

Atlantis Project

There is probably no greater mystery in the history of human affairs than the legend of Atlantis. Even in our modern time of mass communication through movies, books, television, and the Internet, stories about Atlantis abound.

According to Edgar Cayce, our current preoccupation with Atlantis is due, in large measure, to reincarnation. Cayce is probably best known for the psychic trances into which he entered and gave readings – psychic discourses on practically any topic including reincarnation and the fabled Atlantis.

The Cayce readings assert that many influential individuals alive in the world today had past lives in Atlantis. Cayce claimed to be able to read the Akashic records, a history of every thought and deed written upon the skein of space and time.

To respect the privacy of those who received his readings, each reading was assigned a number representing the individual, group, or topic with a second number indicating the sequence.

There are over 600 readings that mention Atlantis, mostly as brief discussions of past lives of individuals who sought Cayce's counsel. In 1932 Cayce began a group of readings (the 364 series) that focused entirely on Atlantis. This 13-reading collection is the foundation of Cayce's information on Atlantis.

The first thing that you will notice about the 364 series on Atlantis is Cayce's insistence on relevance. He felt that the information should be more than a matter of curiosity about the mythic past. Rather, due to the influx of souls reincarnating into the earth during the 20th century, he noted that this group would have an enormous impact on world events. The same conflicts and destructive urges that brought devastation to Atlantis would be faced again.

The swift development of high technology in the early twentieth century was linked to Atlantis, where flying machines, radio, and television were said to have already been invented in the that legendary land.

In attempting to tell the story of Atlantis, I am taking Cayce's cue to focus on relevance – on the meaning of the story – the interweaving of characters and events that resonates with the world today.

For those individuals who received readings about their past lives, Cayce encouraged them to seek the personal relevance of the story to their current lives. For those who did not get readings, which of course includes practically everyone who will view this video, we can focus on the collective relevance of the story.

By focusing on relevance and meaning, I will deal less with dates and times than on personalities and social movements, for that is what we see around us today. If you see yourself in this story – if your soul resonates to the themes you find here, then my storytelling will have achieved its end.

Visual Storytelling

The outcome of this project will be a series of videos that I will make available from this website and other outlets such as YouTube. Within the Cayce material, the basis for visual storytelling can be found in reading 254-88 where an inquiry was made as to how best to present the reincarnational history information given in the readings. The reply focused on colorful drawings as a means for telling the tales that might be drawn:

Take, for instance, the drawings that are there - see? Present them; in the various colors, that represent not only the Atlantean, the Mayan, the Hebraic, the Aryan, but the various ones; for we have three civilizations that are entirely lost represented there; as WELL as the Egyptian, and as well as the Aztec. These would be presented in colors. And let them be called - Well, they will call them! But from same, these tales that might be drawn! (ECR: 254-88)

Following the suggestions provided in this reading, I have utilized the visual storytelling model in several multimedia projects based on the Cayce readings. See the Store on this site for items related to the Ra Ta Epic in ancient Egypt, the life and times of Jesus, ancient Greece, and ancient Rome.

As a foundation for the multimedia that is being created for the Atlantis project, I am also putting together some text resources (e.g., literature reviews, commentaries, etc) for your consideration. I hope you enjoy this story of Atlantis and find it worthwhile in your own experience. Check back often if you are interested in following the progress of this project.

Atlantean Clothing

(First Draft - posted on: April 30, 2013 by David McMillin)

Background

The use of visual storytelling to convey the content of Edgar Cayce's readings on Atlantis does pose some interesting challenges with regard to clothing. Although general conceptions about stone-age attire focus on animal hides and fur as the standard (witness countless TV shows and movies), academic research suggests that some paleolithic humans were probably a good bit more sophisticated than that stereotype.

The first clothes, worn at least 70,000 years ago and perhaps much earlier, were probably made of animal skins and helped protect early humans from the ice ages. Then at some point people learned to weave plant fibers into textiles. But when? The answer is not certain, because cloth is rarely preserved at archaeological sites. Now discoveries at a cave in the Republic of Georgia ... suggest that this skill was acquired more than 30,000 years ago. (Balter, 2009, p. 1329)

These remarkable research findings were made by an international team of archaeologists who identified the 30,000 year old flax fibers. Some of the fibers were colored and the authors noted that a wide range of pigments were available to the cave occupants. Roots and other

plants parts could have yielded brightly colored linen fabrics in yellow, red, blue, violet, black, brown, green and khaki. (Kvavadze et al, 2009)

Artistic representations from Cro-Magnon art (Upper Paleolithic: 50,000 - 10,000 years ago) depict individuals in a realistic style with males short-haired, clean-shaven, wearing shoes, pants with legs, coats, and even hats (Haddingham, 1979). In other words, these were not necessarily shaggy-haired savages covered in animal skins.

Numerous Venus figurines (carved from soft stone, bone or ivory, or formed from clay and fired) are found throughout Eurasia and date back as far as 25,000 years ago. Research suggests that the females who modeled or made these artifacts had access to plant-based fabric for clothing. (Soffer, Adovasio & Hyland, 2000).

Archaeologists have discovered what the well-dressed Ice Age woman wore on ritual occasions. Her outfit, however, including accessories, doesn't resemble anything Wilma Flintstone ever wore, or, for that matter, any of our carved-in-stone conceptions of "paleofashion." Instead, the threads of at least some Ice Age women included caps or snoods, belts and skirts, bandeaux (banding over the breasts) and bracelets and necklaces – all constructed of plant fibers in a great variety of cloth, from twined and basket wear to plain weaves. While styling varied across Eurasia, the finest weaves are "comparable to not only Neolithic but even later Bronze and Iron Age products, or, in fact, to thin cotton and linenwear worn today" ... (Lynn, 2000, p.1)

Some of the delicate needles (with tiny eyes) that have been found dating back more than 25,000 years could never have pierced animal hides. Rather they must have sewn much finer materials. (Wong, 2000) A large variety of weaving techniques have been documented, some of which would require a loom. Paleolithic people knew how to create fine fabrics that closely resembled linen. (Soffer, 2004)

Obviously, the above citations from the mainstream anthropological literature do not directly address the question of Atlantean clothing. From a mainstream perspective, Atlantis is not in any way real in the context of Plato's writings or metaphysical sources such as the Cayce readings. For our current consideration of the Cayce perspective on Atlantis, let's take a look at some excerpts from the readings themselves that discuss Atlantean attire.

The Cayce Perspective

Animal skins

The Cayce readings acknowledge that early humans, including Atlanteans, wore animal skins for clothing. The readings insist that it was not only as protection and warmth, but as a matter of privacy and modesty:

[As for the dress, those in the beginning were ... of the skins of the animals. These covered the parts of their person that had become, then, as those portions of their physiognomy that had brought much of the desires that made for destructive forces in their own experience ... \(ECR: 364-11\)](#)

So as with most things Atlantean, the readings portray Atlantean cultural development as proceeding through the same stages as other human groups on the planet, only at an accelerated pace (ECR: 364-3). So with regard to clothing, the use of animal skins would have been an early stage, giving way to more sophisticated attire relatively early compared to other cultures.

Golden Headdress and Purple Apron



In the Cayce readings, aura charts were graphical depictions of individual soul patterns based on past lives (reincarnation). The following excerpt from an aura chart reading contains some evocative imagery pertaining to Atlantean dress and general appearance.

The figure would be in the Atlantean costume; a headdress as of a band of gold, the characters upon same being V's with a dash between them. The hair would be golden; the dress an apron as of skins - though NOT skins, but folds - in purple. (ECR: 307-20)

Interestingly, the life reading for this individual (307) does not mention any past lives in Atlantis. Keep in mind that life readings do not attempt to describe all past lives, only those most relevant and useful when the reading is given.

In historical times, a golden headdress and purple garments signify royalty. Although it is not known what the associations were for Atlanteans, it is reasonable to assume high social status. To put this information into use in the current project, I have portrayed an individual named Mele (a princess among the Law of One) with "golden" hair, golden headdress (with the double V), and purple clothing with folds.

As an aside, the comment about golden hair is curious. One might tend to equate a red-skinned race with dark hair as is predominant amongst Native Americans. The only other reading that describes hair color for an Atlantean gives "golden" for a high caste Atlantean named Hept-supht (ECR: 275-38). His skin color was likewise given as golden.

Trousers and Coats



The following description of Atlantean clothing comes from a reading that discusses Egyptian culture at the time of Atlantean migrations prior to the final destruction of Atlantis:

The men and women [in Egypt] were not much different in the manner of dress, save as in the Atlanteans who wore trousers when they came and coats, though much shorter or longer according to their class or distinction of their class. (ECR: 275-38)

Take note that this quote does not distinguish between males and females. Did Atlantean women also wear pants, much as we find in modern western culture? One can only wonder.

The embedded image of Iltar completing work on his temple in the Yucatan portrays several pieces of Atlantean clothing as discussed in this section. Iltar and Oron are wearing pants (rather tight fitting to be sure). Iltar has a cape or cloak of significant length signifying his high standing within Atlantean society. Oron, of slightly less status, has a rather modest over-tunic, which also befits his unassuming nature (he tended to remain in the background). The stone carver wears decorative animal skins while the temple attendants carrying the box of records are attired in purple skirts (e.g., aprons).

Geography of Atlantis

(First Draft - posted on: April 10, 2013 by David McMillin)

Background

Geography is “a science that deals with the description, distribution, and interaction of the diverse physical, biological, and cultural features of the earth's surface” (Merriam-Webster, 2002). Thus, as part of a project intended to graphically tell the story of Atlantis, envisioning the geography of Atlantis is essential.

If Atlantis existed, where was it? How big was it? What were its boundaries (shape and outline)? What did it look like with regard to terrain? Was it flat, mountainous, wet or

dry? Did it have rivers, lakes, and bays that significantly affected the cultural development of its inhabitants? Did its location relative to other lands effect cultural exchanges and the development of the human species? These are the sorts of questions that readily come to mind when contemplating Atlantis as a physical reality (and not simply a convenient construct for advancing a particular philosophical or political position). In this section we will survey the geography of Atlantis with the aid of the Cayce readings and the writings of Plato.

Plato On Atlantis



The location and extent of Atlantis was told to Plato's ancestor Solon by an Egyptian priest:

For these [Egyptian] histories tell of a mighty power which unprovoked made an expedition against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which are by you called the Pillars of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite continent which surrounded the true ocean; for this sea which is within the Straits of Heracles is only a harbour, having a narrow entrance, but that other is a real sea, and the surrounding land may be most truly called a boundless continent. (Plato, *Timaeus*, Cooper & Hutchinson, 1997)

The key points of this story are:

1. Atlantis was located in the Atlantic Ocean in front of the Pillars of Heracles (Straits of Gibraltar).
2. Atlantis was a very large "island" (larger than Libya and Asia combined).
3. From Atlantis one could pass to other islands and thus to an opposite "boundless" continent.
4. By comparison, the body of water within the Straits of Heracles (Mediterranean Sea) is quite small (only a harbour) compared to the Atlantic Ocean which is a "real sea."

It is amazing that Plato could have displayed such knowledge of geography so as to correctly describe the relative size and positions of these major landmarks. This is one of the primary reasons that some writers have chosen to take Plato's account of Atlantis as literal, rather than simply a fiction created to convey a philosophical or political viewpoint.

Plato's account of Atlantis is not limited to a general statement of geography, but is rather explicit about the location of mountains, a great plain and major city. The city was constructed in a pattern of three concentric canals connected to the ocean by a rather long ditch. The surrounding regions also made use of such waterways to transport materials to the city from the mountains and agricultural regions outside the city.

Whereas the writings of Plato clearly place Atlantis in the Atlantic Ocean outside the Mediterranean and beyond the Straits of Gibraltar, this hasn't limited theories about the location of the famous sunken land. In fact, writers with various agendas have proclaimed the discovery of Atlantis in almost every region of the globe from Troy (Zangger, 1992) to Indonesia (Santos, 2011) and even Antarctica (Wilson & Flem-Arth, 2000).

Cayce Readings on the Geography of Atlantis

Overview

The Cayce readings on Atlantis actually reference the writings of Plato (ECR: 364-1) and provide a geographical overview of the landmass that is fairly consistent with the writings of that noted philosopher:

1. Atlantis was located in the Atlantic Ocean (ECR: 364-3). This may seem obvious, but is crucial given the abundance of theories that have placed Atlantis almost everywhere else in the world.
2. Atlantis was large. The Cayce readings make the comparison of the original size of Atlantis as Europe and Asia (in Europe) combined (ECR: 364-6). Cayce appeared to be following Plato's lead in this regard. To establish the extent of Atlantis, comparison with known landmasses of the time were drawn. Presumably Cayce could have given the dimensions in square miles or such, but preferred a comparison to other known landmasses, as had Plato. Furthermore, in the Cayce readings, the size of Atlantis was relative to the timeframe. Before the geophysical events that destroyed Atlantis, it was quite large and became progressively smaller with each period of destruction or upheaval.
3. With regard to the geography and layout of the major city described by Plato ("the ancient metropolis"), the Cayce readings again show some remarkable parallels with the Greek philosopher. According to the readings, early Atlantean cities utilized a circular design with considerable use of waterways (ducts, canals, pools) for commerce, recreation, and utility (ECR: 2121-2, 364-12).
4. Like Plato, a major city (Poseida) described by Cayce was built on a hill (364-12). Plato described it as a "mountain not very high on any side." Plato noted the presence of mountains

in the distance from the city. Several Cayce readings do mention the mountains of Atlantis in various contexts (e.g., ECR: 4353-4, 1740-1, 364-4).

With this overview in mind, let's focus on some geographical details.

Location Of Atlantis

As noted, the Cayce readings place Atlantis in the northern portion of the Atlantic Ocean. At this point, we are speaking of the full Atlantean landmass before being reduced to islands.

The position as the continent Atlantis occupied, is that as between the Gulf of Mexico on the one hand - and the Mediterranean upon the other. Evidences of this lost civilization are to be found in the Pyrenees and Morocco on the one hand, British Honduras, Yucatan and America upon the other. There are some protruding portions within this that must have at one time or another been a portion of this great continent. The British West Indies or the Bahamas, and a portion of same that may be seen in the present - if the geological survey would be made in some of these - especially, or notably, in Bimini and in the Gulf Stream through this vicinity, these may be even yet determined. (364-3)

Size of Atlantis

In contrast to Plato's description of a final, catastrophic destruction of Atlantis, the Cayce readings portray the changes in the landmass of Atlantis as a series of disturbances and geologic upheavals culminating in a final destruction as given by Plato. Thus the initial (pre-destruction) size of Atlantis was more continental (or at least a sizable island continent). Following each period of destruction, the size of the landmass was reduced until it consisted of three main islands at the time of the final destruction which would have corresponded to about the time described by Plato (approximately 9,600 B.C.E.).

At the time of Amilius (circa 106,000 B.C.E. per Little et al, 2006, p. 50) before any periods of destruction discussed in the Cayce readings, Atlantis would have been quite large:

(Q) How large was Atlantis during the time of Amilius?

(A) Comparison, that of Europe including Asia in Europe - not Asia, but Asia in Europe - see? (ECR: 364-6)

It would seem that the readings are following the lead of Plato in defining the extent of Atlantis by comparison with contemporary landmasses. In Plato's case, Atlantis was said to be larger than Libya and Asia combined. In Plato's worldview, this might equate to North Africa along the Mediterranean Sea plus Asia Minor. Likewise the Cayce readings draw a geographical comparison of Europe and the western portion of Asia associated with Europe.

Using Webster's Geographical Dictionary as a guide, Hutton and Eagle (2004, p. 249) defined "Europe including Asia in Europe" to include the far northern islands of Norway (Svalbard) and Russia (Novaya Zemlya and Kolguyev) with the eastern boundary Europe following the Ural Mountains, Ural River, and Caspian Sea. The area of such a landmass could reasonably be regarded as a continent stretching from the Bahamas, across the north Atlantic nearly to Europe and Africa on the eastern edge.

Another way of thinking about the size of Atlantis as described by Plato is to consider it as an expanse of islands. “Plato’s Atlantis dialogues related not to a single landmass the size of Libya and Asia together, but to the *extent* of the proposed island empire.” (Collins, 2000, p. 244) Actually, from the Cayce perspective, this way of conceptualizing the extent of Atlantis would probably be more relevant to the latter period of Atlantis when it would have consisted entirely of islands that had survived the earlier geophysical disasters.

Shape of Atlantis

Two Cayce readings do provide a crude outline for the shape of continental Atlantis. Both are included as graphic elements in aura chart readings:

Upon the left side put the outline, in a circle, of Atlantis. This would be near an outline of the continent now of Australia. (ECR: 303-31)

Upon the left, in the lower side, put the map, in a circle, of Atlantis; not Poseidia but Atlantis as a whole, - and thus much in the form or shape of Asia, if it were separated in the present, though indentations in the lefthand portion indicating a gulf or a bay. (ECR: 2301-3)

Mountains in Atlantis



Plato’s description of the geography of Atlantis and the mountainous terrain on three sides surrounding the capital city sounds a bit like the mid-Atlantic ridge in the area south of the Azores. Using the shape of Australia and the approximate size cited above by Hutton and Eagle, I have made a crude illustration of the continent of Atlantis prior to any periods of geophysical upheaval. In this image, I have placed the mid-Atlantic ridge as a mountain range running down the continent as it might have been during that era (assuming the description of size and location provided in the readings). Admittedly, this is purely speculative and intended to convey a general impression, much as it would have done in an aura chart sketch.

Interestingly, an aura chart reading given for Edgar Cayce himself includes a mountain as a graphic feature associated with Atlantis:

Above this indicate a mountain, and the symbol or sign that is the symbol of Gemini - or the two-bodied figure, or united bodies as a figure (small), on the edge of this mountain. The vegetation here would be very verdant, in the central portion; this shading off to the left in that as of the temple, - or the crystal, or an obelisk with the crystal in the top. This, to be sure, would not be too large a figure; with many figures at worship about the light that comes from this obelisk.

On the right side would be the fields with laborers in chains or bonds. This, to be sure, would indicate the period in Atlantis when there was the separation of the sexes indicated among things, or the thought-figures or bodies; those that had caught the vision and those still kept in bondage. (ECR: 294-206)

A reading given for a forty-eight year old woman in 1930 includes the evocative image of watching the destruction of Atlantis from the vantage of mountain tops:

In the one before this we find in that period when Atlantean forces were in activity. The entity then among those that gathered in the mountain tops and watched over the destruction by the incoming of waters, and over the vast expanses as were made by the receding of waters. (ECR: 1740-1)

Keep in mind that Plato's description of Atlantis was a plain surrounded on three sides by mountains. Given a mountainous setting for Atlantis (or at least significant portions of it), one can speculate on the possible location of Atlantis based on this premise. Thus, the Mid-Atlantic Ridge and its associated mountains have been cited as possible locations for Atlantis. (Hutton & Eagle, 2004)

Considering that Bimini has received a lot of attention by researchers following leads in the Cayce readings, the presence of mountainous terrain is a little problematic. Essentially, the Bahamas of which Bimini is part, consist of low-lying islands. There are no significant mountains nearby. The highest point in all the Bahamas just 206 feet on Cat Island. The nearest real mountains are on the volcanic islands of the Caribbean.

A curious reading given as part of a series on commercial development of Bimini does allude to mountain tops at Bimini:

There will be found many, many, MANY sources of revenue for those undertaking such a project, for these mountain tops - especially that along the north and eastern shores of the north and northern portion of the south island - will produce many various minerals, and various other conditions that will be remunerative when the projects are undertaken; and well that the ones that do such labors - as the dredging as necessary, the building as necessary, the walls, etc. - be followed close in their operations, for these will uncover many various conditions that may be turned into dollars - and dollars - and dollars! (ECR: 996-12)

Hutton and Eagle interpret the mountain tops mentioned in this excerpt as being relative to the general conformation of the Bahama Platform which is cut by intervening deep water channels.

If all the waters of the Banks were to disappear, the Banks themselves would appear as mountains. In this sense then, one might suppose that islands like the Bimini Islands, the Cat Cays, Andros, and other smaller islands could be considered the very tops of

mountains of carbonate sediment known as the Great Bahama Bank. (Hutton and Eagle, 2004, pp. 302-303)

During the last ice age ocean levels were hundreds of feet lower than in the present, so that even without significant sinking the Bahamas might appear to contain low mountains. Furthermore Hutton and Eagle hypothesize that a coming pole shift (rotational axis of about 1 degree) could alter the topography of the region around Bimini producing “a visual impression of a mostly flat-topped type of mountain rising out of the ocean. Observers of the scene would be looking at a steep-sided mass of mostly grayish-white limestone standing roughly 1000 ft above the surrounding waters” (Hutton & Eagle, 2004, pp. 303-304). We will be considering the possible role of pole shift as a factor in the destruction of Atlantis in another section.

From a broader perspective, mountainous terrain associated with the southwestern extremes of Atlantis could be found in the Carribean to the south of the Bahamas. Continuing with reading 996-12, while keeping in mind that Bimini consists of two islands (North and South), consider the implications for lands to the west and south of Bimini:

...for this is of the first highest civilization [Atlantis] that will be uncovered in some of the adjacent lands to the west and south of the [Bimini] isles, see? (ECR: 996-12)

Andrew Collins (2000) has done a very thorough job of exploring the Cuban hypothesis as the location for Atlantis, which may be relevant to any consideration of the mountains of Atlantis.

The Islands of Atlantis

With the fracturing of continental Atlantis during repeated periods of geophysical destruction, the land was fractured, broken up, and reduced to islands, eventually only three in number:

(Q) Was Atlantis one large continent, or a group of large islands?

(A) Would it not be well to read just that given? Why confuse in the questionings? As has been given, what would be considered one large continent, until the first eruptions brought those changes ... Then with the breaking up, producing more of the nature of large islands, with the intervening canals or ravines, gulfs, bays or streams ... (364-6)

(Q) What were the principal islands called at the time of the final destruction?

(A) Poseidia and Aryan, and Og. (364-6)

Cities of Atlantis

Several Atlantean cities are mentioned in the Cayce readings. When considering the excerpts below, keep in mind that the land of Poseida may have been a distinct region of the continent of Atlantis that remained above the waters after the various periods of destruction.

In the one before this we find in that land known as Poseida. In the city of Amaki did the entity rule as the priestess to the fire worship and to the precious stones that were gathered together during that sojourn. (413-1)

Before this, we find in the land of Poseida [Atlantis], when Alta was in the height of its civilization. (234-1)

In the one before this we find in that land known as Poseida, and in the cities of that land. (240-2)

Eden

In a reading given in 1933 for a thirty-five year old woman, the city of Eden on the island of Poseidia was mentioned. Note the context: The building of the temple dedicated to the Law Of One took place before the second of the turmoils that broke up the land into islands. Also note that Eden was located in Poseidia:

Before this we find the entity was in the Atlantean period before the second of the turmoils that separated the islands or broke up the land into islands; and in the city of Eden in Poseidia did the entity then dwell.

The entity was among the Atlan lands and peoples, and in the same sex, and of those that served in the temple during the building of the temple to the One, the law of the One, the understanding of the law of the One. (ECR: 390-2)

Naturally one can wonder about possible Biblical connections for such a city given the readings tendency to draw parallels in such matters (i.e., Adam, the flood of Noah's time, etc). Did this city somehow relate to the Garden of Eden story in the book of Genesis? Reading 364-4 refers to Atlantis as the "Eden of the world." Reading 364-7 speaks of the "the Atlantean or Eden experience." Perhaps this is merely a linguistic co-incidence or a strictly symbolic connection since other readings (ECR: 364-13;1179-2) provide a middle eastern placement of the garden of Eden consistent with mainstream thinking on the subject. Church (1989, p. 110) sought to integrate the Atlantean city of Eden into a broader soul story of the Biblical Adam and his fall from grace.

Alta

The first few readings that discuss Atlantis use the term Alta as synonymous with Atlantis. The readings also mention an important leader named Alta, for whom the city was named.

In the one before this we find in that fair country of Alta, or Poseidia. (ECR: 288-1; November 20, 1923)

(Q) Is this the continent known as Alta or Poseidia? [Atlantis]

(A) A temple of the Poseidians was in a portion of this land.

(ECR: 996-12; March 2, 1927)

This was being waged between the followers of the patriarchs of old; of Alta, of Quoauda, and those that directed against the sons of Baalilal. The entity was among those that were active as to the exchange of associations with those in the Poseidian land, or in the city of Alta. (378-13)

Poseidia

The readings mention both Poseida and Poseidia, at times seemingly interchangeably. Keep in mind that the transcriber of the readings usually had to spell Cayce's trance talk based on phonetics. Gladys Davis, Edgar Cayce's personal secretary who transcribed most of the Atlantis readings, acknowledged that she had to guess at the spelling of Atlantean words based on Greek mythology (ECR: 288-1). Sometimes the entranced Cayce would spell words, which appears to have been the case in the following excerpt:

In the one before this we find in that land known as the Atlantean, and in that city known then as the Poseida, or P-o-s-o-d-o-i-a itself. (ECR: 2122-1)

This practical aspect of transcription could account for some of the variability in the spelling of Poseida and Poseidia. Thus it is reasonable to assume that the variance in spelling is an artifact of the process.

The following brief mention of Poseidia in a reading given for an aura chart describes both the island and city of Poseidia. Note the shape of the island and the relative position of the city of Poseidia in this excerpt:

Upon the left side put the island of Poseidia; this almost rectangular in its shape, with the base being the longer edge, and in the center - in the base - would be the projection, or two curves there, upon which there would be indicated the city, or a town, of Poseidia - which would be written on (and this in a circle), in the color of coral pink. (379-18)

Poseida was described as a large, important (in terms of commerce and prosperity) city:

(Q) Describe briefly one of the large cities of Atlantis at the height of its commercial and material prosperity, giving name and location.

(A) This we find in that as called Poseida, or the city that was built upon the hill that overlooked the waters of Parfa, and in the vicinity also the egress and entrance to the waters from which, through which, many of the people passed in their association with, or connection with, those of the outside walls or countries. This we find not an altogether walled city, but a portion of same built so that the waters of these rivers became as the pools about which both sacrifice and sport, and those necessities for the cleansing of body, home and all, were obtained, and these - as we find - were brought by large ducts or canals into these portions for the preservation, and yet kept constantly in motion so that it purified itself in its course; for, as we find, as is seen, water in motion over stone or those various forces in the natural forces purifies itself in twenty feet of space.

In the type of the buildings, these were much in that of tiers - one upon the another, save principally in the temples ... (ECR: 364-12)

As discussed above, presumably the city of Poseidon was synonymous with Poseida and Poseidia. Reading excerpt 1741-1 suggests that his area of land had a long Atlantean history stretching back to the "old Atlantean." Also note that Poseidia was the land in which the Law of One faction had its greater activity.

Before that we find the entity was in that now and then called the Atlantean land, in the city of Poseidon, when there had begun the fires of the rebellions that brought about those activities by those of high authority in portions of the activities of the land that made for its destruction.

