maat, or Balance. Symbolized by a perfectly poised feather standing upright, it was nothing less than a national ethic that permeated and determined Egyptian character and culture from the first day of Nile Valley civilization in the late fourth millennium BC to its last gasp more than 3,000 years later. Maat was personified by a goddess representing pervasive harmony, a fundamental goodness inherent in the phenomenal world. Its core mechanism was universal equipoise, whose opposite—imbalance—defined evil. Hence, the orderly proportion of monumental architecture and art remained unchanged throughout pharaonic history, because to depart from the

spiritual-aesthetic canon would have been—and in fact *was*—regarded as a blasphemy against the divine order, which culture was supposed to embody and project.

King Amenhotep IV—better remembered as the self-styled Akhenaton—tried to replace all cultural expression with portraits of himself and his family continuously worshipping the One and Only God, thereby supplanting traditional spirituality with his egomaniacal monotheism. The resultant chaos shook dynastic civilization to the brink of collapse. Fortunately, the heretical king's religious experiment was as short-lived as his reign, and Egypt rebounded immediately after his death, when Maat was once more allowed to flourish throughout the Nile Valley.

Life in both pharaonic and Mesoamerican societies was absolutely dependent on a national feeling of cosmic order that put individual men and women in accord with a greater harmony regulating both heaven and Earth. From this metaphysical interdependence stemmed the hermetical concept “as above, so below.” This fundamental parallel between early civiliziers in the Valley of Mexico and the Nile Valley is by no means circumstantial. Neither people on either side of the world claimed to have originated this guiding principle. Instead, they allegedly received it as a foreign legacy from overseas flood survivors at the very start of high culture in both parts of the world.

According to Manetho, a third-century BC Egyptian historian, Thaut, god of wisdom, arrived on the shores of the Nile Delta in predynastic times with Emerald Tablets containing all the know-how necessary to build civilization. He retrieved them from Sekhet Aaru, his island home in the far west, where this “Field of Reeds,” as it was known, had been condemned to a watery grave for the arrogance of its otherwise great people.

The Aztecs repeated their version of Mesoamerican origins in the story of Quetzalcoatl, the Plumed Serpent who evacuated Aztlán, his homeland across the ocean to the *east*, before it sank into the sea under the weight of its sinful inhabitants. Egyptian Sekhet Aaru and Aztec Aztlán share an identical significance—Field of Reeds—in both languages. Reeds were used by both the ancient Mexicans and Egyptians

as writing utensils, regarded by both peoples as symbols of literacy. Hence, an entire field of reed pens was metaphorical for a place of profuse learning.

Parallels grow closer still when we learn that the first Egyptian dynasty was inaugurated around 3100 BC—just when Mesoamerican civilization began with the Olmec. So too, the Mayan calendar began in 3114 BC. That events of such high cultural and prehistorical magnitude must be entirely coincidental does not appear credible. Even so, First Dynasty or even predynastic Egyptians completing a transatlantic voyage on a simultaneous mission to found a civilization in Mexico seems no less improbable than Olmecs making an expedition to the Nile Delta for the same purpose.

Moreover, for all their pyramids and hieroglyphs, Mesoamerica and ancient Egypt were not identical. One was not the colonial extension or transplant of the other. Rather, their similarities suggest an outside source that independently affected both, allowing some fundamental cultural features to develop under local influences. Such a foreign impact naturally would have been inflected by uniquely indigenous forces, resulting in a combination or synthesis of domestic and alien influences responsible for resemblances and differences between Mesoamerica and ancient Egypt.

A clue to the identity of that external stimulus lies in Quetzalcoatl's overseas home, Aztlán. Its name and description immediately evoke another island kingdom—Atlantis, as it is known in German and English-speaking lands—characterized by the fourth-century BC philosopher Plato as a high culture in the Atlantic Ocean that flourished before the rise of other civilizations, but which succumbed to a natural catastrophe. Among Spaniards and Slovenes, this island kingdom is called Atlantida. Plato's Greeks knew it as Atlanikos. The original name is unknown, though it may have resembled the Old Frisian version as it appears in the mid-twelfth-century *Oera Linda Bok* (Book of What Happened in the Old Time): Atland, with *at-* referencing a foremost mountain.⁶

The Frisians are at least dialectically set apart from the Germans and