The entity then was among those of the household of Aja (?), in the name Amelelia, and acted

as the priestess to those in the Temple of Light, that made for the guiding of those things pertaining to the motivative influences in the MATERIAL affairs of individuals ... (ECR: 812-1)

In the one before this we find in the land known as the Poseidan, or a portion of the old Atlantean. (ECR: 1741-1)

In the one then before this we find in that land known as the Atlantean, and in the city or country of Poseidia. (ECR: 2135-1)

Before that the entity was in the Atlantean land, during those periods when the second destruction had brought so many of the islands, and when the Poseidian land was the greater in power ... (ECR: 2157-1)

Before that the entity was in the Atlantean land, at those periods when there were the second divisions, or when there was the destruction of the lands which made Poseidia the remaining portion in which there was the greater activity of the sons of the Law of One. (ECR: 2562-1)

THE BASQUE – A COMPLEX RIDDLE

(Second draft - posted on January 16, 2013 by David McMillin)

Background



The Basques are an ethnic group who live in the areas bordering the Bay of Biscay, extending into the western edge of the Pyrenees Mountains that straddle parts of north-central Spain and south-western France. Situated along the western of edge of Europe, Basque country has a mild, damp climate that is largely hilly and wooded. With regard to our investigation of Atlantis, the people and land of Pyrenees is thought to provide an ideal setting for migrating Atlanteans seeking refuge in reaction (or preparation) to the various periods of destruction of Atlantis as described in previous chapters.

Due to the uniqueness of the Basque language, genetics, and culture much research and scholarly investigation has been invested in

understanding Basque origins and the source of the apparent distinctiveness. The accumulated scientific literature is fascinating yet complex – and to some, disturbing. Especially in the emerging field of genetic anthropology where some researchers have come to doubt the uniqueness of Basque genetics compared to other European populations, concluding: "A genome-wide survey does not show the genetic distinctiveness of Basques." (Laayouni et al, 2010, p. 455); and "The Basques may not be who we think they are." (Kahn, 2010). In this chapter we will be reviewing this complex scientific literature using the Cayce perspective as a framework for sorting out some of the confusions that have arisen.

For some Atlantologists (and true believers in this or that metaphysical tradition), the complex riddle of Basque distinctiveness is simple: Before Atlantis was destroyed there was an exodus to various adjacent lands including the region of the Pyrenees. Thus Basque distinctiveness, in large measure, equals the Atlantis effect. The distinctive Basque language (Euskara) is really just a modern version of Atlantean – that's why it doesn't appear to have any known origin amongst historical or ancient peoples. Extremely old and sophisticated cave paintings in Basque regions (or areas that might have previously been inhabited by Basque ancestors) are remnants of Atlantean culture expressed with stone age technology. Likewise, the biological distinctiveness of the Basque reflects merely underlying Atlantean anatomy, physiology and genetics. And so on ... As noted in the theosophical tradition:

Palaeolithic European man of the Miocene and Pliocene times was a pure Atlantean, as we have previously stated. The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote [Atlantean] ancestors. (Blavatsky, 1888, p.707)

Even if Atlantis has a part to play in solving the riddle of the Basques, it may not be quite as simple as some have supposed or as ridiculous as others have scoffed. Let's begin by digesting a bit of background from the Cayce readings.

The Cayce Perspective

Surprisingly, the dozens of Cayce readings that discuss the Pyrenees and nearby regions in France, Spain and Portugal never actually use the term Basque to describe the people and culture of that region.

This is noteworthy given the uniqueness of the Basque people and connections that many have made between Atlantis and the Basques. For example, even though there is relatively little information provided in the Cayce readings regarding the indigenous peoples of North America ("native American Indians"), a reading given in 1936 describes the past life of a woman among "the Iroquois; those of noble birth, those that were of the pure descendants of the Atlanteans, those that held to the ritualistic influences from nature itself." (ECR 1219-1) Note that she was said to have been among those of "noble birth." Thus the reading was not necessarily stating that all Iroquois peoples of that time (or their modern descendants) were "pure descendants of the Atlanteans." These sorts of distinctions are helpful when trying to sort out modern genetic data used to ascertain migrations and origins of ancient peoples.

And yet, even though many more readings were given for individuals with past lives as Atlanteans who were said to have migrated to the Pyrenees region, there are NO general statements as to the relative purity of modern Basques (or any other groups in what we now call France, Spain, or Portugal) as “pure descendants of the Atlanteans.” Perhaps this is because, as modern scientific research has indicated and we will review in the sections that follow, the origins of the Basque people are more complex than some Atlantologists (and Cayce enthusiasts, for that matter) have assumed. Perhaps, even considering the widely assumed distinctiveness of Basque language, biology, and culture, it is still a result of various mixtures of peoples over a very long period of time. Due to the relative isolation of the Basque homeland, some of the distinctiveness of the various donor groups has been maintained to provide clues of this complex process of blending and assimilation.

Possible Caucasus and North African Influences.

Even though the Cayce readings do emphatically state that Atlanteans migrated (over a wide range of time in distinct periods as we have discussed in previous chapters) to regions of France, Spain, and Portugal that includes the present homeland of the Basque, the process of blending, mixing, and assimilating with local peoples of that region is complex. For example in a reading given in 1937 for a ten-year-old girl, a past life in the Pyrenees was described thusly:

Before that we find the entity was in the land now known as or called the Pyrenees, or the land where the Atlanteans landed and combined their efforts in developments with the [people of the] Pyrenees, the Carthaginians as later were known - or the Carpathians. (ECR: 1489-1)

This reading goes on to describe her activity at that time:

In the activity there the entity was a leader, yet a seducer of those that were in authority; and became the ruler that allowed the creating of too much lewdness in the activities of the religious service and worship. The name then was Ame-lee. (ECR: 1489-1)

Please note that this reading does not specifically state that she was an Atlantean or that the incarnation was at the time of Atlantean migrations to the Pyrenees, although the context does suggest that likelihood. Even though many readings that discuss Atlantean past lives provide a temporal context (date or association with a period of destruction, etc), no timeframe was provided in this case. In the sequence of past lives given for the girl, the previous one was at the time of the Hebrew prophet Nehemiah in the fifth century B.C.E., so presumably the incarnation that references Atlantis was in ancient times.

Also note the sexual nature of the activity described in this reading, perhaps indicating a mixing with the local peoples who inhabited “the land where the Atlanteans landed.” This important point is relevant to the question as to whether migrating Atlanteans may have intermixed with indigenous locals, or maintained genetic purity that might be measurable by modern genetic analysis. The reading does clearly state that the Atlanteans “combined their efforts in developments” with the local peoples. So there was social interaction at some level.

The issue of relative purity and isolation of genetic type associated with Atlantean migrations into the Pyrenees could be related to which group of Atlanteans formed the nucleus of the migration. If the Law of One predominated, then genetic isolation (purity) might predominate. If the followers of Belial predominated, then intermixture of genetic material

would probably be the rule. In the instance above, the “lewdness” noted *might* indicate more of a Belial influence.

The modern Basque population is represented by various subgroups, each with varying degrees of heterogeneity (e.g., Calderón et al, 2000; Touinssi et al, 2004; Cardoso et al, 2011). Considering that Atlantean migrations into the Pyrenees are reported in the readings as occurring over a period of 40,000 years and associated with multiple periods of destruction of the homeland (see Chapter 10 on Periods of Destruction), some variability and genetic heterogeneity could be expected from such widely separated displacements.

With regard to the origins of the peoples of the Pyrenees as described in reading 1489-1 above, note that two possibilities are provided: “The Carthaginians as later known – or the Carpathians.” The first designation is suggestive of a North African origin from the region that we now call Carthage. In ancient history, Carthaginians were identified as descendants of Phoenician colonists who struck out from modern-day Lebanon. At about 800 B.C.E. these adventurous sailors and traders established a major city named Carthage in Tunis, North Africa. Subsequently, Carthage prospered and expanded becoming one of the great powers of the western Mediterranean.

Obviously, the Carthaginians of 800 B.C.E. were not the ancestors of the ancient peoples of the Pyrenees described by Cayce at the time of Atlantean migrations. Hence, the observation in the reading: “the Carthaginians as later known.” Whether Cayce was referring to some indigenous peoples of North Africa in the region that was later conquered by the Phoenicians and is now known as “Carthaginian”; or, whether this reading was referring to the ancestors of the Phoenicians themselves is not clear. Incidentally, the ancestors of the ancient Phoenicians could fall within the broader designation of “Carpathian” as described below. As the title of this chapter indicates, this is a complex subject.

The other possible source of the original people of the Pyrenees as mentioned in reading (1489-1) is the “Carpathians.” The Cayce readings actually describe the geographical region of the Carpathians quite explicitly as: “Southern part of Europe and Russia, and Persia and that land. Caucasian mountains.” (364-13)



Thus the readings lay out two possible origins for the peoples of the Pyrenees that correspond remarkably closely to two leading models provided by mainstream science: North Africa and the near east (i.e., southeastern Europe extending down into the Caucasus region). This opens the possibility of an integrative approach that can contribute to solving the complex riddle of the Basque by combining migratory Atlantean influences blended with indigenous stone age peoples who themselves followed migratory patterns as theorized by mainstream linguists and genetic anthropologists.

Let's begin with the riddle of the Basque language. As we review the varied and diverse theories and models pertaining to Basque language, it is important to keep in mind these important concepts from the Cayce readings:

- **Languages of France, Spain and Portugal.** With regard to European destinations, the migrating Atlanteans settled in France, Portugal, and Spain (e.g. ECR: 315-4). Thus if there is a residue or linguistic artifact from such an Atlantean influence, we might expect to find it in the languages of those regions, particularly the Aquitanian of southern France, the Basque in the Pyrenees Mountains between France and Spain, and the Iberian of Spain and Portugal (the so-called "Iberian Peninsula").
- **Languages of North Africa and Eurasia.** When the migrating Atlanteans landed, there were already indigenous peoples in the region (ECR: 1489-1). As discussed above, Northern Africa ("Carthaginian") and Eurasia ("Carpathian") were specifically mentioned in the readings. Thus, if Atlanteans intermixed with the indigenous populations, we might expect to find some of these influences as well. Furthermore, some Atlanteans were said to have migrated to Northwest Africa (specifically Morocco, ECR: 364-3), thus if there was any subsequent interactions between the peoples of Northwest Africa and the Southwest Europe, one might expect to find linguistic artifacts (and genetic traces) of such exchanges as well.

All of the above possibilities are well represented in the literature. We will consider each in turn.

Basque Language

Basque (traditionally known as Euskara) is the ancestral language of the Basque people of the Pyrenees. Though geographically surrounded by Indo-European languages, Basque is classified as a language isolate, a distinction that may be attributed to the qualities of the people and the land itself:

Romans never regarded the Basques as a threat and otherwise left them in peace.... This lack of Roman interest undoubtedly resulted from a perception that the mountainous Basque terrain, with little agricultural land, no cities, few obvious resources, and harbors that faced uselessly (from the Roman point of view) onto the Atlantic, was simply too insignificant to be worth the trouble of colonization. And the same lack of Roman interest is very largely what guaranteed the unique survival of the Basque language. (Trask, 1997, p. 11)

Some scholars regard Basque as the last remaining descendant of the pre-Indo-European languages of Western Europe. Anthropologists have even postulated that the Basque language inherited directly from Cro-Magnon humans (Ripley, 1899). Such reasoning is based on association of certain words with stone-age context. For example, the Basque word for knife means literally "stone that cuts," and their word for ceiling means "top of the cavern" (Blanc, 1854). In its most extreme form (the Vasconic substratum hypothesis) Basque is regarded as the only survivor of a larger family that once extended throughout most of Europe (Bammesberger & Vennemann, 2003). This model proposes that after the last Ice Age, the Vasconic languages used by the ancestors of the modern inhabitants of the Basque region of northern Spain and Southern France resettled Western Europe. They gave names to the rivers and other geographic features that persisted until these designations were replaced by Indo-European languages.

Thus, using this model, the uniqueness of the Basque language is simply a matter of survival. The isolated mountains on the southwestern edge of Europe provided a refuge from ice age glaciers and later migrating farmers from the near east bringing a new technology and lifestyle, including the Indo-European language that has become dominant in much of the world.

Although the hypothetical Vasconic substratum hypothesis has been criticized by historical linguists (Baldia & Pageb, 2006), it does find resonance with theories that seek to associate Basque origins to the earliest human inhabitants of western Europe. This includes the Cro-Magnon (now called anatomically modern humans), and their descendents in the Franco-Cantabrian region of Southern France and Northern Spain who apparently repopulated much of Europe as the glaciers retreated at the end of the last ice age (as will be discussed in a later section on Basque genetics).

The Relationship Between Basque, Aquitanian, and Iberian

If the Basque peoples are descended from Paleolithic migrants (whether Cro-Magnon or their descendents) and the Basque language, to some extent is representative of such ancient origins, one might expect to find evidence of similar languages in geographical proximity to the Pyrenees. In fact, some scholars have conjectured that the dead languages of Aquitania to the north in France, and Iberia to the south in Spain and Portugal (the “Iberian Peninsula”) represent such extinct sister languages that may shed some light on Basque origins.

Aquitanian. Highly regarded linguist and Basque scholar R. L. Trask (1997) has observed that archaeological, toponymical and historical evidence strongly suggests that the Vasconic language or group of languages from Aquitania represents a precursor or ancestral form of the Basque language. Considering that in ancient times the extent of habitation of Basque ancestors likely extended much further (both north and south) than its current location in the western Pyrenees, this is a very plausible hypothesis (Harrison, 1974).

The ancient Aquitanian language was, of course, an ancestral form of Basque, as we can easily see by examining the personal names and divine names of the Aquitanian-speakers, which are all that is recorded of Aquitanian. (Trask, 1996)

As a matter of fact, the Aquitanian language is considered by many to be Old Basque: this because of the coincidence between Aquitanian personal name bases and the Basque lexicon (i.e., meanings of the names can be determined using a Basque lexicon). According to Gorrochategui (1993), most Aquitanian names have admissible interpretations by the Basque lexicon, especially the names of Aquitanian deities. (Leonard, 2001a)

Iberian. The Iberian language was spoken by the people of the eastern and southeastern regions of Spain before it became extinct by the 1st or 2nd centuries C.E. Like Basque, Iberian is speculated to be a language isolate. The language itself remains largely unknown. Links with other languages have been claimed, especially the Basque language, but they have not been clearly demonstrated to the satisfaction of modern scholarship.

The Caucasus Connection

Some linguists think that Basque (Euskara) could be related to languages from the Caucasus. It has even been suggested that populations in the Basque region and the Caucasus, could be remnants of a Mesolithic European population that maintained a link to a common ancestral language due to geography – both inhabit mountainous regions not well suited to agriculture (Bertorelle et al, 1995). Thus both groups were relatively immune to the wave of Neolithic farmers who left their Indo-European language to descendants as they moved across Europe.

Keep in mind that mainstream anthropology is heavily invested in the “out of Africa” model of human origins. Thus all ancient human activity tends to be explained in terms of movement from out of Africa at certain times via certain routes. The dominant current view is that early Europeans left Africa between 50 and 80 thousand years ago, wandered into Asia, split up and walked eastward, eventually arriving in Australia and the Americas. Western migrations from Asia passed through the near east (i.e., the Caucasus) before moving on into Europe, including the southwestern areas of the Pyrenees and Iberian peninsula. (e.g., Cann et al, 1987; Stringer & Andrews, 1988; Oppenheimer, 2003). Therefore, to look for a possible early association between Basque and the Caucasian languages is not as odd as it might at first appear.

At any rate, the linguistic commonalities between these distinctive non-Indo-European tongues have been documented by Bengston:

While Basque basic vocabulary has some resemblances with many languages, a careful study of the 50 most basic words of Basque shows that the most systematic resemblances are with the (North) Caucasian languages.... Basque has at least 17 cognates with East Caucasian languages within the 50 most stable meanings. According to George Starostin data like these indicate that the (North) Caucasian language family is the closest relative of Basque, and that their ancestor languages diverged approximately nine millennia ago (ca. 6,880 BCE). (Bengston, 2011, p. 50)

Bengston concludes: “Taken together, the lexical, morphological, and phonological evidence indicates that the closest relative of Basque is the Caucasian language family.” (Bengston, 2011, p. 55) Thus, based on linguistics, Bengston hypothesizes a common ancestor of Basque and ancient peoples of Caucasia which he calculates as having parted ways about 9,000 years ago, a couple of millennia too late to have been present for an Atlantean migration preceding the final destruction of Atlantis as described in the Cayce readings. However, keep in mind that Bengston’s chronology is an approximation based on current theories of ancient migrations that have a tendency to be adjustable based on the latest radiocarbon dating by archaeologists or findings of genetic anthropology.

The North African Hypothesis

Another theory of early human migrations out of Africa include a more northwesterly route into the Iberian peninsula. Thus, not surprisingly, Basque has also been linked to non-Arabic languages from the north of Africa. For example, Tovar (1957) suggests that the Basque and Berber languages of North Africa are closely related. Similarly, Harrison believes that the Basque language has a North African origin:

Indeed that Basque should have many words in common with the member of all the North African group of languages is not surprising, since modern opinion ever more inclines to credit the Basque with a North African origin . . . (Harrison, 1974)

Krutwig observed that the native language of the inhabitants of the Canary Islands (in the Atlantic off the coast of north Africa) was so similar to Basque that a Basque bishop was appointed for the Canary Islands after the Spanish conquest, because he understood the aboriginal language (Krutwig 1978).

The Berber-Ibero-Basque Language Complex

Atlantologist R. Cedric Leonard has documented a fairly complex theory of Basque language that is broadly consistent with what one might expect based on the Cayce readings. In summary, the Cayce readings indicate that Atlantean migrations to the east from Atlantis spanned a significant geographical region from North Africa (Morocco) along the western edge of Europe (Portugal, Spain and France). Thus one might expect to find some similarity in the languages and culture of these peoples, as has been cited above.

What I will endeavor to show here is that the various dialects of what I believe was the original language of the Atlanteans accompanied the Cro-Magnon people as they swept into the western portions of Europe and Africa from Atlantis. The remains of this phenomenon exist to this day in what I call the Berber-Ibero-Basque Language Complex. This complex stretched from Morocco in North Africa, across Gibraltar into the Iberian peninsula, on up into the Dordogne Valley of France and Brittany [the Aquitanian region], continuing northward to the British Isles. If such an Atlantic language did exist, we will have identified the Atlantean language, at least provisionally. At the very least, we can ask if such a unified, widespread language did not come from Atlantis, from where did it come? (Leonard, 2001a)

We will be considering Leonard's supposition about a possible Cro Magon/Atlantean connection in a later section on archaeology. For now, the main point of his theory is that waves of Atlanteans (at various times) settled along the south-western edge of Europe and north-western coast of Africa bringing with them a language that is best represented in modern linguistic scholarship as the ancestor of Berber, Iberian, and Basque languages as we now know them.

Naturally, over the thousands of years and multiple migrations that have occurred in the western European landscape, there would have been an evolution of each of the branches in Leonard's linguistic tree, resulting in the acknowledged divergences that are evident. So while the Basque language is unique and may be a relic of Paleolithic times, it may also represent a piece of a more complex puzzle of human interactivity that includes an Atlantean component.

Biological Anthropology

A unique language is not the only exceptional feature of the Basque people. Reports of Basque genetic distinctiveness began with observations of extreme frequencies of certain blood types (Etcheverry 1945). Specifically, Basque populations tend to display relatively high frequency of Rh-negative blood types, among the highest in Europe (Boyd and Boyd

1937; Chalmers et al. 1949), and a relatively low frequency of type B blood (Alberdi et al. 1957; Nijenhuis 1956). Thus, the Basque became one of the most extensively studied populations in Europe, thought to be a genetically isolated remnant of an ancient population (Calafell and Bertranpetit 1994; Cavalli-Sforza 1988).

Not surprisingly, the apparent uniqueness of Basque Rh-negative blood types was conceptually tied to ancient patterns of migrations and geographical isolation (much as we have discussed previously with regard to possible explanations of the distinctive Basque Language:

A possible explanation is that once Europe was inhabited mainly or entirely by Rh negative people, and later an invasion of predominantly or entirely Rh positive people took place. The pressure of invaders was less important in the present day Basque area than in the rest of Europe; and therefore, the mixture of earlier inhabitants to invaders was in favor of the former. The existence of an unstable point at 50%-positives: 50%-negatives has helped maintain the gene frequencies near the Western Pyrenees around the present value. (Cavalli-Sforza, 1988, p.129)

Genetics

Based on both linguistic and genetic evidence, as reviewed by Dupanlou et al. (2004), numerous authorities accept that the Basques represent the most direct descendents of the hunter-gathers who inhabited Europe before the spread of agriculture from the near east (Menozzi et al., 1978; Bertranpetit & Cavalli-Sforza, 1991; Cavalli-Sforza & Piazza, 1993; Bertranpetit et al., 1995; Semino et al., 2000; Wilson et al., 2001).

The main components in the European genomes appear to derive from ancestors whose features were similar to those of modern Basques and Near Easterners, with average values greater than 35% for both these parental populations, regardless of whether or not molecular information is taken into account. (Dupanlou et al, 2004, p. 1366)

Post-Glacial Expansion into Europe

... the Britons - as termed, or those peoples who had been or were then as the descendants of those from the Pyrenees. (ECR: 207-1)

The entity was among those that set sail [from Atlantis] for the Egyptian land, but entered rather into the Pyrenees and what is now the Portuguese, French and Spanish land. And there STILL may be seen in the chalk cliffs there in Calais the activities, where the marks of the entity's followers were made, as the attempts were set with those to create a temple activity to the follower of the law of One. (ECR: 315-4)

The Cayce readings portray the pre-destruction exodus of Atlanteans as widespread with important implications for understanding the origins of the peoples of the destination lands – in this case, Europe. As the reading excerpts above note, expansion by the peoples of the Pyrenees may have made a significant contribution to human habitation of Europe, especially the British Isles and France. Is it plausible that followers of an Atlantean migrant who passed through the Pyrenees on the way to Egypt may have journeyed to the north coast of France and made marks upon the white chalk cliffs of Calais while attempting to set up a temple? Is

it plausible that ancient peoples from the Pyrenees could have journeyed up into the British Isles to become the founding peoples of modern Britains?

We will explore some specific implications of these readings in a later section. For now, the focus will be on the genetic anthropology of Europe with an eye on patterns of migration from the adopted lands of the Atlanteans that was centered in the Pyrenees.

Just as repetitive destructive geophysical events fractured and eventually completely destroyed Atlantis, climate patterns likely played a significant role in how the descendents of the migrating Atlanteans adapted to their new environments, interacted with other peoples, and expanded into available areas that became available with the ending of the ice age.

So let us look more closely at the role of major climatic changes in Europe that occurred subsequent to the final destruction of Atlantis. During the final period of Atlantean civilization, Northern and Central Europe was covered with glaciers that had caused previous Paleolithic populations to become extinct or retreat to the south during the Last Glacial Maximum (LGM) about 20,000 years ago. As the climate changed and European weather warmed, there was a gradual re-peopling of Europe from southern refuge areas.

In particular, researchers and scholars describe a “Franco-Cantabrian refuge.” For archaeologists and historians, the Franco-Cantabrian region encompasses an area that stretches from northern Spain to southeastern France. With regard to the origins and migrations of ancient peoples, the Franco-Cantabrian area is important in that it afforded a “refuge” during the last ice age when glaciers covered much of northern Europe. Hence we find the designation of “Franco-Cantabrian glacial refuge” for this very special region centered on the Pyrenees.

Considering that many authorities agree that the extent of Basque habitation in ancient times exceeded present boundaries, when speaking of the peoples of the Franco-Cantabrian region we might well be describing the ancestors of the modern Basques. Also keep in mind that this area falls within the region where migrating Atlanteans took refuge prior to the final destruction of that fabled land – Portugal, Spain, and France. (ECR: 315-4)

According to the findings of recent genetic research, the Franco-Cantabrian glacial refuge did more than simply provide shelter for the early Paleolithic peoples of that region (presumably the distant ancestors of the modern Basque). The refuge also provided the seed stock of modern humans who went forth to repopulate Europe as the glaciers retreated. To the extent that these people may have included a mixture of Atlantean bloodstock, one might expect that there was an Atlantean contribution to culture and genetics of western European peoples, to some extent or other.

The Franco-Cantabrian refugia hypothesis is supported by both archaeological findings (Housley et al. 1997; Richards 2003) and also by genetic studies focusing on mitochondrial DNA (Torrioni et al. 1998; 2001) and Y-chromosomes (Semino et al., 2000; Cinnioglu et al., 2004; Rootsi et al., 2004).

In particular, the genetic research of Achilli et al. (2004) strongly supports the Franco-Cantabrian refuge model in the timeframe just described:

This survey showed that both subhaplogroups display frequency peaks, centered in Iberia and surrounding areas, with distributions declining toward the northeast and southeast – a pattern extremely similar to that previously reported for mtDNA haplogroup V. Furthermore, the coalescence ages of H1 and H3 (~11,000 years) are close to that previously reported for V. These findings have major implications for the origin of Europeans, since they attest that the Franco-Cantabrian refuge area was indeed the source of late-glacial expansions of hunter-gatherers that repopulated much of Central and Northern Europe from ~15,000 years ago. (Achilli et al., 2004, p. 910)

Biological support for the Franco-Cantabrian refuge model comes from studies of other species. Of note, genetic evidence for post-glacial expansions from Iberia for species across multiple taxa, has been reported, including: plants (Grivet & Petit, 2002), mammals (Melo-Ferreira et al., 2007; Michaux et al., 2003), birds (Griswold & Baker, 2002), reptiles (Guicking et al., 2008), and amphibians (Rowe et al., 2006).

A recent study based on entire mtDNA sequences questions the Franco-Cantabrian refugia hypothesis (Garcia et al., 2011). Whether or not this model accounts for all or even most of the repopulation of post-glacial Europe remains to be determined.

Are The Basques Really Different?

If the ancient peoples of the Pyrenees and Iberia moved out to repopulate Europe at the end of the last ice age leaving genetic traces as has been documented by some of the studies cited thus far (and especially as has been surmised by the supporters of the Franco-Iberian Glacial Refuge theory), one might expect that Basque' genetics would not really be quite so unique as has traditionally been assumed.

Basques are a cultural isolate, and, according to mainly allele frequencies of classical polymorphisms, also a genetic isolate. We investigated the differentiation of Spanish Basques from the rest of Iberian populations by means of a dense, genome-wide SNP array. We found that F_{ST} distances between Spanish Basques and other populations were similar to those between pairs of non-Basque populations. The same result is found in a PCA of individuals, showing a general distinction between Iberians and other South Europeans independently of being Basques. Pathogen-mediated natural selection may be responsible for the high differentiation previously reported for Basques at very specific genes such as ABO, RH, and HLA. Thus, Basques cannot be considered a genetic outlier under a general genome scope and interpretations on their origin may have to be revised. (Laayouni et al, 2010, p. 455)

Our results indicate that Basque-speaking populations fall within the genetic Western European gene pool, that they are similar to geographically surrounding non-Basque populations, and also that their genetic uniqueness is based on a lower amount of external influences compared with other Iberians and French populations. Our data suggest that the genetic heterogeneity and structure observed in the Basque region result from pre-Roman tribal structure related to geography and might be linked to the increased complexity of emerging societies during the Bronze Age. The rough overlap of the pre-Roman tribe location and the current dialect limits support the notion that the environmental diversity in the region has played a recurrent role in cultural differentiation and ethnogenesis at different time periods. (Martínez-Cruz, et al. 2012, p. 1537)

Thus the assumption of Basque distinctiveness based on classic blood group data (type O Rh-negative) is being questioned. As noted by Khan (2010), “Over the years with the rise of Y and mtDNA phylogenetics this distinctiveness has taken a hit.”

There are practical reasons why blood group data was analyzed and interpreted first. But there’s now evidence that blood group distributions are not random, and may emerge as responses to disease pressures. In other words, they aren’t neutral markers which give a good sense of ancestry. This particular issue, combined with Basque genetic (at least on those loci) and linguistic uniqueness, make it understandable why a thesis of Basque local antiquity would be attractive. But the old order must now likely give to the new. (Khan, 2010)

The question of Basque genetic distinctiveness is likely to remain open until more data is collected and analytic techniques are refined further. Likewise, the debate over the possible role of peoples from the Franco-Cantebrian refuge in the repopulation of Europe after the last glacial maximum will also continue for some time. Most likely the truth lies somewhere in middle and migrations from out of the Pyrenees into Europe as described in the Cayce readings will remain a plausible scenario that may also explain some of the complexities of the Basque genetic riddle.

The British Question

... the Britons - as termed, or those peoples who had been or were then as the descendants of those from the Pyrenees. (ECR: 207-1)

Historically the term Briton can be used synonymously with Britain, or more specifically as the region of Britain that now called Wales and southwestern England. Based on the context of the reading (in association with Viking invasions), the Cayce quote above seems to be referring to the broader use of Briton as British (i.e., English, Welsh, Irish, and Scottish). Thus the question arises: If the Franco-Cantebrian Refuge model is in any way accurate with regard to the expansion of post-glacial migrations from out of the Pyrenees’ region into northern and central Europe, could such a migration have been a significant (or even dominant) factor in the peopling of Britain?

The work of geneticist Steven Oppenheimer, culminating in his book “Origins of the British,” addresses this question directly and affirmatively:

The genetic evidence shows that three quarters of our [British] ancestors came to this corner of Europe as hunter-gatherers, between 15,000 and 7,500 years ago, after the melting of the ice caps but before the land broke away from the mainland and divided into islands. Our subsequent separation from Europe has preserved a genetic time capsule of southwestern Europe during the ice age, which we share most closely with the former ice-age refuge in the Basque country. The first settlers were unlikely to have spoken a Celtic language but possibly a tongue related to the unique Basque language. Another wave of immigration arrived during the Neolithic period, when farming developed about 6,500 years ago. But the English still derive most of their current gene pool from the same early Basque source as the Irish, Welsh and Scots.... So, based on the overall genetic perspective of the British, it seems that Celts, Belgians, Angles, Jutes, Saxons, Vikings and Normans were all immigrant minorities compared

with the Basque pioneers, who first ventured into the empty, chilly lands so recently vacated by the great ice sheets. (Oppenheimer, 2006)

Thus Oppenheimer concludes that British ancestry mainly traces back to the Palaeolithic Iberian people, now represented best by the Basques. With 75-95% of British Isles (genetic) matches derived from ancient Iberia, Ireland, coastal Wales, and central and west-coast Scotland are almost entirely made up from Iberian founders. The rest of the non-English parts of the British Isles have similarly high rates. England has relatively lower rates of Iberian types with significant heterogeneity, but no English sample has less than 58% of Iberian samples.

If Oppenheimer and Cayce are right about British origins, one might expect to find physical/archaeological evidence of this influence. In particular, could the ancient earthworks and stone monuments so common throughout Britain represent a distant Atlantean connection (Michell, 1972)? We will consider this possibility in a later section.

A North African Connection?

Evidences of this lost civilization [Atlantis] are to be found in the Pyrenees and Morocco on the one hand, British Honduras, Yucatan and America upon the other. (ECR: 364-3)

Before that we find the entity was in the land now known as or called the Pyrenees, or the land where the Atlanteans landed and combined their efforts in developments with the [people of the] Pyrenees, the [North African] Carthaginians as later were known - or the Carpathians. (ECR: 1489-1)

As noted, the Cayce readings mention Atlantean migrations to northwest Africa preceding the final destruction as well as France, Spain and Portugal with special emphasis on the Pyrenees as a final destination for some, but also as a portal for others to distant lands, primarily Egypt. Reading 1489-1 mentions that the indigenous people of the Pyrenees at the time of the Atlantean migration were descended from Carthaginians ("as later were known"). We have discussed the meaning of this reading excerpt above. The point is simply that northwest Africa, particularly in the areas now called Morocco and along the western edge of the Mediterranean in the vicinity of the region now called Carthage, has some important Atlantean connections that are relevant to the complex riddle of the Basque.

Apart from any Atlantean associations in the Cayce readings, recognition of the North African connection with Atlantis may be important for understanding the Basque language as has been discussed in a previous section. So let's take a closer look at the findings of genetic anthropology as it pertains to North Africa and the Basques.

Researchers studying remains found in an ancient Basque cemetery (over 1300 years old) have noted a fascinating link between Basque ancestors and the peoples of North Africa:

We analyzed the hypervariable region I (HVR-I) sequence variability of the mitochondrial DNA (mtDNA) of individuals buried at Aldaieta (6th–7th centuries AD) in order to find out more about the biosocial implications of this cemetery. The results, fully authenticated by means of diverse criteria (analysis of duplicates, replication in an independent laboratory, quantification of target DNA, and sequencing and cloning of polymerase chain reaction products), suggest that Aldaieta largely

consists of autochthonous individuals who shared common funereal customs with the late Ancient North Pyrenean cemeteries of Western Europe (the Reihengra"-berfelder), a cultural influence possibly accompanied by a certain genetic flow. The presence at Aldaieta of an mtDNA lineage originating in Northwest Africa testifies to the existence of contact between the Iberian Peninsula and Northwest Africa prior to the Moorish occupation. Both this latter discovery and the high frequency of haplogroup J at the Aldaieta cemetery raise questions about the generally accepted belief that, since ancient times, the influence of other human groups has been very scarce in the Basque Countr. (Alzualde et al, 2006, p. 394).

Alzuade et al. go on to observe that other authors have documented a prehistoric relationship between the Iberian Peninsula and Northwest Africa (Pereira et al., 2000; Larruga et al., 2001; Maca-Meyer et al., 2003a; Brion et al., 2003; Flores et al.,

2004). Maca-Meyer et al. (2003b), on the basis of the phylogeography of haplogroup U6, affirmed that this prehistoric relationship must have existed 10,000 years ago at most. In conclusion, the authors note:

... the discovery in Aldaieta of a lineage of mtDNA coming from Northwest Africa supports the existence of contact between the Iberian Peninsula and Northwest Africa across the Straits of Gibraltar prior to the Moorish occupation in historical times. Finally, these results suggest that the ancient Basque population had biological contact with foreign populations. This evidence leads us to play down the importance of genetic isolation as the main factor contributing to the genetic peculiarities described in the present-day Basque population. (Alzualde et al, 2006, p. 403)

As genetic anthropologists seek to understand patterns of inheritance by phylogeographic analysis, unusual and unexpected findings sometimes arise that beg the question of ancient migrations and intermixtures of apparently diverse peoples. For example, researchers studying the mtDNA lineages of Slavs have noted lineages of apparent West African origin. The researchers were able to rule out relatively recent sources such as the Moorish occupation of Spain and the slave trade. After careful analysis, migrations to Eastern Europe through Iberia approximately 10,000 years ago appears to be the best explanation for some of the anomalies:

Results of phylogeographic analysis suggest that at least part of the African mtDNA lineages found in Slavs (such as L1b, L3b1, L3d) appears to be of West African origin, testifying to an opportunity of their occurrence as a result of migrations to Eastern Europe through Iberia. However, a prehistoric introgression of African mtDNA lineages into Eastern Europe (approximately 10,000 years ago) seems to be probable only for European-specific subclade L2a1a, defined by coding region mutations at positions 6722 and 12903 and detected in Czechs and Slovaks. Malyarchuk et al, 2008, p. 1091)

The researchers go on to suggest:

... the presence of North African M1 mtDNA in the Basques remains that pre-date the Muslim invasion (eighth century) points to the prehistoric arrival of M1 lineages in Iberia. Therefore, since most of the African lineages found in eastern European populations are present in West Africa, their migration to eastern Europe likely took them through Iberia. In this respect, a possible explanation for presence of African mtDNA lineages in gene pools of eastern Europeans is that the Franco-Cantabrian

refuge area of southwestern Europe might be the source of late glacial expansions leading to dispersal of some Northwest African mtDNAs in central and northeastern parts of Europe. It has been previously shown that ancient Iberian carriers of West Eurasian haplogroups H1, H3, V, U5b1b and U8a have participated in demographic reexpansion to repopulate Central Europe in the last interglacial periods (10 000–15 000 years ago). According to the data obtained in our study, it seems probable that Northwest Africans also contributed their mtDNA lineages to ancient Iberians, and further, via their gene pool migrations, to Europeans. (Malyarchuk et al, 2008, p. 1095)

A similar pattern of migration and genetic diffusion has been noted by Achilli et al. (2005) with regard to a possible North African Berber influence via the Iberian peninsula into North European Scandinavia thousands of years ago:

The sequencing of entire human mitochondrial DNAs belonging to haplogroup U reveals that this clade arose shortly after the “out of Africa” exit and rapidly radiated into numerous regionally distinct subclades. Intriguingly, the Saami of Scandinavia and the Berbers of North Africa were found to share an extremely young branch, aged merely 9,000 years. This unexpected finding not only confirms that the Franco-Cantabrian refuge area of southwestern Europe was the source of late-glacial expansions of hunter-gatherers that repopulated northern Europe after the Last Glacial Maximum but also reveals a direct maternal link between those European hunter-gatherer populations and the Berbers. (Achilli et al, 2005, p. 883)

Genetic, cultural, geological, and linguistic evidence also supports the hypothesis that people coming from a fertile Saharan area emigrated towards the north (southern Europe, Mesopotamia, the Mediterranean Islands, and the North African coast) when the climate changed drastically to hotter and drier ca 10,000 years B.C. (Arnaiz-Villena, et al, 1997)

To summarize, recent genetic research does seem to support the possibility of a North African presence in the Pyrenees when the migrating Atlanteans landed there, as described in reading 1489-1. Now let's consider the possibility of an ancient Caucasian presence in the Pyrenees as was also mentioned in that same reading.

A Caucasus Connection?

As has been noted, the Cayce reading maintain that Atlanteans migrating to the Pyrenees landed to find an indigenous population with mixed ancestry – North African (“Carthaginian” as now called) and Carpathian (Southeastern European/Northwestern Asian or Eurasian). Thus the modern Basques might be expected to show a genetic connection to these two regions. We have already reviewed a possible Basque/North African connection, which seems plausible, based on recent genetic studies. A possible Eurasian (and specifically “Caucasus”) connection is more problematic.

From a mainstream anthropological perspective, connections between the ancestors of the modern Basques and the peoples of Eurasia does make some sense. From this viewpoint, all modern human populations are thought to be derived “out of Africa” with migrations into Asia before splitting up and heading in different directions. Therefore, therefore prehistoric European peoples are thought to be descended from groups that settled in Eurasia before moving on into the rest of Europe in paleolithic times. Given the interest in a shared linguistic tradition linking Basque with the Caucasus (as described in a previous section),

genetic associations might also be found. At least such was the reasoning of researchers in the 1980's as represented by Piazza et al.:

If Basques share a common genetic ancestry with Caucasian speaking and North-African populations, this occurred before the introduction of Neolithic farming. This may support the idea that the Basques are the descendants of a Paleolithic population. (Piazza, et al, 1988)

Writing in 1988, before the widespread use of modern genetic anthropology, Piazza et al. were merely expressing a reasonable assumption about Basque origins that could be scientifically tested. Since then, considerable research has been done. However, thus far the results fail to support the hypothesis:

Genetic distances between speakers of Basque and Caucasian languages are compared with those between controls, i.e. contiguous populations speaking Indo-European and Altaic. Although some statistical tests show an excess of genetic similarity between Basque and South Caucasian speakers, most results do not support their common origin. If the Basques and the Caucasian-speaking populations share common ancestors, recent evolutionary phenomena must have caused divergence between them, so that their gene frequencies do not appear more similar now than those of random pairs of populations separated by the same geographic distance. (Bertorelle et al., 1995, p. 256)

The Caucasus and the Iberian peninsula have been connected from a linguistic (Basque and Kartvelian languages), toponymic and historic perspectives. They also represent places (e.g. Dmanisi in Georgia and Atapuerca in Northern Spain) where the oldest hominoid remains in Europe are being discovered and studied. These circumstances prompted us to study the genetic background of the Svans (living on the southern slopes of the Greater Caucasus in the Republic of Georgia) in comparison with Basques from the semi-isolated Arratia valley as well with other Northern Spanish and Western European populations.... However, haplotypes reported as characteristic for Basques were not found in the Svans.... In conclusion, the Svan population shows considerable polymorphism. These observations suggest a mixture of alleles in Svans from geographically distinct areas, and probably do not support a common ancestor for these Caucasian inhabitants and people from Northern Spain. (Sánchez-Velasco & Leyva-Cobián, 2001, p. 223)

A controversial hypothesis in linguistics is that the Caucasian and Basque languages are related, remnant pre-Indo-European languages (Gamkrelidze & Ivanov, 1990; Ruhlen, 1991) of paleolithic antiquity. If so, one might expect to see evidence of a genetic relationship between Basque and Caucasus group. However the results did not indicate any such relationship ... (Nasidze & Stoneking, 2001, p. 1204)

There are several possible explanations for these findings when viewed from the perspective of the Cayce readings:

1. The use of the term Carpathian in the readings is broader than the Caucasus region. Actually, the readings define the Carpathian region as extending from the "Southern part of Europe and Russia, and Persia and that land. Caucasian mountains" (364-13), with the Caucasus region being the extreme southeastern area of Carpathia. Despite the interest in researching the Basque/Caucasus connection due to previous theories about language

connections and theoretical migrations of humans out of Africa, perhaps genetic research between Basque and peoples further north within the Carpathian region would be more supportive of the rather vague statement in reading 1489-1.

2. The original contribution of the Carpathian genetics to the indigenous peoples of the Pyrenees 12,000 years ago or more (at the time of Atlantean migration) was small and has been diluted over time by genetic drift, etc.

3. Further genetic studies may yet uncover connections between these populations. Genetic anthropology is still in its infancy, with breakthroughs in technology, interpretation, and additional sampling of populations still occurring. As with all things genetic, the future is uncertain. However, current findings do suggest a lack of connection between the ancestors of the Basque and Caucasus peoples.

4. The readings are mistaken about an ancient connection between Basque ancestors and “Carpathian” peoples.

mtDNA X and the Atlantean Hypothesis

Before moving on to archaeological findings pertaining to Basque origins and possible Atlantean connections, there is one more area of genetic research to consider: The mitochondrial DNA haplogroup X Atlantean hypothesis as proposed by Van Auken & Little (2000) and expanded upon by Little et al. (2001, 2002 & 2006).

Mitochondrial DNA (mtDNA) analysis is a powerful tool for researchers seeking to unravel patterns of interaction and migration of ancient populations. The enigma of mtDNA haplogroup X derives from its widespread global distribution without a clear point of origin or significant areas of distinct localization.

The Atlantean mtDNA haplogroup X hypothesis proposes that between 28,000 B.C.E. and 10,000 B.C.E. Atlanteans bearing haplogroup X migrated from their homeland in the Atlantic Ocean eastward to Western Europe and westward to the Americas.

They first migrated to Europe, carrying with them a culture that came to be known as Solutrean [Cro Magnon]. As it became obvious that their land was soon going to be completely destroyed, in 10,000 B.C. groups of people bearing the X haplogroup migrated from this central location to several places in the Americas. They carried the same cultural traits to America, where the artifact types came to be called Clovis. Plato called this central location Atlantis – as did Edgar Cayce. (Little et al., 2002, p. 53)

In contrast, the mainstream explanation of haplogroup X presence in the Americas is that it came over the Bering land bridge with the other four major mtDNA haplogroups (A, B, C, D). We will review this controversy in a later chapter on possible Atlantean migrations to the Americas.

Since this section focuses on the Basque land and peoples, we do need to consider the Solutrean Hypothesis as it does offer a non-Atlantean model for the presence of Solutrean technology and haplogroup X in the Americas without invoking either Atlantis or the Bering Land bridge route. The Solutrean Hypothesis postulates that Paleolithic peoples (Solutreans – i.e., Cro Magnon) reached North America in boats via the far North Atlantic about 20,000

years ago from the region of Southern France and Northern Spain which includes the modern Basque Country. This controversial proposal cites distinctive similarities between the stone age toolkits of the Solutreans and the Clovis tool culture in North America. As a means of pre-Columbian transfer of haplogroup X from Europe to the Americas, this hypothesis has been challenged on purely genetic grounds (Fagundes, et al., 2008).

With regard to the Atlantean Hypothesis described above, the frequency of haplogroup X in Basque populations does present some questions. The frequency of haplogroup X in European populations is small – about 2-3% (Reidla et al., 2003). The frequency of haplogroup X amongst Basque populations is probably higher than the European average, but determining a precise frequency is actually difficult with reports ranging from .6% (Young, 2009) in Basques in the southern (Spanish) Pyrenees to possibly 10% or more in other regions. The higher values are uncertain because the two studies reporting higher levels of haplogroup X combined the X and T haplogroups when reporting the data.

Alzualde et al., (2005) reported 12% for combined X and T haplogroups in a study of human remains from a cemetery (6th-7th century AD) located in the Spanish Basque region of the Pyrenees. “In addition, we have also considered the T and X haplogroups jointly, because they were not differentiated in prehistoric populations.” (p.667) Haplogroup T is thought to have originated in Mesopotamia and/or the Fertile Crescent (modern Syria and Turkey) approximately 45,000-50,000 years ago. It was carried by migrants northwest into Europe (at least 10,000 years ago). Presumably Alzualde et al. have attributed a similar origin and distribution to haplogroup X and have therefore grouped them together.

Previously, Izagirre & de la Rúa (1999) reported about 10% combined X and T haplogroups when analyzing teeth extracted from bodies in four Basque prehistoric sites in the southern Pyrenees region of Spain. Three other studies that reported haplogroup X levels listed findings in the 2-3% range typical for the rest of Europe. (Achilli et al. 2004; Bertranpetit et al. 1995; Corte-Real et al. 1996)

Putting the Haplogroup X Atlantean Hypothesis into a broader perspective and considering the complex blending of Europeans noted by geneticists, the important question with regard to the Basques, is whether certain specific factors could preserve a relatively pure, homogenous population that can be identified by genetic research. In other words, could a pattern of distinctive origin (i.e., Atlantean) or specific environmental factors (e.g., geographical isolation, climate patterns of Europe during glacial maximums, etc.) produce a unique, identifiable pattern (e.g., haplogroup X) associated with the Basque people. The short answer – sort of. There are some intriguing patterns, to be sure, but they are complex.

One important factor in such an equation is the probable size of any possible Atlantean migration – how many Atlanteans migrated to the Pyrenees relative to the local populations and did they intermix with the locals? Keep in mind there could have been multiple periods of migration spanning 40,000 years. At least one reading (ECR: 779-9) mentions “warring of the nations” with regard to Atlantis and the Pyrenees. The possibility of conflict would likely affect any potential integration of Atlanteans into the native population, thus affecting genetic exchanges that might show up in modern analysis. Keep in mind that Plato’s tale of Atlantis also included warfare and a military dimension to Atlantean culture.

According to the Atlantean Hypothesis of haplogroup X, if modern Basques are descended from Atlantean migrants with sufficient numbers and interbreeding to pass along a significant

genetic influence, one would expect to find a relatively high level of the haplogroup X in the Basque on a par if not exceeding of that among certain native Americans (Algonquin) or the Druse of northern Palestine. While it is certainly possible that there is a higher level of haplogroup X level amongst the Basque (compared to other European populations), the level is not nearly as robust as one might expect if the Basque are representative of Atlantean genetics as expressed by haplogroup X.

Here are a couple of possible explanations for this outcome:

1. Atlantis is not a valid source of haplogroup X. Geneticists trace haplogroup X to a mutation in haplogroup N. Thus haplogroup X could have originated in Eurasia or North Africa and been carried to the various groups and locations where it is now identified by migration as postulated by modern geneticists.
2. Haplogroup X is a valid expression of residual Atlantean genetics, but there was already a significant number of non-Atlanteans present in the Pyrenees when a relatively small number of Atlantean migrants arrived. Hence the effect may have been more cultural than biological. For comparison, consider the Spanish soldiers who influenced the culture of native Americans in central and south America far in excess of the relative numbers of individuals involved. This model is also becoming increasingly popular in explaining the genetic heritage of the modern British people wherein migrations from the Pyrenees and Iberia are thought to have provided the most significant genetic influence in the modern people of Britain, while later (Celtic, Anglo-Saxon, Norman) invasions were primarily cultural events that dramatically affected society, rather than dominant biological factors in the development of British genetics (see the British Question above). Likewise, a relatively small group of Atlantean migrants could have left a small but measurable impact with regard to haplogroup X, while having a much stronger cultural impact with regard to language, social functioning, advanced stone age technology, and sophisticated artistic expression (cave paintings).

In addition to the Basque question, the Atlantean Hypothesis for the origin and distribution of haplogroup X is worthy of further consideration in other potential Atlantean migration destinations as will be discussed in other articles dealing with the Americas and Eurasia.

Archaeology

Archaeology is the branch of anthropology that deals with material artifacts in order to understand how people lived. Material objects such as pieces of pottery, tools, and art are used to tell the story of an historical (or pre-historical) group of people. With regard to our present exploration of the Basque and any possible ancient connections with Atlantis, archaeology may be relevant in understanding the meaning of cave paintings and sculptures, stone circles and megaliths, stone tools, housing, clothing, and even religion.

Naturally, the question of ancient technology comes to mind. If Atlanteans were said to have invented and used advanced technology, are there any evidences of it in locations where they are said to have migrated? If not, why not? Let's begin by considering the Paleolithic setting prior to modern human inhabitation of the Pyrenees region.

Neanderthals

Understanding the origins of human occupation of the Basque region of Europe begins with Neanderthal man. Named after the location in Germany where the first remains were discovered, Neanderthals are regarded as an extinct member of the genus *Homo* (or alternately classified as a separate human species – *Homo neanderthalensis*). (Tattersall & Schwartz, 1999). Common knowledge of Neanderthals has been so absorbed into modern culture as to be iconic, to the point of serial television commercials featuring these primitive-looking cavemen selling insurance. You get the picture.

In the Franco-Cantabrian region of southern France and northern Spain that is thought to be the ancestral homeland of modern Basques, evidence of Neanderthal habitation has been found in caves at Lezetxiki and Axlor (Rios et al, 2003).

Genetically, some Neanderthal remains appear to be closer to non-African than African anatomically modern humans, which suggests interbreeding between Neanderthals and the ancestors of modern humans in Eurasia. This is thought to have occurred between 80,000 and 50,000 years ago. This intermixture has resulted in 1-4% of the genome of people from Eurasia having been contributed by Neanderthals (Cochran et al, 2009; Green et al, 2010). Duarte et al (1999) claims a skeleton found at Lagar Velho in Portugal (the “child of Lagar”) to be a modern human/Neanderthal hybrid dated to be about 24,000 years ago.

Although modern humans do share some nuclear DNA with the extinct Neanderthals, the two species do not share any mitochondrial DNA (Kriings et al, 1997), which in primates is always maternally transmitted. If this observation holds true as genetic data continues to accumulate, it would appear that whereas female humans interbreeding with male Neanderthals were able to generate fertile offspring, the progeny of female Neanderthals who mated with male humans were either rare, absent or sterile (Mason & Short, 2011).

With regard to Cayce’s story of Atlantis, one might conjecture on the use of Neanderthal-type hominids as the lower working class in Atlantean society that was sometimes used for interbreeding with modern humans for pleasure or profit. (e.g., ECR: 5245-1, 3257-1, 3027-2, 2246-1)

The reason for the disappearance of Neanderthals from the fossil record about 25,000 years ago has several theories, including: climate change (Van Andel & Olszewski, 2003; Finlayson & Carrion, 2007), interaction with humans (who replaced them) (McKie, 2009; Jordan, 2001), absorption (the interbreeding theory as described above), and geologic disaster (volcanic eruptions that contributed to their demise) (Golovanova et al, 2010; Bower, 2010).

The exact nature of biological and cultural interaction between Neanderthals and other human groups between 50,000 and 30,000 years ago is currently hotly contested (Finlayson & Carrion, 2007). A popular theory exemplified by Jordan (2001) posits that the Neanderthals were probably out-competed and marginalized to extinction by the Aurignacians (Cro Magnon).

Cro Magnon (Anatomically Modern Humans)

Just as the designation Neanderthal was derived from the location of the first find, another extremely important find made at Abri de Cro-Magnon (rock shelter or cave of Cro-Magnon) in southwestern France a few miles from Aurignac stamped that discovery with a geographical designation. The early human remains thus became known as Cro-Magnon, and

the tool kit discovered at the site was labeled "Aurignacian." Both of these terms (Cro-Magnon and Aurignacian) were subsequently adopted by anthropologists as classifications of specific human type and technology.

Scientists are keen on updating terminology from time to time as progress is made in understanding. Thus the current designation for Cro-Magnon is "anatomically modern human." The change in naming is significant with regard to any possible Atlantean migrations into western Europe or Africa. Whereas the use of the term Cro-Magnon allowed the discrimination of eastern and western types of early humans, the current "anatomically modern humans" tends to blur that distinction. If individuals from an advanced civilization (i.e., Atlantis) migrated to western Europe, one might expect to see differences in the archaeology of that region compared to eastern European modern humans without the benefit of such direct (and presumably, advanced) Atlantean influence. That is the theory put forth by R. Cedric Leonard (2001c) that we will be considering in some detail in this section. Leonard credits his interest in the association of Cro-Magnon culture with Atlantean migrations to the Scottish author Lewis Spence (1874-1955) who published a series of books on Atlantis, including: *The Problem of Atlantis* (1924) and *History of Atlantis* (1927).

With a degree in anthropology, Leonard has approached the question of Atlantis from a secular, scholarly perspective without any interest in psychic or spiritual matters. He simply claims to be pursuing a literal interpretation of Plato's tale of Atlantis. Thus he rightfully falls within the scholarly tradition of Atlantologist. The following summary provides an overview of Leonard's position.

Leonard's Cro-Magnon/Atlantean Hypothesis

Leonard's hypothesis emphasizes that during the Upper Paleolithic Age (38,000 – 10,000 B.C.E.) two main types of modern humans flourished throughout Europe, Asia and Africa—the eastern and western. The "western" type came to be called Cro-Magnon. The "eastern" type was known by various other names, including Brünn Man, Predmost, or Combe Capelle (depending upon the location of the initial discovery).

Despite the general homogeneity of Upper Paleolithic Man, these two groups, the western and the eastern, may be shown to have differed from each other in certain well-defined ways. (Coon, 1939)

The eastern types were usually shorter, more gracile, and somewhat smaller-brained compared to the western Cro-Magnon type. Keep in mind that brain size is not necessarily imply greater or lesser intelligence – Neanderthal had a larger brain than either. The eastern type averaged about five feet four inches, whereas the typical Cro-Magnon man stood about five feet eleven inches.

The tool kit associated with the "eastern" types is known as the Perigordian, and is merely an extension of the earlier Neanderthal's toolkit (the Mousterian), whereas the various Cro-Magnon tool assemblages are distinctively sophisticated.

Whereas the stunning cave paintings scattered throughout the Pyrenees and Cantabrian mountains are famously recognized as the work of western European Cro-Magnon, the artistic expression of the "eastern" branch of the Upper Paleolithic humans is dominated by small,

carved female "fertility" images – relatively crude when compared to the cave art of Chauvet and Lascaux of western Cro Magnon.

The thin and widely scattered occupation sites of the eastern type indicate a wandering peoples somewhat evenly distributed across Europe and the Middle East with no east/west clustering. By contrast, Cro-Magnon sites are usually dense (indicating long, settled occupation in one place) and are clustered toward the western portions of both Europe and Africa. Building remains indicate that both “eastern” and “western” types of Upper Paleolithic humans commonly lived in houses of some sort, and not in caves as is usually thought. (Pfeiffer, 1969)

Thus at about 35,000 B.C.E. a taller, rugged, more powerfully built, human suddenly "invades" the western shores of Europe and North Africa (Bordes, 1968; Clark, 1970; Coon, 1954). This is Cro-Magnon with his Aurignacian tool assemblage.

Professor Francois Bordes, world renowned archeologist and former director of the Laboratory of Prehistory at the University of Bordeaux, believes the Aurignacian tool assemblage of western Cro-Magnon type clearly originates outside of Europe, ready-made, its source a mystery (Bordes, 1968). As noted by Dr. John E. Pfeiffer, professor of anthropology at Rutgers University, they arrive "from some area outside of Western Europe"; with an already "established way of life." (Pfeiffer, 1969)

Archeologist Frank Hibben noted that the Aurignacian industry is "indubitably non-European in origin." Hibben went on to observe that subsequent excavations and studies have demonstrated that it is "far more complex than previously supposed." (Hibben, 1968) The Aurignacian period comprises the longest lasting of all Cro-Magnon cultures. Pfeiffer made the observation that:

The very coexistence of the Perigordians and Aurignacians in France raises some questions that cannot be answered at present. They apparently hunted in the same regions under the same conditions during the same general period, living as contemporaries for thousands of years. Yet they seem not to have influenced one another appreciably, a surprising state of affairs considering man's capacity for minding his neighbor's business." (Pfeiffer, 1969)

At about 18,000 B.C.E. the Aurignacian culture is "interrupted" by the next Cro Magnon culture known as the Solutrean.

Although Solutrean art is not as abundant as the earlier Aurignacian, notable examples were discovered at Le Fourneau-du-Diable, Le Roc in the Charente, the cave loci at Aragon and Levante (Spain), and a few open-air sites in Andalucia and Extramadura (Hibben, 1968; Bicho, et al., 2007). On the other hand, Solutreans excelled in the creation of extremely delicate blades that could almost be considered an art form in itself. (Pfeiffer, 1969).

Then another Cro Magnon “invasion” occurred at about 14,000 B.C.E. – the Magdalenian occupation. As with previous Cro Magnon arrivals, no formative or “gestation” stages are evident. The culture appears fully formed from regions unknown.

The evidence tells of a powerful people who could live where they wanted to live . . . And there is more than that in the record. Life was changing in response to . . . events which involved geological forces and caused a major population explosion. Surviving signs of the

change are everywhere. The most recent Magdalenians . . . occupied three to four times more sites than their predecessors, and occupied a large number of sites that had never been used before. (Pfeiffer, 1969)

The final Cro Magnon “invasion” occurred at about 10,000 B.C.E. (close to the date of the destruction of Atlantis described by Plato). Designated as the Azilian culture, this final manifestation of Cro Magnon concludes forever the Upper Paleolithic Age and the Cro-Magnon invasions. (Note: This phase coincides with the megafaunal extinction of large animals associated with the Younger Dryas Event as discussed in a previous chapter on the Atlantean Periods of Destruction).

CRO-MAGNON PERIODS	DATES (ka = thousands of years ago)
Aurignacian	45ka – 30ka
Solutrean	22ka – 17ka
Magdalenian	15ka – 7ka
Azilian	10ka

Table 1: Cro-Magnon periods and dates

The Mesolithic Age that follows the Cro Magnon Azilian period has been characterized by scholars as "gloomy" and "uninspired." There was also a significant decrease in population. (Pfeiffer, 1969).

The Azilians hunted in the same regions where the Magdalenians had hunted and occupied many of the same sites. Like most dwindling people, they probably lived to a large extent in the past and told nostalgic legends about their ancestors, the mighty hunters of another age. (Pfeiffer, 1969)

What a perfect description of a people traumatized by a tremendously violent catastrophe! Conditions in Europe after the passing of the Ice Age were actually better; yet the spirit of these people had been broken. They were left in a daze, numbed by unimaginable events. The anthropologists who have detected this despondency are not thinking in terms of world catastrophe, or the loss of a homeland; yet this change in attitude is readily discernible in the Mesolithic remains. (Leonard, 2001c)

In parallel with European Cro-Magnon cultures, four similar “invasions” occurred in North Africa within the same time-frame: the Aterian, Oranian, Mouillian and Capsian (Bordes, 1968; Clark, 1977, et al.).

Leonard interprets the pattern of the archeological record demonstrating strong evidence of four Cro-Magnon “invasions” on both sides of Gibraltar as coming from the west (the direction of Atlantis). Thus he associates the four Cro Magnon periods with Atlantean migrations. The following table (after Leonard, 2001c) correlates the four Cro-Magnon periods for both Western Europe and NorthWestern Africa with possible migrations from out of Atlantis during periods of geophysical disturbance leading to the final destruction as described by Plato.

PROPOSED	EUROPEAN	AFRICAN
Atlantean I	Aurignacian	Aterian
Atlantean II	Solutrean	Oranian

Atlantean III	Magdalenian	Mouillian
Atlantean IV	Azilian	Capsian

Table 2: Leonard's Classification of European and African

Cro-Magnon Periods Within an Atlantean Context

As has been noted, Leonard's correlations are said to derive from the earlier work of Spence. Spence speculated that the four "invasions" occurred simply because Atlantis was geologically unstable, and every few thousand years underwent serious upheavals, sending hordes of refugees onto several Atlantic islands and the western coasts of the continents of Europe and Africa (Spence, 1926).

Anthropologists are perplexed by the question of Cro Magnon origins (Bordes, 1968). Cro Magnons appeared on the western shores of Europe, Africa and some of the islands immediately to the west of those continents. The sites are always bunched in the west with a decreasing gradient to the east. Cro-Magnon man has traditionally been labeled "Atlantic" due to this distinctive geographical distribution. Abbe' Breuil (1912) designated the areas of Cro-Magnon occupation "Atlantic." Lundman (1977) preferred the term "Paleo-Atlantic" to classify Cro-Magnon culture. Myers (1939) defined Cro-Magnon culture as "a well-marked regional culture of the Atlantic coastal plain."

This scenario of repeated disturbances and migrations is actually quite consonant with the "periods of destruction" and "disturbances" described in the Cayce readings with their associated migrations of Atlanteans to safe lands. For example, the chronology of geophysical disturbances and destructions of Atlantis as put forth by Hutton and Eagle (2004) lists the following dates:

- 52,722 BP First Geophysical disturbance
- 30,000 BP "Second period of disturbance"
- 24,000 BP Period of the "second of the eruptions."
- 19,400 BP Portion of Atlantis near the Sargasso Sea
- Unspecified date between 19,400 and 11,900 BP
- 12,700 to 11,900 BP Final Destruction

The stereotype of Upper Paleolithic humans prowling about in dense forests, clothed in animal-skins with painted faces, shaggy hair and beards, surviving in dank caves misrepresents the lifestyle of Cro Magnon. In the early Cro Magnon period (Aurignacian) caves were most likely utilized as living quarters during cold winters, but were also used to shelter domesticated animals with the deepest recesses set aside for religious or ceremonial activities.

For the most part, villages consisting of houses were the typical residence for Cro Magnon. Archaeological evidence in the form of pits, hearths, and post hole patterns confirm the use of such residences. Communities of over a thousand inhabitants were not uncommon. Cro-Magnon did not have to pursue migrating herds of animals to survive. (Coon, 1962)

Artistic representations from Cro-Magnon art depict individuals in a realistic style with males short-haired, clean-shaven, wearing shoes, pants with legs, coats, and even hats (Haddingham, 1979). These were not shaggy-haired savages covered in animal skins. The archaeological

evidence indicates that clothes were sewn – tailored with collars and sleeves, pants with legs – and wardrobe accessories included bracelets and necklaces. Kuhn (2001) notes that real jewelry begins with Cro Magnon. Numerous bone needles have been found (with tiny eyes), too fragile to penetrate tough hides, but very suitable for sewing cloth. Whitehouse (2000) writes that accessories for ice age women "included caps or snoods, belts and skirts . . . and bracelets and necklaces." The finest weaves are "comparable to not only Neolithic but even later Bronze and Iron Age products." (Soffer et al, 2004) A large variety of weaving techniques have been documented, some of which would require a loom. According to Soffer, Paleolithic people knew how to create fine fabrics that closely resembled linen. (Soffer, et al., 2004)

The fabulous cave art, found mostly in the Pyrenees and Cantabrian Mountains in France, is of Cro-Magnon origin. Some images are portrayed in simulated bas-relief, utilizing the naturally contoured cave wall surfaces. Upon discovery, the quality of perspective and proportion depicted in these paintings astounded the art world (leading some experts to proclaim them as modern fakes). However, the thin mineral coatings deposited on some of the surfaces allowed accurate dating of the paintings, some in excess of 30,000 years (Pfeiffer, 1969; Thorndike, 1977; Hadingham, 1979). This extraordinary cave art appears to have begun with the Aurignacians, ending in Magdalenian times – a Cro Magnon phenomena.

Cro-Magnons used spear throwers, harpoons, bows and arrows, arrow shaft straighteners, obsidian razors, needles, musical instruments, and bone calendars carved with symbolic notations bordering on writing (Marshack, 1964). They domesticated several species of animals (a so-called "Neolithic" trait), which may have included the horse (Spence, 1926; Thorndike, 1977; Hadingham, 1979). "It might appear as if these are civilized people attempting to make do while surrounded by primitive conditions with no infrastructure!" (Leonard, 2001c)

Archeologists have identified several sites dating as early as 16,300 B.C.E. that present evidence of the practice of agriculture. Uncertain as how to account for such activities, they have been labeled as "a false dawn" (Smith, 1976).

In conclusion, we have four Cro-Magnon invasions (each more advanced than the last) happening over a period of just under 25,000 years—the Aurignacian, Solutrean, Magdalenian and Azilian—the last one occurring just when Atlantis was said to have subsided, and since that magic date, no more Cro-Magnon invasions. ATLANTIS, THE APPARENT SOURCE OF THE INVASIONS, IS GONE. (Leonard, 2001c)

Much of the preceding material for this section paraphrases the Cro Magnon hypothesis put forth by Spence and documented by Leonard (2001c). From the Cayce perspective, although Atlantean culture and technology was more advanced than other regions of the world, the readings do, in general, describe the people and cultures of that prehistoric period as more advanced and mobile than is generally accredited by mainstream scholars. Thus, the civilization gap described by Leonard ("western" vs. "eastern" Cro Magnon) is probably not as great as he has portrayed, which is consistent with recent archaeological findings suggesting a more sophisticated culture for the "eastern" Cro Magnon than described above.

What About Advanced Atlantean Technology?

If the Basque people of the Pyrenees are in any way associated with the story of Atlantis, one might expect to find archaeological evidence of the advanced Atlantean technology in the Pyrenees. In the absence of such proof, the Atlantis hypothesis is weak, at best.

An argument can be made for other proposed destinations for migrating Atlanteans. At least Egypt and the Central America do present archaeological evidence of high civilization with a somewhat sophisticated technology (even if several millennia too late by scientific standards) – but what about the Pyrenees? This line of reasoning has been used by archaeologists to debunk the notion of Atlantis as an advanced civilization.

How could an advanced civilization vanish? Think a moment. The more technically advanced a civilization is, the easier it is to destroy. Suppose the United States were to sink into the sea. Suppose the survivors had to flee to remote areas, such as the headwaters of the Amazon, or the heart of Africa, where people live very primitively. The survivors could not take their four-wheel-drive trucks with them; there would be no roads and no fuel. Their radios and TVs would be useless without broadcasting stations. Without credit cards and supermarkets, the majority would have difficulty surviving the first year. Those who did survive would do so by adapting to a life very much like that of the natives of the land to which they came. After a few hundred years, only legends of their homeland would remain. After 12,000 years, it is unlikely that any trace of them could be found. (Cayce et al., 1988, p. 55)

Little et al. (2002) likened the cultural setback of displaced Atlanteans to the movie “Lost” in which Tom Hanks plays the role of an intelligent and sophisticated Federal Express executive who becomes stranded on a remote island. In a short time he adopted a stone-age lifestyle, despite his knowledge and experience with advanced technology.

Another possible explanation for a failure to discover evidence of advanced Atlantean technology in migration destinations is that it did not exist at the time of the final destruction:

The peak of Atlantis technology was before 28,000 B.C., and the majority of the population was killed during the catastrophic events. Their raw materials, factories, and technology suddenly disappeared, sending the few remaining survivors back to the Stone Age. (Little et al., 2002, p. 54)

Note that this explanation is using the “long chronology” for the second period of destruction (as described in the chapter on Periods of Destruction). The short chronology of Hutton and Eagle (2004) would advance the date by at least 10,000 years, but the general pattern of decline is consistent with the readings.

And yet, it would appear that some pretty sophisticated technology did still exist to assist with the general exodus from Atlantis to other lands. For example, a past life of an individual known as Pek-AI was described in which he as said to be “the mathematician, the one who made preparations for those journeys through the air to the Pyrenees; later, with those establishments of the activities in Egypt, the entity took residence there...” (ECR: 2677-1) One could argue that the mode of air travel used for these migrations was crude animal hide balloons (citation), but other readings that discuss the mass exodus prior to the final destruction suggest more advanced technology. For instance, flying machines similar to that described by the Hebrew prophet Ezekial were said to have been utilized for the exodus to the Pyrenees and other destinations:

Before that we find the entity was in the Atlantean land, during those periods particularly when there was the exodus from Atlantis owing to the foretelling or foreordination of those activities which were bringing about the destructive forces. There we find the entity was among those who were not only in what is now known as the Yucatan land, but also the Pyrenees and the Egyptian. For the manners of transportation, the manners of communications through the airships of that period were such as Ezekiel described of a much later date. (ECR: 1859-1)

Presumably the aircraft resembling Ezekiel's vision that was used to transport Atlanteans to other lands would be considered advanced technology (See Chapter 8 on Atlantean Technology). And yet, if the energy supply for its propulsion was sourced from the great crystal, that technology would have ceased with the final destruction of main power station on Poseidia, as well.

Another reading described fairly advanced Atlantean technology transferred to what is now called Spain:

Before that the entity was in the Spanish land when there were those individual groups taking refuge from Atlantis. The entity was among those Atlanteans who remained [in Spain]. Thus again the interest in things psychic, things mysterious, things unseen. For the entity then was among those who were the interpreters of the seal through which the elements were used for heat, for power, for electrical forces. Thus none of the modern conveniences to the entity are a mystery at all, even though they may not be understood. For the entity has ever expected to see same again. The name then was Real. (3574-2)

Keep in mind that even at its height, Atlantean technology was literally stone age technology – advanced, yes; but stone based. The great crystal (Tuoui Stone) was the basis for an energy grid supporting transportation, utilities, and communication. With the destruction of the main power station and associated infrastructure, that entire aspect of “advanced technology” ceased to exist forever. All that would be left as evidence would be stones.

Decreased Population Size and Loss of Contact: Another explanation for a loss of technology amongst migrating Atlanteans is a decrease in population size and social contact. Anthropologists have looked closely at the effects of population size and contact on the development and maintenance of technology. Since there is likely to be more contact within larger populations, population size is a major factor in the development and maintenance of technology.

For example, Hill et al. (2009) argue that the sporadic appearance of sophisticated tools during the Late Stone Age in Africa can best be explained as a result of climate-induced fluctuations in population size. Thus, the level of technology can increase or decrease based on population size.

Kline & Boyd (2010) studied the tool technology used by islanders of the tropical Pacific Ocean (Oceania), concluding that population size and intergroup contact strongly effect the level of technology achieved and maintained:

Much human adaptation depends on the gradual accumulation of culturally transmitted knowledge and technology. Recent models of this process predict that large, well-connected populations will have more diverse and complex tool kits than small, isolated

populations.... For instance, the most knowledgeable net maker may not be copied because he/she is poor, unsociable or dies unexpectedly, and thus her special skills would be lost to the population. The rate of loss owing to cultural drift will be higher in small populations than in larger ones because such random losses are more likely. (Kline & Boyd, 2010, p. 2559)

Keeping in mind the importance of population size and social contact, it is easy to imagine a significant decline in technology over even a few generations of Atlanteans as they were broken up into smaller groups bound for safe lands. It is difficult to assess the level of interaction amongst the various Atlantean groups after the mass exodus preceding the final destruction. Some Cayce readings mention envoys engaged in communications with distant lands with the intent to share knowledge about spiritual principles. The degree to which technology was discussed or shared is uncertain.

In at least one instance the social isolation of the Atlantean groups in the Pyrenees appears to have been significant. This is the case of an Atlantean who was headed to Egypt but became stranded in the Pyrenees and lost contact with other expeditions of migrating Atlanteans. She never knew whether they made it to their destination, suggesting that at least some of the peoples in the Pyrenees were socially isolated from other Atlantean migrants. (ECR: 1782-1)

Spiritual Reformation: Many Cayce readings on Atlantis describe the social split between those who insisted on a spiritual focus and those who were materially minded:

[Before that the entity was in the Atlantean land, when there were the breaking ups owing to the activities from the sons of Belial, that would use the spiritual ideals for gratifying of material desires. \(ECR: 2509-2\)](#)

All the major periods of destruction in Atlantis were linked to the use of spiritual principles for material gain (e.g. ECR: 528-14, 1003-2, 1152-1, 1406-1, 1927-1, 2251-1, 2791-1, 5257-1). The great crystal that was initially used solely for communion and communication with spiritual realms was converted to an energy source for material convenience that became self-indulgent. Thus, each and every period of destruction was associated with a perversion of this pattern of technological self-centeredness.

Perhaps some of the migrating Atlanteans of the Law Of One faction disavowed the high technology that had led to the destruction of their homeland. Perhaps there was a spiritual reformation whereby the emphasis became temple activity focusing on spirituality by applying the tenants of the Law Of One.

Just as the Cayce readings insist that parallels be drawn between the pattern of events on Atlantis and modern times (with the obvious parallels in the advancement of technology and material comfort), one might also draw a connection to some modern movements that emphasize simplicity and spirituality – even an anti-technology mindset. The back-to-nature counterculture of the 1960's comes to mind. Not necessarily that the followers of the Law Of One were hippies, but rather that some may have pursued a more spirituality based lifestyle that would not leave an archaeological trace of advanced technology. There seemed to be an emphasis on temple building and practicing the Law Of One.

For example, one Atlantean bound for Egypt, was delayed and had to reside in the Pyrenees for a while (ECR: 315-4). At some point, followers of that individual moved north along the

coast of modern France to the white, chalk cliffs of Calais and left evidence there of an attempt to build a temple and practice the Law Of One. Hence there seems to have been an emphasis on temple activity and spiritual application for the migrating Atlantean followers of the Law Of One.

An Atlantean Legacy?

Evidences of this lost civilization [Atlantis] are to be found in the Pyrenees and Morocco on the one hand, British Honduras, Yucatan and America upon the other. (ECR: 364-3)

Is there evidence of the lost civilization of Atlantis in the Pyrenees and surrounding areas of France, Spain, and Portugal where the readings state that Atlanteans migrated before the final destruction of their homeland? Whereas some escape destinations eventually produced relatively advanced cultures with highly visible monumental structures (such as the pyramids of Egypt and Mesoamerica), the Pyrenees and adjacent areas appear relatively deficient in such obvious, visible material evidence of Atlantean influence. Let's consider the possibilities.

Cave paintings

Atlantologists point to the remarkable cave paintings of southern France and northern Spain as evidence of an Atlantean contribution to the prehistoric culture of those regions. This reasoning follows from the Cro Magnon as Atlantean refugee hypothesis as put forth by Leonard (2001c).

The most famous examples include the Lascaux paintings discovered in September 1940 by four teenagers. Despite archaeological evidence dating the paintings to about 17,000 years ago, some art critics denounced the paintings as modern frauds – they were simply too magnificent to have been created by stone age artists – Cro Magnon or not. After a visit to the caves, artist Pablo Picasso declared: "We have invented nothing." With improved dating techniques, archaeologists have confirmed the ancient dating for the Lascaux cave paintings.



Chauvet Cave Painting

A similar pattern of denial by art historians opposed by scientific confirmation occurred with cave paintings at Chauvet, also in southern France. However the radiocarbon dating for Chauvet is in the 30,000 B.C.E. range, many thousands of years before Lascaux, yet with comparable artistic quality. This has led to a revision of ideas about the evolution of prehistoric art. "The Chauvet cave, in particular, indicates that theories assuming a linear progression from simple to more complex composition have to be discarded and that, as early as the Aurignacian period, some artists had mastered design and composition." (Valladas, 2003, pp. 1490-1491)

Niaux Cave, in the northern foothills of the Pyrenees, is one of the most famous prehistoric caves in Europe. Like Lascaux it contains many prehistoric paintings of superior quality, probably produced between 11,500 – 10,500 B.C.E., a few thousand years later than Lascaux.

The cave at Altamira located near the town of Santillana del Mar in Cantabria, Northern Spain, represents is one of the most important examples of Paleolithic cave painting originating in the Magdalenian and Solutrean periods of the Upper Paleolithic. Stylistically, the caves paintings represent the Franco-cantabrian school, characterized by the realism of its figural representation.



Altamira Cave Painting

Of course the question is a matter of attribution – does this remarkable collection of artistic expression represent an Atlantean influence, or simply the output of the stone age inhabitants of the region at that time?

Megalithic Stone Structures

Like cave art, the presence of remarkable prehistoric, megalithic structures in the Pyrenees and adjacent areas suggest that Paleolithic inhabitants of the region demonstrated some technological capability. There is a geographical pattern to the early stone constructions that may indicate a cultural variation:

A further striking difference between the two regions [northwestern Pyrenees of France and southwestern Pyrenees of Spain] consists of megaliths: megalithic structures, and above all dolmens, are common in this period in the mountainous north, but unknown in the south. Archaeologists are divided as to whether this difference represents two distinct populations, with their own economies and cultures, or whether it should be interpreted as indicating a single population practicing both agriculture and seasonal transhumance. If dolmens are interpreted as tombs, it is hard to deny the presence of two distinct cultures, but if, as some have suggested, they were merely seasonal shelters for shepherds, a single population becomes entirely plausible. (Trask, 1997, p. 8)

The predominance of megalithic structures on the northern side of the Pyrenees may represent a broader pattern of culture and migration. If one takes seriously the Franco-Cantabrian refuge hypothesis of the repopulation of Europe by peoples from the Pyrenees and Iberian peninsula at the end of the last ice age, the megalithic constructions along the Atlantic coast of France could serve as signposts of such migrations. Of particular note are the stone alignments at Carnac, along the south coast of Brittany in northwestern France.



Carnac Megaliths

At Carnac there are long avenues of large stones (called menhirs), often stretching for several hundreds of yards. The stones that make up these alignments were hewn from local rock and erected by the pre-Celtic people of Brittany. Authorities on the subject date the placement of these megaliths during the Neolithic period (4500 B.C.E. – 2000 B. C.E.), although a precise date is difficult to determine since there is little dateable evidence to be found beneath them. About 3300 BC is a commonly accepted date for the site's main activity.

One of the confounding factors in dating Carnac's creation is that some of the rows of stones trail off into the ocean waters of the Atlantic. Keep in mind that sea levels rose as the ice began to melt as the last ice age ended. So the origins of the site may date back to the Mesolithic, or possibly the Paleolithic (i.e., Atlantean times). Could the first stones at Carnac have been erected by Atlanteans or their descendants?

My main thrust in this presentation is to suggest (by the numerous submerged portions) that some parts of these megalithic ruins [at Carnac] were constructed much earlier than has been suggested by most authorities; and that the architects must have originated in a society highly developed in the astro- and geo-sciences—and, most importantly, that Atlantis was the likely source of such sophisticated knowledge. (Leonard, 2001b)

Although the Cayce readings do not mention Carnac, there is a reading with connections just a little farther north along the French coast at Calais:

[Before that we find the entity was in the land that has been called the Atlantean, during those periods when there was the breaking up of the land and there had been the edict that the land must be changed.](#)

The entity was among those that set sail for the Egyptian land, but entered rather into the Pyrenees and what is now the Portuguese, French and Spanish land. And there STILL may be seen in the chalk cliffs there in Calais the activities, where the marks of the entity's followers were made, as the attempts were set with those to create a temple activity to the follower of the law of One.

Then in the name Apex-1 [Apex-el?], the entity lost and gained. Lost during those periods when there were the turmoils and strife that brought about the necessity for the sojourning from the land and the entering into the others. Gained when there was the establishing of the associations with those that had built up the Egyptian land. And, as will be seen from those that may yet be found about Alexandria, the entity may be said to have been the first to begin the establishment of the library of knowledge in Alexandria; ten thousand three hundred before the Prince of Peace entered Egypt for His first initiation there. (315-4)

This reading was given on June 18, 1934. Note that even at that relatively late date there was said to be archaeological evidence (“marks”) of an Atlantean influence along the chalk cliffs at Calais as the followers of Apex-1 attempted to create a temple activity there.

Note that Apex-1 was not directly associated with this activity. This process could have been undertaken generations after the migration of Atlanteans to the Pyrenees as the ice age ended and Northern Europe became more hospitable to humans. To date, archaeological research in the vicinity of Calais has focused on Roman and medieval times.



Chalk Cliffs of Calais

Just across the English channel from the chalk cliffs of Calais we find the white cliffs of Dover in England. Until sea levels rose at about 6,000 B.C.E. one could have walked directly from Calais to Dover and thence to any portion of Britain, including Ireland which also was connected by a land bridge.

If the primary group of British ancestors came from the Pyrenees (as hypothesized by Oppenheimer and reviewed in a previous section), the earliest stone structures in that land could also be included as having a distant Atlantean influence. Such theorizing is exemplified by the writings of Michell (*The View Over Atlantis*, 1972; *The New View Over Atlantis*, 2001).

Cultural Legacy

... while the destruction of this continent and the peoples are far beyond any of that as has been kept as an absolute record, that record in the rocks still remains - as has that influence OF those peoples in that life of those peoples to whom those that did escape during the periods of destruction make or influence the lives of those peoples TO whom they came. (364-3)

Usually when this reading excerpt is cited by Cayce scholars interested in Atlantis, the focus is on the geologic “record in the rocks” rather than the “influence OF those peoples in that life of those peoples to whom those that did escape during the periods of destruction make or

influence the lives of those peoples TO whom they came.” In this chapter we have dealt predominately with the possible human (i.e, linguistic, genetic, and archaeological) influences of migrating Atlanteans upon the peoples of the Pyrenees (and more broadly to the adjoining areas). Since there doesn't appear to be any scientific evidence of any geologic effects of Atlantis on this region, the primary question is whether the modern peoples of the Pyrenees themselves represent the evidence of a potential Atlantean legacy. Are the Basque people and their culture (including their unique language) a distant echo of such a heritage?

As has been demonstrated in the sections of this chapter, the answer is complex. While some have maintained that the language of the Basque has an Atlantean origin, experts in the field have cited connections with the Caucasus and North Africa, just as the Cayce readings indicated. So any possible Atlantean influence is probably an admixture, at best.

Similarly, some have argued for a unique genetic factor (mtDNA X) as a distinctive Atlantean marker. Yet again, the evidence to date is complex with no confirmation of such an association.

Stone age cave paintings and megalithic structures in the Pyrenees and adjacent regions are remarkable, to be sure. But there is no direct evidence of Atlantean influence.

Interestingly, there is just such an intriguing association in the myths, folklore, and legends of the Basque people:

We should not finish without mention of a Basque legend, the Aintzine-koak, which tells how the seafaring forefathers of this ancient people (Basques) arrived in the Bay of Biscay after the “Green Isle,” Atlantika sank under the waves. (Sweeney, 2010, p. 35)

Atlantida is a national Basque poem describing their ancient greatness in Atlantika, its fiery collapse into the sea with most of its inhabitants, and the voyage of survivors to southwestern Europe. Although composed in the 19th century, “like many other epics committed to paper long after their first telling,” according to a *Reader's Digest* investigation, “it is based on age-old belief and oral tradition.” (Joseph, 2005, p.67)

THE ANIMAL PROBLEM

(Second Draft - posted on: February 2, 2013 by David McMillin)

Background

Current mass extinction of animal species rivals that of any other epoch in the history of the world. Is it simply a matter of natural climate patterns that are beyond human control, or are humans causing (or contributing) to the widespread demise of so many species? This is a question that has resonance with the story of Atlantis.

The Cayce readings on Atlantis portray an advanced civilization at odds with nature and particularly the animal kingdom. According to Cayce, the use of technology to conquer the wild beasts of that time led to the first of the upheavals of the land of Atlantis. The adversarial relations between animals and humans continued for thousands of years, culminating in a megafaunal extinction at about the time of the final and complete destruction of Atlantis.

From a historical perspective, the relationship of humans to the rest of the animal kingdom is complex and somewhat controversial. The modern biological view is that humans are simply sophisticated animals – nothing more or less. Yes, humans do currently sit at the pinnacle of the evolutionary pyramid, but will probably be superseded by another species at some future time, as have all dominant species in the history of the world. This is the evolutionary perspective that dominates our post-modern world – at least in western culture.

In the past, religious or philosophical approaches have often placed humans outside the animal kingdom as something special, something apart. In particular, the idea of special creation (i.e, the biblical Genesis account) regards humans as inherently distinctive and intended to rule over all the rest of creation, including animals.

Anthropologists will point out that early humans, as hunter-gatherers, often lived in competition with other predator animals who preyed on weaker species. And these early humans themselves could end up as prey to a wide variety of carnivore hunters. Even with the advancement of farming technology, wild animals could be a nuisance (or worse) for settled humans during ancient times.

The Cayce readings on Atlantis address the problematic relationship between humans and large, marauding animals in prehistoric times. Interestingly, the timeframe of this interaction discussed in the readings is remarkably close to modern scientific models focused in the 60,000 B.C.E. to 10,000 B.C.E. range. Like modern science, the Cayce readings cite the dating of about 10,000 B.C.E. as a time of relatively sudden, mass extinctions of many large animals species (megafauna). Furthermore, like modern science, the readings describe both human and environmental conditions as factors in these extinctions. But there are some major differences in these approaches as well, as we shall see.

Late Pleistocene Megafauna Extinctions

Alfred Russel Wallace, the British naturalist best known for independently developing a theory of evolution based on natural selection that prompted Darwin to publish his own theory, observed that: "... we live in a zoologically impoverished world, from which all the hugest, and fiercest, and strangest forms have recently disappeared ..." (Wallace, 1876, p. 150). To be sure, Wallace's perspective was vast, including the pre-human age of dinosaurs. And yet, some pretty huge, fierce, and strange beasts did survive into relatively recent times, interacting with humans, only to become suddenly extinct:

Twenty thousand years ago, huge condor-like birds with sixteen-foot wingspans were tearing open the carcasses of hippo-sized ground sloths here in North America... Mammoths and mastodons were giving themselves dust-baths and pushing over trees. Cheetahs were hunting a large variety of pronghorn and forked-horn antelopes. No less than five other kinds of big cat were living on an extravagant assortment of camel,

llama, deer, horse, musk ox, bison, goat and sheep species. With its giant bears, giant beavers, giant armadillo-like species, giant tortoises, and its giant ground-sloth species, North America was, without exaggeration, a super-Serengeti containing many more big-animal species than present-day Africa ... Within the last fifty thousand years, therefore, – the blink of an eye – a world-wide chain of big-animal communities, comprised of literally hundreds of species, suddenly vanished from the earth. (Edmeades)

Where have the wild things gone? A host of strange creatures used to walk Earth, including carnivorous kangaroos, giant lizards, and tortoises the size of cars, but they are now extinct. The reasons are debated but settle into two competing explanations: The extinctions are either due to climate change or, alternatively, human hunting. (Flannery, 1999, p. 182)

When the first humans migrated from Asia to North America 15,000 years ago or more, they confronted an array of big animals more dazzling than that of modern Africa. Mammoths, mastodons, camels, horses and a stately deer called the stag-moose coexisted with giant ground sloths and beavers the size of today's black bears. These plant-eaters were prey for meat-eaters like saber-toothed cats, savage short-faced bears, cheetahs, maned lions and dire wolves, bigger versions of today's wolves. Scores of other large species roamed the continent as well. They all vanished about 13,000 years ago in a geological eye blink of perhaps 400 years. The cause of this mass extinction and similar ones elsewhere in the world near the end of the Pleistocene era has been a much debated mystery. (Stevens, 1997)

Although the causes of the dramatic megafauna extinctions of the late Pleistocene (i.e., within the past 60,000 years) cited above are somewhat controversial, the leading contenders are human intervention (e.g., Martin, 1973; Lyons et al, 2004) and climate change (e.g., Graham & Mead, 1987). Some scientists have concluded that a combination of such factors is the most plausible explanation. (Lorenzen et al., 2011)

Of particular note, the conclusion of the late Pleistocene megafaunal extinction occurred at about the same time as an important climatic change called the Younger Dryas Event. Interestingly, the Younger Dryas was “the last major cold episode on Earth” (Condrona & Winsorb, 2012) and probably had a significant effect on animals and humans at about the time of the final destruction of Atlantis given in the Cayce readings.

One of the more dramatic hypotheses put forward in recent years focused on a possible extraterrestrial impact event (either a comet or asteroid) as the source for both the Younger Dryas climatic event and the mass megafaunal extinctions (Firestone et al, 2007). However follow-up research failed to confirm the theory (e.g., Kerr, 2008; Surovell et al, 2009).

Please note that it was the impact model that has not been confirmed. The Younger Dryas, a 1,200-year-long cold spell that interrupted a warm period 12,900 years ago, is a well-established fact. Although the cause of the Younger Dryas is unknown, current theories posit that this sudden mini-ice age may have been caused by glacial meltwaters entering the North Atlantic (e.g., Broecker, et al., 1989; Teller, 2012).

The Cayce Perspective

The Cayce readings consistently describe an ongoing conflict between ancient peoples and large animals that were destructive to human activity until they were eliminated when "ice, the entity found, nature, God, changed the poles and the animals were destroyed, though man attempted it in that activity of the meetings." (ECR: 5249-1) Thus the Cayce perspective is inclusive of both of the most widely accepted mainstream models of megafauna extinctions within the last 60,000 years (climate and human intervention).

Moreover, from the Cayce perspective, it would appear that it was "ice" that triggered a changing of the earth's poles and the megafaunal extinctions discussed in the previous section. Could the Younger Dryas climatic event somehow be linked to both the megafaunal extinctions and the period of geophysical upheavals associated with the final destruction of Atlantis that apparently occurred at about the same time?

This section will discuss the ongoing efforts of ancient humans to address the problem of large animals (megafauna) with multiple meetings and interventions over the past 60,000 years. Sorting out the chronology of these events as described in the readings is complex and somewhat controversial, so extra effort will be made to document the process in detail.

The Younger Dryas climatic event linked to this late Pleistocene megafaunal extinction will also be discussed within the context of the Cayce perspective. However, there were also a series of events prior to the Younger Dryas in which the animal problem was a major concern for the humans during those periods.

Meetings Before "The First Of The Destructive Forces"

With regard to the chronology of Atlantis as portrayed in the Cayce readings, the conflict between humans and large destructive animals first became problematic prior to (and actually precipitating) "the first of the destructive forces" as described in reading 364-4 given on February 16, 1932. There were "invasions of this [Atlantean] continent by those of the animal kingdoms." Apparently the problem was not limited to Atlantis as the beasts "overran the earth in many places." There was a meeting of the "nations of the globe" to find a means of "disposing" of the creatures before the creatures disposed of the humans.

The solution that resulted from the meetings was technological and involved the use of explosives in the places where the beasts congregated:

When there were those destructive forces brought through the creating of the high influences of the radial activity from the rays of the sun, that were turned upon the crystals into the pits that made for the connections with the internal influences of the earth ... (ECR: 263-4)

The Atlanteans had developed advanced knowledge of gases and electricity that could be focused on the crevices and caves used by the animals. However, the plan backfired, so to speak, causing "eruptions that awoke from the depth of the slow cooling earth, and that portion [of Atlantis] now near what would be termed the Sargasso Sea first went into the depths" (ECR:364-4). Until that time Atlantis had been one large continent. After the destructive geophysical event, there were several large islands.

The details of the intervention were not provided in the readings, beyond a general statement that the intent was to change the environment required by the beasts to survive. The technology of the intervention involved energy “from various central [power] plants that which is termed in the present the Death Ray, or the super-cosmic ray” (ECR: 262-39). The prediction was made that this technology would be re-invented within the next twenty-five years.

About a year after reading 364-4, Hugh Lynn Cayce (Edgar’s son) requested additional information about “the Great Congress held during the age of the destruction of the enormous animals that once roamed the earth” (ECR: 262-39 given on February 21, 1933). The reading described the meeting as “an all-world-broadcast” (in modern terminology). Participants traveled to the conference in vehicles similar to the “Graf” balloons developed in the twentieth century of the modern era.

The leader of the conference was said to be a man named “Tim” who was a Poseidean from Atlantis. Significantly, when asked to date the meeting, the year 50,722 B.C.E. was given (ECR: 262-39).

Based on reading 587-3, a princess in Poseidia named Ajahel was probably associated with this international conference. Ajahel was an expert in communications who coordinated the “gatherings of nations.”

Before that we find the entity was in that known as the Atlantean land, during those periods when there were the destructive forces being sent out and used by the sons of Belial and those that followed close therein.

The entity was rather among those peoples that followed the law of One, and was in the name and in the household of Ajahel; being the princess of the temple in Poseidia, and executed much of those forces that dealt with the various manners of their communications with the varied lands.

During those periods when there were the gatherings of nations, or the peoples of the world for the pitting of themselves against the beasts that overran the earth, the entity aided in such gatherings of those; for the entity – as given - RULED the connections, or associations, or communications.

Hence the entity guided those influenced for the right; being overcome only by the forces of Belial when the destruction was brought by the use of that which had been applied for the destruction of the animals in that particular experience. (ECR: 587-3)

Note that this was the period when there was “the destructive forces being sent out and used by the sons of Belial and those that followed close therein” and that “the destruction was brought by the use of that which had been applied for the destruction of the animals in that particular experience.” This certainly does sound like the drastic intervention instigated by the Belials that produced the geophysical event labeled the “first of the destructive forces” that devastated the continental landmass that was Atlantis at that time.

Considering that the leader of the gathering and the person in charge of communications were both Atlanteans, and that the intervention that was chosen was based strictly on Atlantean technology, it is reasonable to assume that this series of meetings was held in Atlantis, although there is no specific statement to that effect.

Meetings After The “Second Destruction”

Apparently, the initial intervention was not entirely successful (from the standpoint of eliminating the large animal problem). Another series of meetings was called during the “second rule in the Atlantean period:”

In the one before this, in that land where the peoples came as the representatives of those that would make the lands secure against the beasts of the fields, and the fowls of the air, or the animals of the air, in the second rule in the Atlantean period. The entity then in the name Ohula. Then helping in that of the assistant to the entertainers of those people so gathered. The daughter then to the ruler. In the urge as is gained from this, that of the secret forces of counsel to many. (ECR: 2740-2)

The meaning of the phrase “second rule in the Atlantean period” is somewhat vague. Does his refer to the era between the first and second period of destruction? If so, the date would presumably be between 50,007 BCE and 28,000 BCE (long chronology) or sometime after 18,000 BCE (short chronology – the dating of Atlantean history is discussed in another article). Note that the animals are not described as large, simply as “beasts of the fields and the fowls of the air, or the animals of the air.” This almost sounds more like a nuisance than a life or death situation.

Also note the circumstances of Ohula. She lived in the land where the meetings were held (presumably Atlantis) where she was the daughter of the ruler. She assisted in providing entertainment for the representatives. Although the meeting had a serious agenda, there was apparently a lighter side as well.

Another reading that describes a meeting to address the problem is more explicit in providing a time-frame after the “second destruction:”

Before that the entity was in the Atlantean land, during those periods when the second destruction had brought so many of the islands, and when the Poseidian land was the greater in power; when there were the meetings called for those of many lands, to determine means or manners in which there would be the control or handling of the animals that were destructive to many of the lands. The entity then acted in the capacity of one who guided the ships that sailed both in the air and under water; also was the maker of that which produced the elevators and the connecting tubes that were used by compressed air and steam and the metals in their emanations. All of these were a part of the entity's experience and development, especially as to things controlled by the facet for the radiation activity from the sun upon metals, and the control of such, as well as the manner of airships through that sojourn. Then the name was Alenor. (ECR: 2157-1)

Let us take note of several important points from this reading:

1. This reading definitely identifies a meeting to control destructive animals **after** the “second destruction.” Depending upon the chronology (short or long), this could be anywhere between 50,722 BCE and about 18,000 BCE.
2. Note that transportation was provided for peoples of many lands via ships that sailed both through the air and under water. Also note the use of elevators and connecting tubes. It

would seem that the second destruction did not necessarily lead to a primitive “stone age technology” as some authors have theorized.

3. Also note that there were meetings (plural).
4. Although a location is not mentioned, it seems to suggest that the meetings may have been held in Atlantis due to the mention of the connecting tubes and advanced technology.
5. The attendees were from “many lands” and not just representatives of the five nations mentioned in several Cayce readings. The beasts were destructive to many lands, not just Atlantis.
6. No specific intervention or outcome is provided for these meetings. Apparently they were not successful as more meetings to address this problem were required, as described below.

Meetings Just Prior to the Final Destruction of Atlantis

A final series of meetings to address the large animal problem was held in Egypt during the reign of Araaraart (the second king of Egypt as described in the Cayce readings) and his high priest (Ra Ta). We will begin with this description of a past life of an individual named Iuden:

Before that we find the entity was in the Egyptian land, the Indian land, the lands from which most of those came for one of the branches of the first appearances of the Adamic influence that came as five at once into the expressions in the earth, or the expression in that now known as the Gobi land.

The entity then was among those who assisted in bringing an interpretation to the peoples in the Indian land now called, and the Egyptian land, when there were the undertakings for a correlating again of the troublesome forces that had separated, had caused those periods of destructive forces in the activities of man his brother's keeper, man as expressing himself in flesh in the earth.

The activities of the entity then brought about the correlating of Saneid, Og, Ra-Ta, Zu and those of the Pyrenees as well as the Nordic from the upper portions of what is now Norway (though quite a different looking Norway!).

In that experience the entity made for advancement. For not differences were sought but rather a unification of that which was for the moral, the mental, the material uplift of those that united not by body but in oneness of purpose for the protection against those forces and influences that man had projected himself into that had become as monstrosities in the earth, and those periods when there were sought from the Atlantean experience for the destructive forces for the creatures that overran the land.

The entity aided in bringing about the counsel of the five nations, or the five centers in the experience, and thus brought to man in those experiences that which must be as it were in its own day, in its own age, repeated in the experiences in the present. Not the differences then but the onenesses with the knowledge, not without but from within, is the real source. That without as the sign, as the guide, so long as it is along the way - but ONLY the way. The activities, the experiences must be with that force as from within the inner self.

Then the entity was in the name Iuden. (ECR: 1210-1)

Keep in mind the following points:

1. Iuden lived during the time after the fivefold projection (the “five at once”, Adamic period of five nations/racial groups, etc.) when there was a correlating of the teachings of the various spiritual traditions. Amongst the various teachings that were being correlated, Ra Ta is mentioned. Ra Ta was the high priest of Egypt said to be a past life of Edgar Cayce. This association provides a time-frame for the meeting just prior to the final destruction of Atlantis between 11,000 B.C.E. and 10,000 B.C.E.

2. When addressing the large animal problem, the participants of these meetings decided to follow the pattern of intervention previously established by the Atlanteans: “there were sought from the Atlantean experience for the destructive forces for the creatures that overran the land.” Note that there is no mention of a meeting being held in Atlantis at that time, although meetings to correlate the teachings of the spiritual traditions do mention Egypt as a meeting place.

Another reading for an individual said to have lived as Oou describes a meeting in Egypt that mentions the use of air defense against the animals:

In the one before this we find in that period when the nations came together for the study of protection of self against the animal world. The entity among those that received the report of the meeting in the land known now as Egypt, and the entity among those that put same into action, as to using the elements of the air as a defense against the animal world. In the name Oou. The entity in the present honors and respects those that attempt to conquer the air. (ECR: 2365-2)

The timeframe in this reading is not clear. The decision to use air defense as a solution for the large animal problem could be attributed to the first series of meetings (50,722 B.C.E.), except that the meeting location is given as Egypt, rather than Atlantis, which is likely to have been the location of the earlier meetings as discussed above. Perhaps this reading is merely describing the same meetings at the time of Iuden and Ra Ta in which the decision was made to imitate or replicate the much earlier intervention of the Atlanteans (aerial bombardment).

The following case is extremely important since it provides a solid timeframe for a meeting of representatives from many lands at the time of Ra Ta just before the final destruction of Atlantis.

In the experience which followed this, we find the entity was in the Indian land or in those periods of Saad as the leader, the ruler. The entity was then what would be called the secretary of state, or in the inner group of the leader Saad, that made for contacts or associations with or agreements with other lands. The entity then was among those who were of that group who gathered to rid the earth of the enormous animals which overran the earth, but ice, the entity found, nature, God, changed the poles and the animals were destroyed, though man attempted it in that activity of the meetings. Later the entity indicated interest in the reforms being made in Egypt through the efforts of Ra Ta. The entity then, in the name Kudn, came into those experiences but during those periods when there was the banishment of the Priest, when these were being performed. (ECR: 5249-1)

Here are some specific points for consideration:

1. Although Egypt is mentioned in this reading and the individual was said to be a representative who visited Egypt, the location of the meeting to discuss the animal problem

was not specifically given. However the incarnation timeframe was in the Ra Ta era, including the period of the priest's banishment, which is suggestive. This reading (in its entirety) is a bit peculiar in that the past lives are given in the opposite order normally provided. The earliest incarnation is given first (on Atlantis as a timekeeper for the servant class), and then moving forward in time toward the present. "In the experience which followed this, we find the entity was in the Indian land or in those periods of Saad as the leader ...". Clearly the lifetime as Kudn was at the time of Ra Ta 11,000 B.C.E. – 10,000 B.C.E.

2. Kudn was said to be the Indian "secretary of state" who attended meetings to address the large animal problem. Such meetings with global participation is a theme throughout the Cayce readings. Humans were more mobile and culturally advanced at much earlier times than is generally recognized by mainstream researchers.

3. Although the meetings did result in an outcome to address the problem, specifics are not provided as to the exact nature of the agreed solution, and its effects on the animals.

4. Nature (God) did resolve the issue permanently: "ice, the entity found, nature, God, changed the poles and the animals were destroyed, though man attempted it in that activity of the meetings." This reading does not explain exactly what is meant by "changed the poles" (i.e., rotational or magnetic pole shift), but the indication that "ice" changed the poles is evocative considering that some pole shift theorists point to imbalances in global ice sheets as a possible mechanism for pole shifts. (Brown, 1967)

5. The timeframe of this meeting and intervention during the lifetime of Kudn in association with that of Ra Ta and his banishment, is remarkably co-incident with a dramatic weather pattern called the "Younger Dryas Event" which is associated with a sudden lowering of temperatures and mass extinctions of megafauna (large animals).

6. Since this reading mentions a changing of the poles, one might wonder if such a pole shift could be linked in some manner to the beginning of the period of final destruction of Atlantis at about this time.

The 5748 Series

A series of Cayce readings given to provide "information concerning the second ruler in Egypt who gave the first laws concerning man's relation to the Higher Forces" (ECR:5748-1) may provide some additional data to consider with regard to meetings convened to address the conflict between humans and large, destructive animals. The initial reading was given on March 28, 1925 in Dayton, Ohio. Keep in mind that this series of readings was given relatively early in Cayce's career as a full-time professional psychic when Cayce and his close group of supporters were still struggling to grasp reincarnation and the patterns of prehistory put forth in the Life Readings.

For our present discussion, the significance of the original request is that it focused on a relatively discreet period of time during the reign of the "second ruler in Egypt." This is important because Edgar Cayce's son, Hugh Lynn, had been identified as having been that "second ruler in Egypt" named Araaraart. Edgar Cayce, his wife Gertrude, and the personal secretary (Gladys Davis) were some of the prime characters portrayed in the readings story of Egypt in the eleventh millennium B.C.E. This series of readings discusses prehistoric

meetings in Egypt intended to address the human/animal conflict that has been the focus of this chapter. Curiously, when asked to date the meetings, a time of 10,500,000 years ago is provided. Yes, that's ten and a half million of years ago – very strange indeed.

Perhaps this reading is referring to a meeting of minds:

The first meeting occurred 10.5 million years ago and may have been in the mental dimension, not the physical, or in a quasi-physical form rather than in physical bodies like we have today. It was a gathering of minds ... (Little et al, 2006, p. 61)

There are several problems with this explanation, including the explicit mention that the attendees stayed in tents and caves during the meeting. If it were essentially a meeting in the “mental dimension,” there would be no need of such physical accommodations.

Cayce may have simply misspoken or the transcription itself is erroneous. There are certainly instances within the readings where erroneous statements are made and human error is always a possibility in such matters. Could Cayce have meant to say ten and one half thousand years instead of ten and one half million years? A big difference in time, yet only a single spoken or written word. Given that the timeframe of the second ruler of Egypt is the context for this entire series of readings, that would make sense.

Another way of looking at this anomaly is to ponder the intent of the original request for information. Keep in mind that the original request in the first reading of the series emphasized “the first laws concerning man's relation to the Higher Forces.” When asked to provide specific information about a past life, the readings would often step back and attempt to provide a broader perspective to provide context (e.g., ECR: 2464-2, 877-26). It may well be that this is the case in the 5748 series. To provide a context for understanding the teachings pertaining to “the first laws concerning man's relation to the Higher Forces” propounded by the second king of Egypt, one needs to step back and take in the broader story of how the souls came to be incarnated in flesh bodies on planet earth. This requires a temporal perspective of millions of years. Perhaps this is the intent of the 10 and one half million year date given in reading 5748-2 for the meeting of representatives that assembled in Egypt to ponder the problem of destructive beasts.

Otherwise, one is left with an unbelievable synchronicity that a meeting in Egypt to address a specific problem was repeated 10,500,000 years later. That soul involvement in the earth realm affecting “man's relation to the Higher forces” and the laws that govern same would go back over ten million years actually fits rather well with anthropological assertions about hominid evolution. That this date is associated with the aforementioned meeting is incredible. After all, the context of the original request is for information about the “rule of the second king of Egypt.” Many, many readings clearly give that period as between 11,000 and 10,000 B.C.E. Furthermore, the first reading in this series discusses the fivefold projection: “man appeared in five places then at once - the five senses, the five reasons, the five spheres, the five developments, the five nations.” (ECR: 5748-2) The exact dating for the fivefold projection is not definite, but clearly within the timeframe of human activity on Atlantis (200,000) years). Clearly the intent is to provide a broader perspective or context for understanding king Araaraart's “first laws concerning man's relation to the Higher Forces.”

The significance of dating the meetings in the 5748 series in the eleventh millennium B.C.E. is that the information becomes more directly relevant to the Atlantis story. Within that context:

In the second rule [of the king in Egypt] there came peace and quietude to the peoples, through the manner of the ruler's power over the then known world forces ... then that ruler set about to gather those wise men from the various groups to compile those as that ruler felt the necessary understanding to all peoples for the indwelling of the Divine Forces to become understood and to break away from the fear of the animal kingdom then overrunning the earth. (ECR: 5748-1)

This is the same story that we have seen previously wherein meetings were convened in Egypt to compile and correlate the wise spiritual teachings of that time (ECR: 1210-1). The problem of the large, destructive animals that were overrunning the earth was also addressed. With regard to specifics about these Egyptian meetings, reading 5748-2 states that there were forty-four attendees from around the globe which took place over many months. They lived in caves and tents – no need for elevators and connecting tubes that were utilized during previous series of meetings on Atlantis many thousands of years before.

It is interesting how reading 5748-4 integrates the question about spiritual laws pertaining to relationship with Higher Powers and the problem of how to deal with the destructive beasts.

As these were gathered in their tents and caves, each were given the portion of the fact as related to each group's conception regarding man's supremacy over the animal world, and how same was reached. As these were given, we find that each gave that conception in the way that was in relation to man's surroundings in the earth plane, so in this manner were the first laws as relating to the indwelling of the Higher Forces given to man. With the absence of the communications as is given, this was written on tables of stone and slate, with the characters of same. As to the peoples as gathered there, we find there are many in the plane today, many that have become associated one with the other, and there comes then the urge for the return of man's more perfect understanding of the divine laws as have been made manifest through the various ages of evolution of man in the plane from that day, and the indwelling forces will be of assistance in gathering such together. (ECR: 5748-4)

Assuming that these meetings took place during the reign of the second rule in Egypt just before the final destruction of Atlantis, it is not clear what input Atlanteans may have had in the process. They had been through all this before at least a couple of times by that point. Would they have advocated for a technological solution, that was so catastrophic in the first instance?

Regardless of any direct Atlantean role in these meetings, we are confronted with the fundamental premise for any consideration of things Atlantean, insofar as the Cayce readings are concerned. What impact does such information have on current decisions and actions. Again, in our modern world, we find humans in conflict with nature, with nature experiencing the brunt of human inconsideration. Collectively, are we setting ourselves up for another calamity – a change of the planet's poles or some other type of earth change?

SEX IN ATLANTIS

(First Draft, posted on: May 22, 2013 by David McMillin)

Background

In keeping with the theme of looking for the echoes of Atlantis in the modern world, The Cayce readings portrayal of sex in Atlantis includes the full spectrum of sexual experience that now pervades our mass consciousness – and a few wrinkles that even the kinkiest modern humans might find amusing.

To be sure, ancient Atlantis had its share of sexual indulgences, seduction, debauchery, bestiality (sex with animals) and sex scandals to rival anything in our modern supermarket tabloids. However Atlanteans tended to be extremists and some of the more extreme forms of sexual expression in Atlantis may be a challenge for the modern imagination. Most notably, androgyny in its various manifestations: biological androgyny (hermaprodites or intersex); psychological androgyny (animus and anima), and social androgyny (unisex) may appear so bizarre as to seem alien.

Sex Is Life

The world is abuzz with all things sexual. And it is not just the birds and the bees that are buzzing. Sexual reproduction is the means by which all higher life forms on earth are sustained. Without it, entire species would go extinct in one generation.

In human experience sex is not a simply biological. Sex is a powerful force across the spectrum of human activity from economics and marketing to social interaction and artistic expression. Even a superficial sampling of modern culture suggests that humans live and breath sex – or at least the marketing gurus of western economies seem to think so. Modern mass media seems preoccupied with sex – whether movies, TV, music, or the internet.

To be sure, not all current cultures obsess over sexuality in such an obvious manner. Some highly religious peoples abstain from sexual preoccupation. And yet, even the burkas worn by devout muslim women attest to the power of sexual attraction. The female body must be covered from head to foot to prevent wayward sexuality. That's pretty powerful.

But there is another dimension to sex beyond these rather obvious examples. Androgyny, in all its various aspects, stretches our common notions about the nature of sexuality.

Androgyny

Androgyny can have several meanings ranging from purely biological to psychological, social, and cultural: 1. being both male and female; hermaphroditic; 2. having both masculine and feminine characteristics; 3. having an ambiguous sexual identity; 4. neither clearly masculine nor clearly feminine in appearance; 5. in botany, having staminate and pistillate flowers in the same inflorescence. (Webster's Revised Unabridged Dictionary, 2012)

Biological/Physical Androgyny (Intersex)

In biology the term “hermaphrodite” refers to an animal or plant having both male and female reproductive organs (Merriam Webster Dictionary, 2012). As strange as this sound for humans, it is not uncommon in the natural world.

Even within the human species, we are used to thinking in terms of either/or – either male or female. And yet some biologists suggest that we think of it as a spectrum or continuum with male and female at the extremes:

While male and female stand on the extreme ends of a biological continuum, there are many bodies, bodies such as Suydam's, that evidently mix together anatomical components conventionally attributed to both males and females. The implications of my argument for a sexual continuum are profound. If nature really offers us more than two sexes, then it follows that our current notions of masculinity and femininity are cultural conceits.

... Modern surgical techniques help maintain the two-sex system. Today children who are born "either/or-neither/both" – a fairly common phenomenon – usually disappear from view because doctors "correct" them right away with surgery. (Fausto-Sterling, 2000, p. 31)

Biologists make the distinction between genotype and phenotype in such discussions. As the term implies, genotype refers to genetic makeup. Phenotype refers to physical appearance.

For example, some humans can have female genetic makeup but appear to be males, and vice versa. Some individuals can possess both male and female genes and yet present by phenotype as either a male or a female (but not both). So strictly by appearance one would not know that genetically they are androgynous.

Another possibility is that a person can have either male or female genes and yet have both male and female sexual organs (to some degree or other). The most extreme would be full androgyny wherein the individual would have both male and female genotype (genetic material) and both male and female phenotype (sexual anatomy).

This is the sort of complexity raised by Fausto-Sterling in the previous quote. So when we eventually get around to discussing androgyny in Atlantis, be aware that even in our modern world, the designation of biological sexuality can be quite complicated. All this simply raises the question of what it really means to be male or female.

Psychological Androgyny

Although Sigmund Freud is renowned for his exploration of all things sexual, it was one of his followers, Carl Jung, who probably made the most profound contribution to our understanding of the psychology of sex. Jung recognized that each individual, regardless of the biology of sex, is actually psychologically androgynous.

Jung labeled the inner sexual aspects of each person the animus and anima – archetypes of the collective unconscious that serve to balance the psyche of each individual. The animus is the male aspect of the female psyche, as the anima is the female aspect of the male psyche.

In other words, at a fundamental level of the psyche, men have a feminine side and women a masculine. The integration of these archetypes of androgyny (animus and anima) is a theme across many cultures and throughout the ages. (Singer, 2000)

Social Androgyny

With the sexual revolution at the turn of the last century, modern social androgyny became more widespread as a cultural expression and lifestyle choice. This was most apparent in the blending of male and female roles expressed through clothing and social relationships.

What do international celebrities, Michael Jackson, David Beckham, and Angelina Jolie have in common? Besides being superstars and multi-millionaires, they are the icons of androgyny in our modern culture. As borders blur, markets merge, and cultures blend, androgyny seems to have found its way to the global mainstream. (Lee, 2005)

Plato's Theory of Sexuality

From an historical perspective, the concept of sexual androgyny is not a new idea. Androgyny can be traced back to antiquity. One of the most famous theories of the origin of the sexes was put forth by Plato.

You recall Plato – the Greek philosopher who told the story of Atlantis. Plato also insisted that the first humans were androgynous – both male and female in the same body. At a certain point there was a division of the sexes so that each body could only express masculine or feminine. Thus the sexual act is an attempt of the separated sexes to achieve the union of male and female in the primal oneness that is the heritage of the complete soul.

As it turns out, the Cayce readings not only echo Plato's story of Atlantis, but also his concept of sexual androgyny and the separation of the sexes, at least as it pertains to human origins.

Atlantean Androgyny

Apart from incarnation in flesh bodies on planet Earth, souls do not have any need of or interest in the male/female polarity that is the basis for biological sexual reproduction.

The first souls who ventured into the material consciousness of the earth realm could project thought bodies into which they pushed their consciousness. Thus the ability to project thought form bodies was the primary means of propagation for the early Atlanteans.

Keep in mind that souls can only be created by God. As the thought forms into which souls pushed gradually materialized, these were soul expressions, warped as they may have been. But these materialized soul maintained the ability to project thought forms that could materialize (at least for awhile). Some of the thought form creations of the early Atlanteans were soulless creatures used for labor or entertainment.

As some of the Atlanteans looked around at nature and observed sexual reproduction in the animal kingdom, they desired this mode of reproduction and sought sexual gratification that is innate in animals. With this mixing of the soul forms with animal-like soulless projections,

animal consciousness became more prominent with an emphasis on survival of the individual and perpetuation of the species as described in Darwin's theory of evolution and its modern variations. Apparently this was a strong attraction for a deeper involvement into the flesh experience.

Amilius

At this point in our story of the evolution of sexuality in Atlantis we arrive at a point about midway in the history of Atlantis. As a land where souls pushed themselves into expression in flesh forms, Atlantis can be said to have begun about 200,000 years ago. At about 100,000 there existed an individual soul called Amilius.

Amilius and his soul group witnessed the sexual activities of those souls who had become involved in the animal behaviors common in nature. Amilius decided that there must be a more spiritual alternative to propagation than sexual reproduction.

Oh yes, there is one additional piece of information that I need to share at this point. Amilius and his group were androgynous, meaning that each body contained both the male and female aspects as one. Inherently the soul is not divided – there is no need for the duality of male and female.

In the early days of Amilius rule, the separation of the sexes had not yet begun to take place. Though male in their outward aspect [phenotype], the androgynous sons of God embodied within themselves the nature of both male and female in one person. By turning to the Creative Forces, they could become channels to bring into being androgynous progeny after their own kind, imbued with a double soul as well as a double-sexed body. In this way, sexual intercourse was unnecessary as a means of propagation. Moreover, by remaining free from carnal desire, they not only kept open the channel of spiritual communication with the Higher Forces from which they had originated, but they were able to avoid any impure relationships with the sons and daughters of men – fallen souls from the last root race, or early forerunners of their own, who had lost their celestial heritage and taken to copulating in the manner of the beasts around them. (Church, 1989, pp. 90-91)

Church's explanation is admirably succinct but may have oversimplified the situation. The androgynous Atlanteans were not necessarily "male in their outward aspect" (in phenotype), as the account of Aczine and several other androgynous Atlanteans with apparent female phenotype demonstrate. (ECR: 288-6) Similarly, the meaning of "progeneration" may not have been limited to mental projection of creatures or "things." Some readings suggest that progeneration in Atlantean times may have been something more akin to the "immaculate conception" and "virgin birth" as put forth in the biblical story of Mary and Jesus. By the way, in the Cayce readings Amilius was described as a previous incarnation of Jesus with Mary as a "twin soul."

At any rate, Amilius desired companionship but declined to participate in sexual reproduction. Instead, Amilius projected a thought-form helpmate. Some Cayce scholars have associated this projected companion with the figure known as Lilith in religious and mythological traditions. With regard to this article on sex in Atlantis, the key point is that Amilius created a companion and helpmeet without sexual relations.

Division of the Sexes

For a long while, the higher caste Atlantean rulers that followed the Law of One tradition established by Amilius maintained purity and retained sexual androgyny as a way of life and reproduction. Thus both male and female were contained within a single body and reproduction (“progeneration”) occurred from within the entity itself.

However over time, even the high caste Atanteans were convinced (or seduced) into accepting sexual reproduction as a means of propagation. In the readings this period of great change is referred to as the “separation of the sexes” or “division of the sexes.”

At this point let us move beyond concepts and flesh out these ideas with past lives in Atlantis as provided in the Cayce life readings for twentieth-century individuals who sought his counsel.

Priestess Asamee – Double Sex and Progeneration from Self

On November 2, 1940 a thirty year old housewife received a reading that describes a significant change in the pattern of reproduction amongst the higher echelons of Atlantean society. Whereas the Belial group and common laborers of the lower class utilized sexual reproduction as is prominent in the animal kingdom, the Law of One faction had held to the androgynous pattern of “progeneration of activities from self.” “Progeneration” simply refers to the act of begetting; propagation. (Webster's Revised Unabridged Dictionary, 2012) The change from androgyny (“double sex”) to sexual reproduction was discussed in several readings prior to the “period of the second destruction of the land.”

[Before that the entity was in the Atlantean land, when there were those periods of activity in which there was the changing of individuals from the double sex, or the ability of the progeneration of activities from self. \(ECR: 2390-1\)](#)

Note that the individual Asamee was a priestess, thus very likely to have been among the elite of the Law of One group in the period just before the “period of the second destruction.” The question arises as to whether “progeneration of activities from self” (androgynous reproduction) as part of the role of priestess practiced in the temples of the Law of One? And one can also wonder as to whether Asamee was of the “double sex” (androgyny) or the new heterosexual expression? The readings do not say.

In terms of soul development, it is significant to point out that Asamee had a social conscience and aided the lower class of common people. As we shall see with some of the other individuals discussed in the readings, even the class structure within Atlantean society had a strong sexual dimension.

High Priestess Rhea – Progeneration Within Self

On March 15, 1941 a twenty-four-year-old art student received a reading that described a past life as high priestess Rhea in Atlantis in the period preceding the “second upheavals.”

[Before that the entity was in the Atlantean land, during those activities in that period preceding the second upheavals.](#)

The entity was among the children of the law of One; a high priestess, who chose to keep within self those abilities for progeneration. (ECR: 2464-1)

Note that Rhea “chose” to keep within self the “abilities for progeneration.” A follow-up reading provided some additional details about that lifetime as Rhea:

Among those of the entity's own group that division had come in which there had arisen the separation of the sexes. There were those who had listened, and who were inclined to listen to the tempting applications made by the sons of Belial. These had made some impressions upon the companion, upon the workers - together with the entity in its choice of the representatives, in the activity among the peoples of that period. (ECR: 2464-2)

Note that during this period before the “second upheavals” there was the division among the Law of One faction in which some individuals chose to follow the promptings of the Belial faction and experience the separation of the sexes.

It is not entirely clear as to whether Rhea chose to retain the ability of progeneration within self or participated in the “separation of the sexes” that was adopted by many within the Law of One group. Reading 2464-2 indicates that Rhea maintained her integrity and justness though tempted by a companion or associate amongst the Law of One who came under the spell of the Belials.

Is-Es-So – Divisions of Sexes

The choice of words used to describe the change from sexual androgeny (progeneration within self) to a more natural biological sexuality is evocative. In a reading for a twenty-year-old woman given on July 14, 1942 this dramatic change is called the “divisions of the sexes.” One is left to wonder if the “divisions” in this instance refers to the social roles that would result from this change or whether the “divisions” refers to literal biological divisions into male and female bodies (as in a sex change operation).

Before that the entity was in the Atlantean land, when there were those activities where there were the divisions of sexes.

This entity was in close relationships with those who were among the first offspring of such divisions; thus being among the first of the princesses of that particular period of activity.

The entity was raised to power, for the entity was blessed with that ability to hold to those things that had been the practice of the father in that period or sojourn.

Thus the spiritual, mental and material relationships to the entity are those channels through which growth comes.

The name then was Is-Es-So. (ECR: 2753-2)

Note that Is-Es-So was among the “first of the princesses of that particular period.” As a princess, she would have been among the elite, upper level of Atlantean society. Since she was raised to power and followed the practices of her “father” suggests that the divisions of the sexes had been the choice of her parents, otherwise there would not have been a designated “father.”

Uclz – “separations of the bodies as male and female”

In the one then before this we find in that land known as the Atlantean, during that period when there were the separations of the bodies as male and female, for the entity then began one of power in the period - and making for those of the first TEMPORAL abodes, in houses that were of peculiar structure, that oft comes to the entity's inner self in the present of that CIRCULAR home, house, abode, or city, or peoples, that there may be the proper differentiations in those of the abilities of individuals to mete out that of a PRODUCTIVE nature; whether the layman, that produces that of the original, or whether those that make for the change into the use of the various efforts of the various groups in THEIR respective sphere, or whether in that that DISTRIBUTES to the NEEDS of those that labor IN the various fields OF the passing of foods, apparel, OR what not, from the PRODUCTIVE end to that of the USER, or of the distributor. In the name Uclz. In the present may the entity, in the latter portion, gain much of visions that may lead to that wherein much as used, or abused (as the entity lost in that experience) for a MATERIAL, and if used properly - a soul development in the present. (ECR: 2121-2)

Note the explicit reference to biological heterogeneity: "... period when there were the separations of the bodies as male and female ..." This was also the period of the "first TEMPORAL abodes." Thus it would seem that the separation of the sexes may have led to the need for permanent, separate housing. This reading also describes the creation of a stratified society laid out in concentric circles with the most important (highest social class) at the center as described by Plato.

Keep in mind that during the early period of Atlantean society when sexual androgyny predominated, there were no families as such. Rather there were groups of like-minded individuals who chose to associate with each other in a communal manner. With the division of the sexes and more of a nuclear family dynamic, perhaps the need for "single family housing" became a priority, as described in reading 2121-2.

Androgyny and Homosexuality?

Yes, we have the records here of a very unusual personality, being also an Atlantean. This experience may make or break the entity in its search for that which is to answer those spiritual interpretations or the carnal forces in the experience of the entity through the earthly sojourns.

Then, as indicated, we have those unusual experiences in the earth by the entity and the definite urges which are at variance to the general activities in the sex relationships. For in the experience in the Atlantean land, the entity sought to be both and wasn't very successful at either....

Before that we find the entity was in the Atlantean land and in those periods before Adam was in the earth. The entity was among those who were then "thought projections", and the physical being had the union of sex in the one body, and yet a real musician on pipes or reed instruments.

As to the abilities of the entity, then, that to which it may attain and how:

There is nothing impossible for the entity to attain in fame or fortune or in its spiritual unfoldment and yet these will NOT be easy until the entity has conquered self....

(Q) Am I homosexual?

(A) Read what has been given.

(Q) What have been my previous relationships with [...] of ... Long Island?

(A) You were good Atlanteans together but not very good people. (ECR: 5056-1)

This is a very curious case in which the reading seems to be explaining a modern tendency toward homosexuality as a shadow of a past life in Atlantis in which there was a “union of sex in one body” (biological androgyny). Apparently, the Atlantean attempt at sexual androgyny was not entirely constructive.

Note that this experience was before Adam was in the earth. This reading appears to be making a connection between the creation of the ideal human form (as symbolized in Adam) and the division of the sexes.

The Making of Sex Objects

Before that we find the entity was in the Atlantean land when there were those periods of the law of the children of one, of the sons of Belial. The entity, with the abilities to bring those things to pass from the application of the spiritual laws in its use for gratifying of material appetites, brought under its control, many of those brought into the material experiences in the opposite sex, or was able to make them of one form or another, shapely, unshapely, those with forms divine, those with such monstrosities in each as to become to the self disturbing at times, but to self that it had need of.

This brought to self disaster, in that there are appetites which must be curbed. What will ye do with thyself? (ECR: 5250-1)

Numerous readings on Atlantis make reference to the tendency of the Belials to use spiritual laws for material indulgence. Reading 5250-1 seems to be describing this process whereby individuals created beings of the opposite sex to gratify carnal desires. No name is given for this particular individual and there is no explicit designation as to whether it was a member of the Law of One group or a Belial. Keep in mind that some of the Law of One were influenced (i.e., seduced) by the Belials and turned the “application of spiritual laws” to the “gratifying of material appetites.”

“rulers that were later divided into male and female”

In the one then before this we find in that land known as the Atlantean, and in that period when there had been builded those developments of the peoples in the land. The entity then among the rulers of the land, being associated with those that WERE AS the rulers that were later divided into male and female. The entity then, in attempting to seek or to follow close in the line of these, there was brought that of the first dissension, in the dissatisfaction of the inability to change its body to that as would entice or bring those influences into the lives of those the entity contacted, and the first stumble began, and in this the entity lost. As was seen and was given, even that given that made the separation may make the body whole. (ECR: 543-11)

Apparently, the rulers of the land were originally androgenous with both male and female in one body. They were “later divided into male and female” when there was the division or separation of the sexes. In this particular case, it would seem that the individual desired to change the body to make it more enticing to others, which caused some problems.

Sex Changes and Unseemly Propagation

Before that the entity was in the Atlantean land, in those periods when there was the changing within the body forces of the sex of individuals.

The entity was among the children of the Law of One, and yet cohorted with the sons of Belial in the usage of their efforts to use those tenets attained by the entity for the propagation in an unseemly manner. (ECR: 3307-1)

This is one of those cases where the Belials sought to influence or seduce a member of the Law of One to use their abilities of propagation in an “unseemly manner.” This reading does raise some fascinating questions:

Exactly what was the nature of the change within the body forces regarding the sex of individuals? Was this the division or separation of the sexes described in several other readings?

What were the tenets attained by the entity? Was it the knowledge or ability for the thought projection of creatures? Or was it simply sexual reproduction involving a mixture of the daughters of the LOO and the Belials, with the offspring becoming workers or slave labor?

The phrase “propagation in an unseemly manner” certainly sounds like sexual reproduction, although it is unclear why the tenets attained by the entity would matter if it was purely a sexual process.

Edgar Cayce Aura Chart – “united bodies” and the “separation of the sexes”

Edgar Cayce gave many readings for himself (most physical readings) and was assigned the number 294. Although no reading was given in which Edgar Cayce as an individual entity had a past life in Atlantis (note the wording here), the following excerpt from an aura chart reading contains a graphic description that is relevant to our present discussion of sexual androgyny and the separation of the sexes:

Above this indicate a mountain, and the symbol or sign that is the symbol of Gemini - or the two-bodied figure, or united bodies as a figure (small), on the edge of this mountain. The vegetation here would be very verdant, in the central portion; this shading off to the left in that as of the temple, - or the crystal, or an obelisk with the crystal in the top. This, to be sure, would not be too large a figure; with many figures at worship about the light that comes from this obelisk.

On the right side would be the fields with laborers in chains or bonds.

This, to be sure, would indicate the period in Atlantis when there was the separation of the sexes indicated among things, or the thought-figures or bodies; those that had caught the vision and those still kept in bondage. (ECR: 294-206)

Thus this reading for Edgar Cayce visually portrays androgyny (Gemini – or the two-bodied figure, or united bodies”) and the “separation of the sexes” among certain groups within that society. This description of social conditions parallels other cases in which there is a lower working class that is kept in bondage and a lower level of consciousness. This reading seems to be making a connection between this social stratification and the “separation of the sexes.”

Aczine – “both male and female in one”

One could argue that the basis for Edgar Cayce’s aura chart reading was “his” role in a past life of an individual called Aczine. Aczine was an androgynous being that lived until the

latter period of Atlantis, suggesting that androgyny did apparently exist to some extent for nearly the entire span of Atlantean history (if it can be called that).

The really interesting aspect of the androgyny of Aczine is that this past life was given as an incarnation of Edgar Cayce's personal secretary, Gladys Davis. So we find both the male and female aspects of the soul in one physical body with the female aspect more pronounced and the male aspect in the background, as it were. Very curious arrangement, don't you think?

The readings explain that for all incarnation since that Atlantean lifetime, the two aspects of this soul entity were split into distinct individuals who had separate incarnations hencethorth, often (but not always) at the same time.

This almost sounds like Plato's explanation of the soul splitting apart and thereafter seeking reunion. There are also some similarities to Jung's theory of the animus and anima archetypes here as well. The Cayce readings use the term "twin souls" to describe the dynamic. Please note: This is not the same as "soul mates."

With regard to the Atlantean life as Aczine, the entity was a ruler of noble birth "in that fair country of Alta" and "in that sex as given" 10,000 B.C. (ECR: 288-1)

The phrase "sex as given" suggests a female body (phenotype) although androgynous. Since she was of the upper class and a member of the Law of One, the tradition of androgyny would have been part of her heritage going all the way back to Amilius.

Presumably this was well after the fivefold projection, hence the fivefold projection did not necessarily eliminate sexual androgyny in Atlantis.

In another reading for Ms. Davis that discusses the past life as Aczine, the entranced Cayce observes that:

... their soul and spirit are well knit, and must of necessity present each that they may be one. For we find in the beginning that they, these two (which we shall speak of as they until separated), were as one in mind, soul, spirit, body; and in the first earth's plane as the voice over many waters, when the glory of the Father's giving of the earth's indwelling of man was both male and female in one.

In flesh form in earth's plane we find the first in that of the Poseidian forces, when both were confined in the body of the female; for this being the stronger in the then expressed or applied forces found manifestations for each in that form. (ECR: 288-6)

At this point in the story of Aczine the sexual eccentricity (by our modern standards) takes a more conventional turn. Aczine succumbs to lust: "the desire came for the bodily connection of coition with one of lower estate ..." (ECR: 288-6) Curiously the date given for the lifetime of Aczine in reading 288-6 was 12,800. Hence a lifetime of at least a couple of thousand years, actually not that long by Atlantean standards as we shall see in another section on longevity.

Note that the phenotype of Aczine is female. Could this be an instance of intersex whereby the phenotype is female but the genotype is both male and female (XX and XY)? Or is the androgyny more a matter of intrapsychic (psychological) androgyny whereby the soul is expresses both sexes (nonpolarity)? Note the sexual indiscretion with one of lower social

status – presumably a “thing”. Note that this was described as “treachery.” Apparently there was some deceit or such involved.

Another follow-up reading affirms the androgyny of Aczine:

(Q) In the Poseidian [Atlantis] period, just what was my position and vocation? [See 288-1 and 288-10.]

(A) A ruler, and what would be termed a DIVINER of purposes in the activities of the MENTAL life; for the PERIOD carried rather that of the MENTAL - that would be termed in the present day - of a PHYSICAL being; for then both male and female might be - desired so - in one. (ECR: 288-27)

The entity was a ruler or DIVINER of the MENTAL life for this period or phase of Atlantean experience was a strongly mental expression. Was the body more of a thought form nature? Even though it is described as a “PHYSICAL being?” Note that both male and female might be in one – if desired so. It was a matter of choice.

(Q) In Atlantis, was I associated with Amilius? [See [364] series.] If so, how?

(A) One as projected by that entity as to a ruler or GUIDE for many, with its associating entity. (ECR: 288-29)

This reading seems to indicate that Aczine was a projection of Amilius. Was this a thought form projection in the sense of the companionship thus created by Amilius? If so, what about the soul aspect of the projection? Note the expression “associating entity.” The concept is interesting in that the male component is regarded as its own entity. This suggests some extreme flexibility in the concept of the entity which is inherent in the idea of twin souls.

Yes, we have those conditions in the experience of the entity Asule [?], in that sojourn and experience in Atlantis. Here we find as these conditions, or the changing of the entity's abilities in separating self in the form or manner in sex; hence becoming, with the associations, the envy of many then being contacted with the experiences as a leader, a ruler; hence, as given, meeting many conditions to its own undoing, considering little in the experience save the satisfying or aggrandizing of self's interests, self's gratifications, through those abilities in the use of that spirit, endowed with the abilities to bring into the material forms those thought forces even to the separation of self, in the satisfying of those elements in material forces for the satisfaction of self to the envy, to those conditions that brought much of the detrimental influences and forces in the experience of those about the body. (ECR: 288-31)

Note that Aczine was in that “sex as given” presumably female. This appears to have been some form of androgyny, although both male and female aspects were expressed through a feminine body: “both [aspects of sexual polarity] were confined in the body of the female; for this being the stronger.”

Note that a female body would allow for sexual androgyny wherein the procreation within self would be like the virgin birth experienced by Mary with Jesus. In other words this would not have involved the projection of a thought being.

This would make sense if Aczine later was tempted to indulge in sexual gratification with one of lower class. She had the sexual anatomy and physiology for such activity – it was simply a matter of choice as to how to express it.

Adam and Eve

(Q) Explain the information given regarding Amilius [?], who first noted the separation of the peoples into male and female, as it relates to the story in the Bible of Adam and Eve, in the Garden of Eden giving the name of the symbols Adam, Eve, the apple, and the serpent.

(A) This would require a whole period of a lecture period for this alone; for, as is seen, that as is given is the presentation of a teacher of a peoples that separated for that definite purpose of keeping alive in the minds, the hearts, the SOUL minds of entities, that there may be seen their closer relationship to the divine influences of Creative Forces, that brought into being all that appertains to man's indwelling as man in the form of flesh in this material world. These are presented in symbols of that thought as held by those peoples from whom the physical recorder took those records as compiled, with that gained by himself in and through the entering into that state where the entity's soul mind drew upon the records that are made by the passing of time itself in a material world. As given, these are records not only of the nature as has been termed or called akashic records (that is, of a mental or soul record), but that in a more material nature as set down in stone, that was attempted to be done - HAS been attempted to be done throughout ALL time! WHY does man NOW set in stone those that are representatives of that desired to be kept in mind by those making records for future generations? There are many more materials more lasting, as is known to many.

In the records, then, as this: There are, as seen, the records made by the man in the mount, that this Amilius [?] - Adam, as given - first discerned that from himself, not of the beasts about him, could be drawn - WAS drawn - that which made for the propagation OF beings IN the flesh, that made for that companionship as seen by creation in the material worlds about same. The story, the tale (if chosen to be called such), is one and the same. The apple, as 'the apple of the eye', the desire of that companionship innate in that created, as innate in the Creator, that brought companionship into the creation itself. Get that one!

In this there comes, then, that which is set before that created - or having TAKEN ON that form, able of projecting itself in WHATEVER direction it chose to take, as given; able to make itself OF that environ, in color, in harmony, in WHATEVER source that makes for the spirit of that man would attempt to project in music, in art, in ANY form that may even be conceivable to the mind itself in what may be termed its most lucid moments, in its most esoteric moments, in its highest animation moments; for were He not the SON of the living God made manifest, that He might be the companion in a made world, in material manifested things, with the injunction to subdue all, BRING all in the material things under subjection - all UNDER subjection - by that ability to project itself IN its way? KNOWING itself, as given, to be a portion OF the whole, in, through, of, by the whole? In this desire, then, keep - as the injunction was - thine self separate: OF that seen, but NOT that seen. The apple, then, that desire for that which made for the associations that bring carnal-minded influences of that brought as sex influence, known in a material world, and the partaking of same is that which brought the influence in the lives of that in the symbol of the serpent, that made for that which creates the desire that may be only satisfied in gratification of carnal forces, as partake of the world and its influences about same - rather than of the spiritual emanations from which it has its source. Will control - inability of will control, if we may put it in common parlance. (364-5)

Note that, based on the question, the separation of the sexes had begun during the time of Amilius. Was it Amilius who began this process with his thought-form companion? Thus the race was kept pure in a biological sense.

The Five-in-One Projection

There is one more rather amazing aspect of Atlantean sexuality. Eventually a new creation by God established an optimal form for human incarnation of souls in the Earth. The fivefold projection occurred in five locations around the world. The biblical story of Adam and Eve represents one instance of these projections of male and female.

The point of the fivefold projection was to provide a human form that is optimal for maintaining spiritual attunement with the divine and soul development in the earth experience. Spiritual attunement and soul development had become side-tracked and largely lost in the manifestations in Atlantis and around the globe.

Seduction, Debauchery and Promiscuity

Although thus far we have been focusing primarily on the some of the more exotic aspects of Atlantean sex, there was plenty of the old fashioned variety such as seduction, debauchery and promiscuity. Here are a couple of cases to illustrate the point.

The Seduction of Prince Elmeur

On April 3, 1935 Edgar Cayce gave a reading for a thirty-nine year old man who was said to have been a prince during an early period of Atlantis. Specifically, this reading observed that prince Elmeur lived during the “beginnings of the activities of the sons of Belial and those of the Law of One.”

Before that we find the entity was in that called the Atlantean land, in those periods when there were the beginnings of the activities of the sons of Belial and those of the Law of One. The entity then was among those peoples that were of the Law of One, yet it was set upon because of being in the position of power - being the SON of the ruler, or Ajax, and in the name then Elmeur. The entity, as the Prince of the Poseidian land, was set upon by the sons of Belial to make for those activities that would bring the desecrating of the Temple of the Law of One; through those influences of the daughters of the sons of Belial. And these made for activities that brought to the experience of the entity that as would be called in the present of making relationships and activities that brought dissensions, discouragements, and the attempts first to destroy the own self, the own life. And the experiences in the present with those of the opposite sex have brought much of like experiences where attempts in this or that direction have been made. For the alterations, the phases of experiences of individuals have made for distresses; yet at times enlightenment and helpful experiences when the real activities were meted out. (ECR: 876-1)

The issue of purity of the "Law Of One" line and mixing with the Belials goes back to the beginning of the separation between the two major groups within Atlantean society. The dynamics of politics in such situations might dictate a marriage to the son of the ruler to create an alliance and path to power for the Belials who were not yet in authority. This is just the

sort of strategy found throughout the histories of kingdoms and nations. In this case it turned out badly for Elmeur, who attempted suicide as a result of the affair.

Note that this past life was relatively early in the history of Atlantis when there were the beginnings of the activities between the Law of One and Belial groups. Although Elmeur was a prince of Poseidia, he had enough influence over the temple there to introduce Belial women into the temple activities. The apparent seduction of Elmeur must have been successful to some extent as he attempted suicide. Relations with women in his modern life were problematic as a karmic carryover from that lifetime.

Elmeur's experience appears to be typical of the early associations of the Law of One group and the Belials, which could be described as influence by seduction.

Debauchery and the Satisfying of the Appetites of Every Nature

Reading 1968-2 given on January 25, 1940 for a twenty-nine year old insurance rate clerk discusses an Atlantean past life with some heavy sexual karma that carried over into the life of this young woman:

There we find that the entity, as has been indicated, was **PHYSICALLY** in love with one of the children of the sons of Belial. Hence there were disturbing factors, by the desire and the attempt to influence the entity to refrain from associations with the children of Belial. For - as would be compared with the present - the association would be as of a young girl or person with those who were given to debauchery, or to the satisfying alone of the appetites of every nature, or the material experiences as might be indicated in the present. These brought the disturbing forces throughout the experience; yet there were the eventual associations - or conjugations - with the son of Belial. Thus there was the taking on of the physical desires, the physical reactions which were at variance to the teachings and the innate expressions of those who had been the companions and associates of the entity. (ECR: 1968-2)

Actually this case is pretty typical of readings that describe interactions between the followers of the Law Of One and those of the Belial group – that is, seduction and betrayal. The explicit sexual nature of this relationship is obvious: “the association would be as of a young girl or person with those who were given to debauchery, or to the satisfying alone of the appetites of every nature.” Her reading goes on to explain that despite this disturbing sexual indiscretion, this entity never entirely lost sight of her greater purpose in that lifetime. The karmic echoes of that Atlantean life carried over into her twentieth-century incarnation as a difficult relationship with a man identified as the same Belial personage who took advantage of her in Atlantis. Her reading cautioned her to be careful about a one-sided relationship as had been the case in Atlantis:

(Q) What should be my attitude when in his presence? Should I let him know that I love him?

(A) As has been indicated. If this is a cooperative association, or if there is an agreement on the part of both that there are the needs for the working it out, it is well. If this agreement is only upon the part of the one, NOT well. (ECR: 1968-2)

Seventeen Sons by Seventeen Different Men

From the Cayce perspective, Atlanteans tended to be extremists. Reading 1523-4 given on February 8, 1942 for a thirty-three year old housewife certainly demonstrates one aspect of the sexual extremes that were part of that experience. The reading describes a past life of a priestess named Isthuma who served in the Temple of Light:

Before that we find the entity in the Atlantean land, when there was the SECOND period of the upheavals in the land.

The entity was a priestess in the Temple then of Light, the temple in which there were the activities in associations with the Law of One. The entity held such activities not so close as some, and not so close as the priests especially of the older ones judged she should.

For the entity consorted with those who were, to the priests, questioned; and the entity during that experience had seventeen sons by seventeen DIFFERENT men! [See 1523-14, Par. 36.] These brought those activities of many disturbing forces, yet never were the priests - either of Belial or of the Law of One - able to prevent the entity, as Isthuma, from leading in the activities in the Temple of Light.

Hence turmoils were caused; and all the more reason why it is necessary in the present to hold to that which has been indicated: Know in what ye believe and WHO is the author of same! (ECR: 1523-4)

Apparently Isthuma had seventeen sons by seventeen different men. Clearly, she had no use for androgynous progeneration. It would appear that the fathers of her sons were most likely Belials since the relationships were questioned by the priests.

The obvious question that arises is whether such activity by a priestess of the Law of One in the Temple of Light falls within the scope of service for that position. In other words, was sexual reproduction a sanctioned activity in the temple and did she simply go too far by "consorting" with the wrong type of men? After all, she was still able to lead in the activities of the temple, despite the disapproval by some of the priests, especially the older ones. At the very least, one must admit that sex in Atlantis was not boring!

Aczine - Androgynous Leader

On November 20, 1923 gave a reading for an eighteen year old stenographer, a young woman who was to become the personal secretary of Edgar Cayce. It was Gladys Davis who was said to have lived in Atlantis:

In the one before this we find in that fair country of Alta, or Poseidia proper, when this entity was in that force that brought the highest civilization and knowledge that has been known to the earth's plane, and this entity was one of those who lent much assistance to the developing of those forces that made the common peoples that they became the assistance in the knowledge as obtained. (288-1)

Subsequent follow-up readings went on to explain that the individual in this Atlantean incarnation (called Aczine) was feminine in appearance, yet somehow androgynous - both sexes in one body. So we find both the male and female aspects of the soul in one physical

body with the female aspect more pronounced and the male aspect in the background, as it were.



The readings explain that for all incarnation since that Atlantean lifetime, the two aspects of this soul entity were split into distinct individuals who had separate incarnations henceforth, often (but not always) at the same time.

This almost sounds like Plato's explanation of the soul splitting apart and thereafter seeking reunion. There are also some similarities to Jung's theory of the animus and anima archetypes here as well. The Cayce readings use the term "twin souls" to describe the dynamic. Please note: This is not the same as "soul mates."

In another reading for Ms. Davis that discusses the past life as Aczine, the entranced Cayce observes that:

... their soul and spirit are well knit, and must of necessity present each that they may be one. For we find in the beginning that they, these two (which we shall speak of as they until separated), were as one in mind, soul, spirit, body; and in the first earth's plane as the voice over many waters, when the glory of the Father's giving of the earth's indwelling of man was both male and female in one. In flesh form in earth's plane we find the first in that of the Poseidian forces, when both were confined in the body of the female; for this being the stronger in the then expressed or applied forces found manifestations for each in that form. (288-6)



At this point in the story of Aczine the sexual eccentricity (by our modern standards) takes a more conventional turn. Aczine succumbs to lust: “the desire came for the bodily connection of coition with one of lower estate ...” (288-6)

Another follow-up reading affirms the androgyny of Aczine:

(Q) In the Poseidian [Atlantis] period, just what was my position and vocation?

(A) A ruler, and what would be termed a DIVINER of purposes in the activities of the MENTAL life; for the PERIOD carried rather that of the MENTAL - that would be termed in the present day - of a PHYSICAL being; for then both male and female might be - desired so - in one. (288-27)

The entity was a ruler or DIVINER of the MENTAL life for this period or phase of Atlantean experience was a strongly mental expression. Was the body more of a thought form nature? Even though it is described as a “PHYSICAL being?” Note that both male and female might be in one – if desired so. It was a matter of choice.

(Q) In Atlantis, was I associated with Amilius? If so, how?

(A) One as projected by that entity as to a ruler or GUIDE for many, with its associating entity. (288-29)

This reading seems to indicate that Aczine was a projection of Amilius. Was this a thought form projection? If so, what about the soul? Note the expression “associating entity.” The concept is interesting in that the male component is regarded as its own entity. This suggests some extreme flexibility in the concept of the entity which is inherent in the idea of twin souls.

Yes, we have those conditions in the experience ... in Atlantis. Here we find as these conditions, or the changing of the entity's abilities in separating self in the form or manner in sex; hence becoming, with the associations, the envy of many then being contacted with the experiences as a leader, a ruler; hence, as given, meeting many conditions to its own undoing, considering little in the experience save the satisfying or aggrandizing of self's interests, self's gratifications, through those abilities in the use of that spirit, endowed with the abilities to bring into the material forms those thought forces even to the separation of self, in the satisfying of those elements in material forces for the satisfaction of self to the envy, to those conditions that brought much of the detrimental influences and forces in the experience of those about the body. (288-31)



Thus this appears to have been some form of androgyny, although both male and female aspects were expressed through a feminine body: “both [aspects of sexual polarity] were confined in the body of the female; for this being the stronger.”

Note that a female body would allow for sexual androgyny wherein the progeneration within self may have been like the virgin birth experienced by Mary with Jesus. In other words this would not have involved the projection of a thought being.

This would make sense if Aczine later was tempted to indulge in sexual gratification with one of lower class. She had the sexual anatomy and physiology for such activity – it was simply a matter of choice as to how to express it. Apparently the choice to yield to the temptation of sexual relations had a negative impact on Aczine that carried over as karma into her twentieth century incarnation.

Ajahel - Ruler of Communications



On November 21, 1934 a reading was given for a forty-four year old housewife described a past life as an Atlantean princess named Ajahel.

Before that we find the entity was in that known as the Atlantean land, during those periods when there were the destructive forces being sent out and used by the sons of Belial and those

that followed close therein. The entity was rather among those peoples that followed the law of One, and was in the name and in the household of Ajahel; being the princess of the temple in Poseidia, and executed much of those forces that dealt with the various manners of their communications with the varied lands. During those periods when there were the gatherings of nations, or the peoples of the world for the pitting of themselves against the beasts that overran the earth, the entity aided in such gatherings of those; for the entity - as given - RULED the connections, or associations, or communications. Hence the entity guided those influenced for the right; being overcome only by the forces of Belial when the destruction was brought by the use of that which had been applied for the destruction of the animals in that particular experience. In the present we find from that sojourn the influences that deal not only with the mysteries of life, those things that influence individuals to those things that act upon the minds and the bodies; but those things that make for communications of EVERY nature, whether under the sea, the wires, the air currents, or what not - are of a particular interest for the entity. And if the entity ever seeks for commercializing its own influences, deal with communications of every nature! (587-3)

Obviously Ajahel was a powerful and influential individual, due to her royal status as princess, but also as result of her technical abilities as ruler of communications within the temple in Poseidia. Clearly the sophistication of the communications of that time was impressive, especially considering the global scope of the transmissions. Reading 262-39 speaks of an "all-world-broadcast" calling together delegates from around the planet to deal with the menace posed by "enormous animals that once roamed the earth." (262-39)



Considering the reference to the Belials influence and negative outcome of the meeting and subsequent intervention, the meeting described in this reading is probably the one led by the Atlantean Tim in 50,722 BC as described in reading 262-39.

It seems that Ajahel had all the right intentions and was competent in her field of communications, despite the eventual negative outcome of the meeting (widespread destruction of Atlantis and failure to solve the animal problem). The reference in her reading to "being overcome only by the forces of Belial" suggests that there was some contention in the meeting, with the Belials successful in their getting their agenda adopted despite objections from the Law of One faction. Apparently there was no negative karma to be carried over by the soul that incarnated as Ajahel since her reading actually recommended a career in communications if she should ever wish to pursue this innate ability in a commercial setting in the twentieth century.

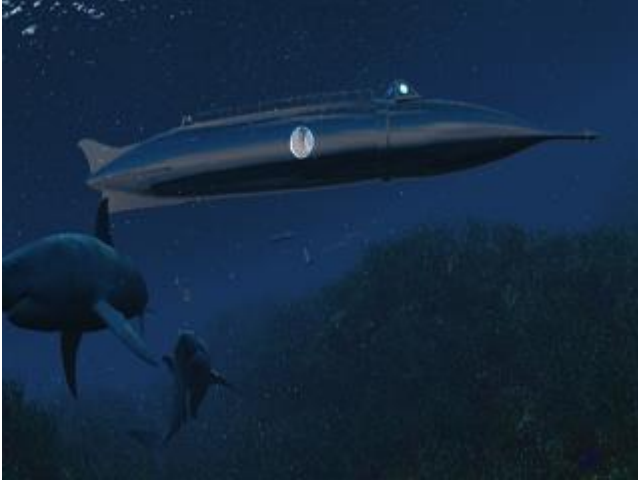
Alenor - Pilot Of Various Craft Including Submarines



On March 27, 1940 a reading given for a nineteen year old man described a past life as an Atlantean named Alenor:

Before that the entity was in the Atlantean land, during those periods when the second destruction had brought so many of the islands, and when the Poseidian land was the greater in power; when there were the meetings called for those of many lands, to determine means or manners in which there would be the control or handling of the animals that were destructive to many of the lands. The entity then acted in the capacity of one who guided the ships that sailed both in the air and under water; also was the maker of that which produced the elevators and the connecting tubes that were used by compressed air and steam and the metals in their emanations. All of these were a part of the entity's experience and development, especially as to things controlled by the facet for the radiation activity from the sun upon metals, and the control of such, as well as the manner of airships through that sojourn. Then the name was Alenor. (2157-1)

This reading places Alenor in Atlantis after the second destruction where he provided transportation for individuals from other lands who attended a gathering to discuss means of handling destructive animals. Apparently this was an ongoing problem for a significant portion of Atlantean history. Since the reading describes a fairly high level of technology (including transportation) after the second destruction, one can only assume that as catastrophic as that event was, the technology infrastructure in certain areas remained intact or was salvagable to a great extent.



Note that both above and below (i.e., submarine) water craft were available and piloted by Alenor, as well as aircraft. Compressed air and steam technology powered elevators (i.e., tall buildings were present) and advanced metal alloys were being produced. Even with the significant destruction to the power grid and crystal based technology in the outer regions or islands, the central power station may have remained relatively unharmed since Alenor's reading does mention control by the facet of a crystal, terms usually associated with the central power station on Poseidia.

Apparently the animal control meetings were not entirely successful since a later meeting to address the same essential problem was convened at a later date in Egypt at about the time of Ra Ta.

Amexl - Guider of Crafts

In a reading given on February 7, 1930 for a seventeen year old student, Edgar Cayce described a past life of an Atlantean who was a pilot who guided crafts through space to other lands:



In the one before this we find in the land known as Atlantis, during that period when many peoples understood the laws of the universal forces. The entity among those able to carry the messages through space to other lands, and the guider of the crafts of that period. Hence the mechanical side, and the mystery side of MANY conditions influence the entity. In this period the entity lost, for there was the misapplication of many of the forces, the powers, understood. In the name Amexl. (2494-1)

The specific nature of the crafts piloted by Amexl is not provided, but the use of the term "through space" does suggest a rather sophisticated technology, as the Atlanteans were apparently capable of producing. Furthermore, the acknowledgement that the Atlanteans of that time "understood the laws of universal forces" reinforces the notion that the craft guided by Amexl utilized advanced technology.



The other important theme noted in the reading for this young man is that as Amexl he carried messages to other lands. The international/global connectivity of the peoples of the world at time is emphasized in numerous readings, especially with regard to dealing with large, destructive animals. But certainly commercial and political interchanges would have been amongst the messages conveyed by Amexl.

Interestingly, the reading for this young man repeatedly insisted that he consider a career in diplomatic service. Past lives involving international relations during the American revolution and in ancient Rome were also discussed. Perhaps this soul trend was initiated in Atlantis as diplomatic courier.

Ameene

On March 6, 1935 a twenty-three year old housewife received a reading from Edgar Cayce containing some fascinating information about the early social development of Atlantean society and a priestess named Ameene. Like many of the readings that included prominent Atlantean past lives, this reading began with a general statement regarding the extremes to which Atlanteans are prone:



In entering the present experience, we find the entity as one of those from the Atlantean experience wherein there may come either those very great advancements - and instrumental in making for those experiences in the earth through these changed periods that are effective for weal or woe, dependent upon the application of self as respecting the Creative Forces - or then called the Law of One. (ECR: 263-4)

The reading proceeded to discuss just how far the extremes can be stretched in one lifetime. For as a priestess in the temples of Atlantis, Ameene did push the limits of social interaction.



Before that we find the entity was in the Atlantean land, in those periods when there first began the withdrawals from the Law of One, those establishings of the sons - or of the SON Belial in that experience.

The entity made for a foregathering with these for power, having been of the priestesses of the land; and through the activities of Belial became the priestess in the temple that was built in opposition to the ones - or the sons of the ONE. And in this the entity lost. When there were those destructive forces brought through the creating of the high influences of the radial activity from the rays of the sun, that were turned upon the crystals into the pits that made for the connections with the internal influences of the earth, the entity through turmoil again joined with those of the Law of One. Returning in those activities, the entity rose to one of power, in the name Ameene.

In the present we find these still combative influences in the experience; for coming when there are many of those in the earth that sojourned through the experiences when the earth and

material things were being turned to destructive rather than constructive forces, makes for combative and compelling influences from the SENSE urges. Hence these must be kept in rather the constructive channel, if there would come the greater development to the entity in the present. (263-4)

Note that the Belial movement derived from the Law of One group. Apparently an individual ("SON Belial") originated the withdrawal. This was at about the time just before the first upheaval.

Ameene had been a Law Of One priestess. Then Ameene joined the Belials and became a priestess in the Belial temple that was build in opposition to the Law Of One temple. With the first period of upheaval (precipitated by the aggressive actions of the Belials in their application of the powerful Atlantean crystal technology), Ameene switched again and rejoined the Law Of One and rose in power within that group. Clearly this was a powerful individual prone to extremes.



Note the apparent close association of the Law of One and Belial groups at this early phase of Atlantean cultural development. Ameene was able to switch her involvement back and forth between the two groups. These groups were not at war with each other as is indicated in the latter period of Atlantean history.

In the visual portrayal of Ameene, I have created three images to represent the three major phases of that lifetime. In the first, she is a priestess within the Law of One. The second image has her in the temple of the Belials exalting in the sensuality of that environment. With the first period of geophysical upheaval caused by the Belials, she reverts back to the Law of One. In this third image the "combative" nature of her personality is again evident as she berates one of her associates.

If Ameene were alive today in a role of leadership, she might be accused of "flip-flopping." With her tendency toward combativeness she might fit right into the national political scene.

Queen Amiee - Ruled With An Iron Hand

On September 19, 1929 Edgar Cayce gave a reading for a fourteen year old girl said to have been a queen of Poseidia in Atlantis who ruled with an iron hand:



In the one before this we find in that land known as Poseida, in Atlantis. The entity then, again, in power, and queen of Poseida - in the name Amiee. The entity in power and in fame, RULING rather with the IRON hand - as would be termed in THIS day. Losing through a portion of the experience, in bringing peoples to the way of hating one another. In the present experience wrath often will find expression, and this must be subdued in self, will the entity gain that to which it should attain in the present experience. (ECR: 2894)

In addition to the specific insights this reading may have provided into the life patterns of this young woman in the twentieth century, the point regarding Atlantean society is that women could be powerful rulers in the most important city in Atlantis. In this instance the power was not wisely used and led to divisions within the society.

The timeframe for this Atlantean lifetime is not given. Divisions within Atlantean society were commonly cited in the Cayce readings.

Arsen - Mixed Offspring Workers



In a reading given on June 3, 1944 for a sixty-six year old woman, Edgar Cayce described a past life as an Atlantean named Arsen, an individual among the Law of One who allowed herself to be influenced by the followers of Belial:

Before that we find the entity was in the Atlantean land during what was known as the second of the breakings-up of the land. The entity was among the children of the Law of One, and yet embraced many of those activities of the children of the sons of Belial. For, as had been bidden by the ones in authority, there should be little of those mixings of groups in efforts to establish, to use the offspring as beasts of burden or workers in mills or in clays. These experiences, though, cost the entity dearly through the period, for listening to those activities in the sons of Belial, gratifying of material appetites, became a part of the entity's expression. In the name then Arsen. (5245-1)

In many respects the story of Arsen represents a fairly common pattern for the followers of the Law of One: Temptation and Seduction by the materialistic, hedonistic philosophy of the Belials. Traditionally the Law of One faction sought to maintain genetic purity and avoid "mixing" with the Belials and the lower class of "Things" who were the workers and laborers. In this case, Arsen defied the authorities within her own social group and participated with the Belials in creating and using "offspring as beasts of burden or workers in mills or in clays."



The question becomes exactly what does the term "offspring" mean in this context of "mixings of groups." Was Arsen allowing herself to be used as a reproductive vehicle for creating the offspring who were used as laborers - essentially slaves? Were the offspring her children in a biological sense, produced by having sexual relations with the "sons of Belial?" Or were the "offspring" more along the lines of thought forms that were projected into materiality, as some amongst the Law of One were apparently capable of doing? Or was Arsen one of those individuals who were capable of "progeneration within self," something that may have been akin to "virgin birth" where the individual has the capacity to self impregnate?

The term "mixings of groups" certainly does suggest sexual relations or some type of interaction between Arsen and the "sons of Belial" that resulted in offspring that were used as workers. From a soul standpoint, the experience cost her dearly.

This reading was given very late in Edgar Cayce's career when he was overwhelmed with requests, so it was a very brief reading. There were only two questions asked by the woman, both relating to her "offspring" in the twentieth century:

(Q) How may I be of special help to my son who is in the eastern war zone?

(A) Counsel with him. Hold for him that ye would want thy Maker to hold for thee. Be encouraging in thought and in speech and in writing, and be worthy of thy son.

(Q) In what manner may I best help my children and grandchildren?

(A) By assisting them in keeping the way of the Lord. For as has been given, do the first things first. Remember the Lord in the days of thy youth, and when thou art old, thou wilt not depart from Him. Children and grandchildren follow in the footsteps of those in whom they find an answer for themselves. What is your shadow? Is it as well as it might be? To everyone the shadow ye cast indicates what manner of man or woman ye are. (5245-1)

Asal-Sine

In a series of readings given for a young electrical engineer, Edgar Cayce provided not only some fascinating details about advanced Atlantean technology, but how that technology triggered a devastating period of destructive forces.



(Q) Give an account of the electrical and mechanical knowledge of the entity as Asal-Sine in Atlantis.

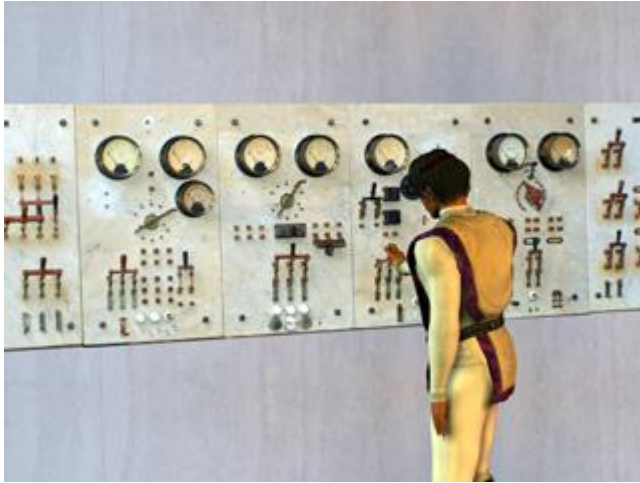
(A) Yes, we have the entity's activities during that experience. As indicated, the entity was associated with those that dealt with the mechanical appliances and their application during the experience. And, as we find, it was a period when there was much that has not even been thought of as yet in the present experiences.

About the firestone that was in the experience did the activities of the entity then make those applications that dealt with both the constructive and destructive forces in the period....

These, then, were impelled by the concentrating of the rays from the stone that was centered in the middle of the power station, or power house (that would be termed in the present).

In the active forces of these the entity brought destructive forces, by the setting up - in various portions of the land - the character that was to act as producing the powers in the various forms of the people's activities in the cities, the towns, the countries surrounding same. These, not intentionally, were TUNED too high - and brought the second period of destructive forces to the peoples in the land, and broke up the land into the isles that later became the periods when the further destructive forces were brought in the land.

Through the same form of fire the bodies of individuals were regenerated, by the burning - through the application of the rays from the stone, the influences that brought destructive forces to an animal organism. Hence the body rejuvenated itself often, and remained in that land until the eventual destruction, joining with the peoples that made for the breaking up of the land - or joining with Baalilal [Belial?] at the final destruction of the land. In this the entity lost. At first, it was not the intention nor desire for destructive forces. Later it was for the ascension of power itself. (ECR: 440-5)



Thus the land of Atlantis underwent several periods of upheaval and destruction, including a particularly disastrous calamity called "the second period of destructive forces." The technology of that time relied on a large crystal called the "firestone."

The intensity of the great crystal was turned too high as the engineers pushed the limits of their technology, resulting in ecological disaster and the destruction of some of the islands that then constituted the land of Atlantis. This unintentional blunder was apparently caused by an Atlantean that Cayce identified as Asal-Sine. The great crystal was being used for peaceful purposes – to provide power for peoples activities in the cities, towns, and countryside. Asal-Sine was a technician or manager of an Atlantean power plant in charge of distributing the energy to the outlying substations.

This instance seems to have been a case of well-intentioned individuals asked to push technology to the limits. Human error comes into play with disastrous results. Sounds almost like a modern disaster involving a power plant such as Three Mile Island or Chernobyl – only it was not nuclear energy and the consequences were much worse than anything YET experienced in modern times.

Note in the reading excerpt above that the crystal technology was also used to extend life. In his case, Asal-Sine not only survived the initial disaster, but was able to regenerate himself until the final or "eventual" destruction which probably occurred some thousands of years later.

Priestess Asamee

On November 2, 1940 a reading was given for a thirty year old housewife described a past life as an Atlantean priestess named Asamee. Asamee was an androgynous being (both sexes in one body) who focused on helping the common people of that era:



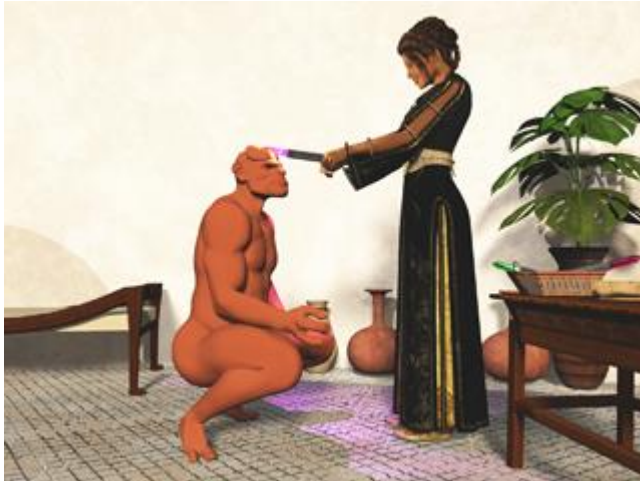
Before that the entity was in the Atlantean land, when there were those periods of activity in which there was the changing of individuals from the double sex, or the ability of the progeneration of activities from self. The entity was a priestess in that experience just before there were the activities of the sons of Belial that brought about the period of the second destruction to the land. The entity aided the people, even its common people; for its abilities for help in the consideration of others brought worshipfulness to the entity because of its activity. The name then was in that line known as Asamee. (2390-1)



In addition to her Atlantean incarnation, a subsequent Egyptian past life at the time of Ra Ta was also given. In that incarnation she worked in both the Temple of Sacrifice and Temple Beautiful, apparently carrying on in the same direction of service to others that was established during her Atlantean incarnation. Several other individuals had a similar pattern of helping the lower class in Atlantis and then reincarnating in Egypt where they continued with the pattern of helping those of lower social status. (See Mele, Eschuchu, Asme, and Ouen.)

Priestess Asme

On November 16, 1943 a reading was given for a forty-three year old psychiatrist and artist well known for the use of art therapy in studying the emotional problems of both children and adults. Her reading described the past life of an Atlantean priestess who assisted individuals of the lower class being rid of animal appendages while perfecting the body and gaining in consciousness. These individuals were thought form creatures in the process of materializing and evolving in the earth plane. This lower class was being utilized as a labor force by the Belials and some among the Law of One:



Before this we find the entity was in those experiences in the Atlantean land, before those periods of the second upheavals or before the lands were divided into the isles. The entity was among those of the household of the leaders of the One, and made for and aided in the attempts to establish for those that were developing or incoming from the thought forces into physical manifestations to gain the concept of what their activities should be to develop towards a perfection in physical body, losing many of those appurtenances that made for hindrances for the better activities in the experience. The entity then was in the name Asme, as would be put in the language of the day. (444-1)

Her life reading also noted some problematic "carnal influences" with her associates at that time, probably of a sexual nature. And yet, overall she did make a contribution to the welfare of others through her temple service.

And the entity gained and lost in the experience. For, while in the office of the priestess in the temple of the One, the entity lost in the associations of the carnal influences in relationships to those in the same activity. Yet, the entity gained in the greater portion of the abilities to make for disseminating truths to others. (444-1)

In addition to her Atlantean incarnation, a subsequent past life was cited as an Egyptian healer in the Temple of Sacrifice. This would have involved essentially the same types of healing and rehabilitation services provided in the temples of Atlantis during the previous life.

Asmee - Ruler Of Fire

A reading for a sixteen year old girl given on December 20, 1930 described the past life of an Atlantean named Asmee who was called the "ruler of fire." Asmee was a princess who had all the comforts of life in a material sense. And yet something was wrong, something quite disturbing happened:



In the one before this we find in that land known as the Atlantean period, and during that time when much of the peoples were in the position of using all the forces in nature. The entity was then of the princesses of the land, and in power, in authority, in one close to those that ruled the land. The entity then in ease, luxury, comforts of the material forces - and in a PORTION of the experience did (that which TO the peoples even) err, and to self brought distrust in others and in self. In the name Asmee did the entity become the ruler of fire, and of those forces in nature that had to do with fire and its origins. Hence a tendency, and a warning to the entity - beware that the lungs [See 24-1] and that that makes fires of the body does not consume same in an unseemly manner. Beware, then, as respecting those distresses in same. Keep as much in the open as possible, but not in night air - neither in those things that tire or unfit, or eat up those forces of the PHYSICAL body, else the mental and spiritual may not have that opportunity in the present experience to develop or manifest that as is toward that UNIVERSAL force that is set in each and every entity. (24-4)

Whatever it was that happened, it caused her to distrust herself and others - and for those around her to also distrust her. Although the specifics are not provided, enough clues are given to hypothesize the nature of the error. Fire worship was common amongst the Atlanteans. Since Atlanteans are reknowned for being extremists, perhaps she became extreme in her fire worship to the point of causing herself bodily harm. Perhaps being burned or inhaling smoke to the point of illness or death.

This line of reasoning is supported by the suggestion to her twentieth-century parents to take care regarding fire and the child's lungs. Several physical readings were provided for this child to address breathing problems. A report document included with her first reading noted: "... Miss [24]'s karmic weakness in lungs from Atlantean incarnation when she misused her abilities as a ruler of fire."

Asmen-n (Belial Debauchery)



In a reading given on January 25, 1940 for a twenty-nine year old insurance rate clerk, Edgar Cayce described a past life as Asmen-n, an Atlantean of the Law of One group during the period of the first destructive forces:

Before that the entity was in the Atlantean land, during those periods of the first of the destructive forces. There we find the entity was in a state of turmoil because of the activities of the sons of Belial, and with those of the daughters of the children of One. For the entity had disputations, - being physically in love with one of the sons of Belial, and yet giving in its service, giving in its activities with the children of the Law of One.. Hence disputations, and the giving away to fleshly desires arose. Leave these far from thee in the present. For know, while they arise in thy experience in the present, there is the healing which comes in Him and the knowledge of His presence abiding with thee, that taketh away the DESIRE even for those weaknesses of the flesh. The name then was Asmen-n. (1968-1)

This initial reading provided a glimpse into a past Atlantean incarnation marked by turmoil, temptation, and betrayal so common amongst the followers of the Law of One during the early phases of Atlantis at the time of the first destructive forces that fractured the continent. A follow-up reading provided much greater detail of the personal challenges of Asmen-n along with a fascinating overview of the socio-political context of that period:



We find that in those periods there was not a laboring for the sustenance of life (as in the present), but rather individuals who were children of the Law of One - and some who were the children of Belial (in the early experience) - were served by automatons, or THINGS, that were retained by individuals or groups to do the labors of a household, or to cultivate the fields or the like, or to perform the activities of artisans or the like. And these were those activities through which much of the disturbing forces grew to be factors to be reckoned with, between the children of the Law of One and the sons of Belial. For, these were the representation of what in the present experiences would be termed good and evil, or a spiritual thought and purpose and a material thought or desire or purpose. Hence, the entity entered the experience as of the children of the Law of One, or of the one purpose. (1968-2)

This background lays out the highly structured society consisting of the Law of One faction, the Belials, and the lower class of workers who were regarded as "automatons, or THINGS" - like objects or machines of production, less than human. The status and treatment of the lower class caused much friction and debate between the Law of One and the Belials. Generally speaking, the Belials wanted to keep the lower class in its place to be used and abused as they desired. Many within the Law of One sought to support and uplift the lower class, a theme that resonates in modern times during the Industrial Revolution when social justice and class consciousness was a major issue.

But there was another, more personal level to the story of Asmen-n. She was in love with a Belial who had his own agenda. The readings use the term "debauchery" to describe his activity:



There we find that the entity, as has been indicated, was **PHYSICALLY** in love with one of the children of the sons of Belial. Hence there were disturbing factors, by the desire and the attempt to influence the entity to refrain from associations with the children of Belial. For - as would be compared with the present - the association would be as of a young girl or person with those who were given to debauchery, or to the satisfying alone of the appetites of every nature, or the material experiences as might be indicated in the present. These brought the disturbing forces throughout the experience; yet there were the eventual associations - or conjugations - with the son of Belial. Thus there was the taking on of the physical desires, the physical reactions which were at variance to the teachings and the innate expressions of those who had been the companions and associates of the entity. (1968-2)

Her readings went on to describe the situation in her twentieth century life where she was involved with a man said to have been the same Belial that caused her so much misery in Atlantis. She would have to decide whether to repeat the same mistakes or not. She was encouraged to consider the relationship from the standpoint of Ideals - a spiritually oriented approach to life discussed in many readings. Unless both parties had the same spiritual ideals, there would be problems again in the relationship. They were still working out karma from Atlantis.

Assha - The Sacrificial Flame

A reading for a twenty year old college student given on August 27, 1929 described the past life of an Atlantean ruler of the city of Poseida named Assha who lost during that experience due to her involvement with the "sacrificial flame":



In the one before this we find in that land known as the basic principles of understanding, in Poseida. The entity in power, in glory, and the entity lost through causing many to walk in the flame of that known as the sacrificial flame that BURNED in the holy mount. The entity in the name Assha. Losing through the experience, for the gratifying of selfish interests as respecting relationships of others to that sought in selves, brought destructive forces to the entity's influence. (1102-1)

Apparently fire worship was common at certain periods of Atlantean history. It may well be that she was involved in human sacrifice by burning. Note that she was active in Poseida, an important city in Atlantis. A reading in the 364 series that focuses exclusively on Atlantis describes the city of Poseida including some fascinating details about the role of fire and human human sacrifice:

In this [temple] the sacred fires burned, and there were the rising of the intermittent fires that came and went, that were later worshipped by some that brought on much of the destruction, because they waited long at the period before the destructions came. These were those places where there became eventually the necessity of offering human sacrifices, which when put into fires became the ashes that were cast upon the waters for the drinking of same by those that were made prisoners from portions of other lands. (364-12)

So we have a major temple in the city of Poseida where fires were used for human sacrifice at certain periods when there was the "necessity." One can only wonder if the ritual burning of prisoners from other lands was a political act to instill fear into the enemies of Atlantis. Or perhaps a religious ritual intended to placate the forces of nature (the fires of volcanic eruptions) that sometimes visited destruction upon the land. And of course, was the individual Assha, the ruler of fire, involved in this gruesome activity?

Ax-El-Tan - Atlantean Warrior

In Plato's writings on Atlantis, Atlantean warcraft and aggressive tendencies are noted. In Edgar Cayce's readings on Atlantis, several individuals were said to have lived through various forms of social conflict in that mythic land. In a reading given on November 25, 1935 for a twenty-five year old automobile salesman, Edgar Cayce described an unusual past life for an individual named Ax-El-Tan - an Atlantean warrior:



Before that we find the entity was in the Atlantean land, during those periods when there were those activities that brought destruction upon the land - by those who had turned, did turn, the advanced activities into destructive forces.

The ENTITY was among the children of the Law of One; those that were the sons of men, yet of the daughters of the Lord or those who had become purified of those entanglements in the animal forces that became manifest among many.

Then in its activity, as Ax-El-Tan, the entity made those attempts to curb the activities of the sons of Belial and Beelzebub. [Beelzebub - Mat. 10:25, etc.] Hence it rose to those positions as the warrior among the Atlanteans; and turned to the use of destructive forces with that expression which finds itself in the entity's activity in dealing with things to 'fight the devil with his own fire.' These became the law of the entity. Yet when these things arose more and more to the force of the Law of One, from the spiritual import, they made for the turning to those things that we know in the present as CONVENIENCES for man.

Hence those things that pertain to machinery and its activities are of interest; locomotion, whether in the airplane, in the gas bags, or the motorbile, or the like - all find a close association with the entity; yet there is a dislike for all. For these brought in the experience that of being carried away from the purpose of FREEDOM of activity, FREEDOM of speech, freedom to act as the promptings of the conscience of the individual might dictate the expression of itself.

These, as the entity experienced in the earth, as the entity experienced in those sojourns in the environs about the earth, are well - if they are kept in check. But these running riot for self-indulgence, for self-gratification, for selfish interests, become in the end those things that turn and REND the very heart of the body itself. (ECR: 1066-1)

Note that although Ax-El-Tan was part of the Law Of One group, apparently he was of mixed ancestry of both the sons of men but of a mother who was among the "daughters of the Lord." Hence animal characteristics that were purged in the Atlantean temples dedicated to that purpose.

He rose among the Atlanteans to the status of warrior whose strategy was to "fight the devil with his own fire." Presumably he utilized some of the same tactics as the Belials against them. It is not clear whether this included physical violence.

At some point Ax-El-Tan seems to have succumbed to the allure of the Belial's materialistic philosophy that emphasized convenience carried to the extreme of self-indulgence. This conflicted with his soul purpose of freedom: freedom of activity, freedom of speech, and freedom of conscience. This inner conflict carried over into this modern life as tendency to dislike the technology of convenience.

In the visual portrayal of Ex-El-Tan I have assigned him a role as temple guard. In this instance he is blocking entrance to Saail, a demoted priest who practices the black arts.

Ax-tell - Teacher and Leader of the Egyptian Migration



In a reading given on July 31, 1933 for a fifty-six year old executive, Edgar Cayce described a past life as an extremely important Atlantean named Ax-Tell:

The entity came from the Atlantean land into Egypt when there were those periods of reconstruction in the land, and from those turmoils and strifes there arose much that made for individual and group development - and the attempt of those in the experience to foster or disseminate same; those things that were good. The entity came then, in the name Axtell [Ax-Tell], from those forces that were in charge of the Law of the One. In establishing self in that land, the entity found little of help; finding fault with the king in power, finding little in common with the priest that led; finding those things that measured not to that standard the entity had had in the land ... (487-17)

Thus Ax-Tell was a leader within the Law of One group that migrated to Egypt just prior to the final destruction of Atlantis. As one in authority, Ax-Tell was involved in the planning for the mass exodus and preservation of the records of Atlantis, including the teachings of the Law One, of which he was an expert.

In Atlantis, he was known as Ajax. Apparently, when migrating to Egypt, it was fairly common for Atlanteans to take a new name befitting the new life in their adopted homeland. So it was for Ajax who became Ax-Tell.



At the time of the Atlantean Exodus, Egypt was a mess with rebellions and strife. No one was in control. The king's brother was in rebellion trying to take over the throne (the Ibez rebellion). The native Egyptians were in rebellion, primarily because they were concerned that they might become little more than slaves in their own land. Some of the Atlanteans that were arriving regarded the native Egyptians as lower class comparable to the "things" in Atlantis. The Atlantean themselves were divided into various factions, with some seeking to take control. Hence the Atlantean rebellion. The high priest Ra Ta had been banished to Nubia. So Egypt was a mess. Ax-Tell had very high standards and upon arrival in Egypt no one measured up, including the king and high priest.

Eventually Ra Ta was recalled from Nubia to straighten things out - especially with the powerful Atlanteans. To help smooth out the problems with Ax-Tell, a political marriage was arranged with a daughter of the Egyptian king becoming the companion (i.e., spouse) of Ax-Tell"

Before that the entity was in the Egyptian land, during those periods when there had been the rebellions and those activities that had divided the people or brought about the periods of rebellion, with the entrance of the peoples from the Atlantean land. We find that this entity was that influence which brought about a union of strength, by those activities in which the leader of the Atlanteans - Ax-Tell or Ajax (for he was known by both names) - became the companion of this entity, as the daughter of the Young [Egyptian] King in that land. This brought a closer uniting of the efforts of those peoples, and the first opportunity for bringing peace out of chaos. (2635-1)

Thus with the full integration of Ax-Tell into Egyptian society, the value of the teachings of the Law of One as promoted by Ax-Tell was recognized. There was even an effort to correlate or unify the teachings of Ax-Tell (Ajax) with teachers in other lands. International conferences were held in Egypt just for that end.

Before that we find the entity was in the land now known as the Indian and Egyptian, during those periods when there were the gatherings of those from many of the lands for the correlating of the truths that were presented by Saneid in the Indian land, by Ra-Ta in the Egyptian land, by Ajax [Ax-Tell] from the Atlantean land, by those from the Carpathian land, by those from the Pyrenees, by those from the Incal and those from the Oz lands, and by those from that activity which will again be uncovered in the Gobi land. (987-2)

Deui - Message Recorder

In a reading given on May 23, 1938 for a forty-six year old corporate lawyer, Edgar Cayce described a past life an Atlantean priest named Deui, a recorder of messages from the "outer realm:"



The name then, as we would term in the present, was Deui (pronounced Dar, or D-R); and the entity was active in the recording of the messages, the directing of those forces that came with the use of the light that formed the rays upon which the influence from without was crystallized into what would become as the sound from the outer realm to the static or individual realm. (877-26)

The reference to messages from the "outer realm" is consistent with readings for many other individuals who were said to have sojourned in Atlantis. Sometimes terms like the "outer spheres" is used; at other times the wording is even more explicit with regard to extraterrestrial contact (such as other planets). And yet it all part of the broader experience of the soul as a citizen of the universe. The Law of One faction in Atlantis was keenly aware of this connection and desirous of maintaining such contact in many ways, including adaption of crystal technology for these purposes.



Deui was also a social advocate for the lower class of workers. He wanted the producers to also benefit from the advanced crystal technology that had been developed to provide a high standard of living, rather than simply being treated like machines or "things" (objects).

Then this entity, Deui, was among those who attempted to make such influences a part of the experience of those who were - as indicated - the producers of that used for food, clothing; for the MACHINES as it were for the producing of these - as we would call them today; rather than the machines used for the sources of the correlating or centralizing or crystalizing of the activity in their very forms. (877-26)

The reading given for this man does contain some fascinating information about the development of early humans and human-like beings, including the observation that some of these individuals had extra appendages: "For there were more of the influences that might be used when necessary; such as arms or limbs or feet or whatnot." Certainly, having an extra set of arms could come in pretty handy for harvesting crops, as illustrated. But Deui didn't want the workers to be treated as freaks or "untouchables" in the very class-conscious Atlantean society.

Prince Elmeur

On April 3, 1935 Edgar Cayce gave a reading for a thirty-nine year old man who was said to have been a prince during an early period of Atlantis. Specifically, this reading observed that prince Elmeur lived during the "beginnings of the activities of the sons of Belial and those of the Law of One."



Before that we find the entity was in that called the Atlantean land, in those periods when there were the beginnings of the activities of the sons of Belial and those of the Law of One. The entity then was among those peoples that were of the Law of One, yet it was set upon because of being in the position of power - being the SON of the ruler, or Ajax, and in the name then Elmeur. The entity, as the Prince of the Poseidian land, was set upon by the sons of

Belial to make for those activities that would bring the desecrating of the Temple of the Law of One; through those influences of the daughters of the sons of Belial.

And these made for activities that brought to the experience of the entity that as would be called in the present of making relationships and activities that brought dissensions, discouragements, and the attempts first to destroy the own self, the own life.

And the experiences in the present with those of the opposite sex have brought much of like experiences where attempts in this or that direction have been made. For the alterations, the phases of experiences of individuals have made for distresses; yet at times enlightenment and helpful experiences when the real activities were meted out. (ECR: 876-1)



The issue of purity of the "Law Of One" line and mixing with the Belials goes back to the beginning of the separation between the two major groups within Atlantean society. The dynamics of politics in such situations might dictate a marriage to the son of the ruler to create an alliance and path to power for the Belials who were not yet in authority. This is just the sort of strategy found throughout the histories of kingdoms and nations. In this case it turned out badly for Elmeur, who attempted suicide as a result of the affair.

Note that this past life was relatively early in the history of Atlantis when there were the beginnings of the activities between the Law of One and Belial groups. Although Elmeur was a prince of Poseidia, he had enough influence over the temple there to introduce Belial women into the temple activities. The apparent seduction of Elmeur must have been successful to some extent as he attempted suicide. Relations with women in his modern life were problematic as a karmic carryover from that lifetime.



Elmeur's experience appears to be typical of the early associations of the Law of One group and the Belials, which could be described as influence by seduction.

Eschuchu - Embraced The "things"

A reading for a thirty-four year old stenographer given on June 28, 1943 describes the past life of an Atlantean who embraced the lower class of "evolutionary individuals" who were referred to as "things," used as workers, and kept submissive by the Belial faction:



Before that the entity was in the Atlantean land, during those periods just before the second upheaval.

There the entity was among the children of the Law of One, and attempting to embrace - in the services and the activities - those "things", or the evolutionary individuals in the land by

the decisions of the sons of Belial.

The abilities as an executive, as a politician, as a detective, as a writer, come from those applications of mental tenets and truths through that experience, - as Eschuchu. (3027-2)

Her life reading noted the tendency for extremes that is a common traits for Atlanteans:

Thus we find this entity entering as an Atlantean, or from an Atlantean urge (in one of its appearances), as many Atlanteans are in the realm of activity with which the entity may come in contact in various ways or manners.

Thus, as in most entities, this experience will be either one in which the entity will succeed or make a complete failure. Whether this is mental, material or spiritual depends upon the choices made by the entity. (3027-2)



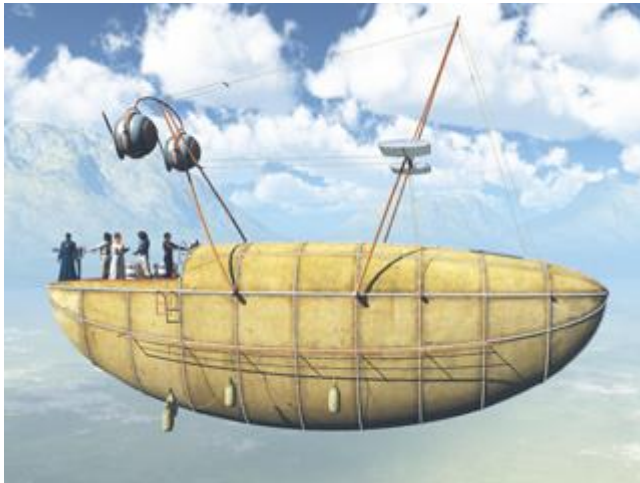
In addition to her Atlantean incarnation, a subsequent past life was cited as a worker in the Temple Beautiful and eventually an emissary to foreign lands to promote unity. Several other individuals had a similar pattern of helping the lower class in Atlantis and then reincarnating in Egypt where they continued with the pattern of helping those of lower social status. (See Ouen, Mele, Asme, and Asamee.)

Esdro-m

In a reading given on August 26, 1942 for a forty year old teacher, Edgar Cayce described a past life of an Atlantean priestess who played a crucial role in the first period of volcanic upheaval in Atlantis.

Before that the entity was in the Atlantean land, and there the entity was a priestess when there were the first periods of the misapplication of divine forces. While the entity was not directly responsible for the misuse, the negligence of the entity in requiring the full, complete

reports as of periods and times, makes the entity at times overcautious as to reports of individuals. (ECR: 2799-1)



To understand the context of this past life, keep in mind the struggle between the two main factions within Atlantean society of that era. The Law of One group possessed crystal technology that could be used for good or ill. The Belial group with rather selfish and short-centered values managed to gain access to this energy.

With the powerful technology available for use by the Belial faction, the first of the upheavals was brought about when the Belial group insisted upon using the crystal technology developed by the Law of One Faction to exterminate the menacing beasts that roamed the world at that time. Cayce states that Atlanteans turned the etheric rays from the sun into the facet of activity that produced a volcanic upheaval. The continent of Atlantis was fractured.

Cayce called it a misapplication of knowledge. The forces that should have been used for constructive purposes were used for destruction.



Cayce provides a very interesting aside on how the misapplication may have been averted if not for a bureaucratic snafu. In the reading excerpt cited above for the teacher, Cayce told the woman that she had been a priestess at the time of the first upheaval with the name Esdrom. She was negligent in requiring the full, complete reports as to the periods and times in which the technology was to be used. Presumably this knowledge could have alerted the

authorities to the potential danger and need to alter the intervention so as to stay within safe limits. In her 20th century lifetime, this woman asked Cayce why she was always so exacting in her teaching, to the point of being severe. She was reminded of her Atlantean experience. (2799-1)

In creating the imagery for the story of Esdrom-m, I have placed her on an Atlantean aircraft - a balloon type vessel adapted for warfare against the marauding animals. She had been assigned to keep records but became infatuated with one of the handsome young Belials commanders, causing her to lose track of the purpose of her mission.

Esdrom-m was not the only negligent authority who contributed to his disaster. See the account of On-xor for more on this unfortunate tale.

Esselme - Builder of Planes

In a reading given on August 9, 1942 for a twenty-eight year old man, Edgar Cayce described a past life as an Atlantean who was a builder of planes:



Before that the entity was in the Atlantean land, when there were those usages of the high developments in the activities of the mechanical nature. Thus the entity was one who built the planes, those activities in air, in water, as directed by the stone from which the forces were generated - or such as the radio beam in the present, - from that central facet for which the entity made those experiences - and that are the dreams of the entity in the present. These may be used for constructive or destructive forces. These were allowed to become, or did become, those forces that brought about the last breaking up of Poseidia. In the experience the entity held fast to the creative purposes but was overruled by the sons of Belial, when those warrings

began between the sons of the children of the Law of One and the sons of Belial. Then the name was Esselme. (2795-1)



The "planes" built by Esselme clearly indicate advanced technology well beyond the early blimps and balloons made of animal skins. The planes apparently utilized energy radiated from the great crystal in the central power station. This advanced technology eventually led to the "last breaking up of Poseidia" suggesting that a relatively high level of technology existed even until the end of Atlantis. "Warrings" between the primary rival factions (Law of One and Belials) was associated with the final destruction in which the Belials gained the upper hand and overruled the safe use of the advanced technology.

Hept-Supht - Hall Of Records



In a reading given on July 31, 1933 for a fifty-six year old executive, Edgar Cayce described a past life as an extremely important Atlantean named Hept-supht:

Before this we find the entity was in that land known as the Egyptian, during those periods when turmoils and strifes arose. The entity then was among those that were called in from that land known as the Atlantean, to act as the mediator between the natives and the king and the priest at the time. The entity was among those that were banished with the priest, yet remained true to those tenets that were brought during those sojourns in the Nubian land; returning with the priest, aiding in the re-establishing of the Temple Beautiful, the Temple of Records, and the beginnings of the distribution of the tenets or aids as they were given out to others - in the name Hept-supht. In the experience the entity gained, for he was among those that later became the supervisors in the building of the Pyramid that is the mystery as yet - today. (378-12)

Hept-supht was a follower of the Law of One in Atlantis before the final destruction of that land. When the Egyptian high priest Ra Ta visited Atlantis to learn about its high civilization and the Law of One, Hept-supht becomes a friend and associate of the priest. After Ra Ta's return to Egypt, Hept-supht traveled to Egypt and took up residence there.



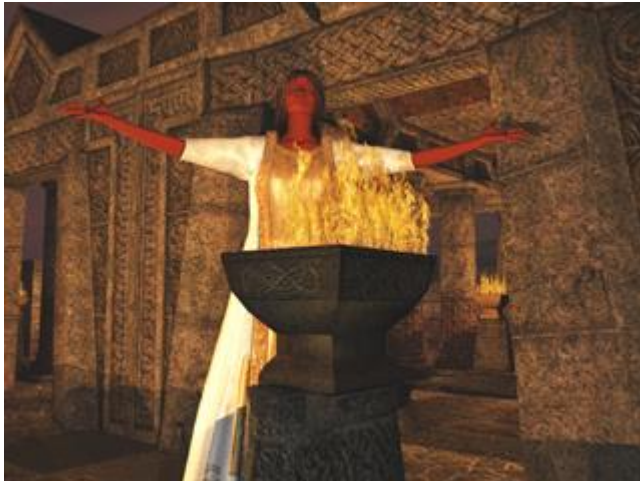
When Ra Ta got caught up in a scandal that caused him to be banned to Nubia, Hept-supht went with him and provided support and contact with his associates in Egypt. With the arrival of increasing numbers of Atlantean migrants who were in the process of taking over the land, Ra Ta was recalled to deal with that problem. In addition to helping negotiate the return of Ra Ta, Hept-supht assisted with the planning and construction of important monuments and buildings, including the "hall of records" (also called the "temple of records") in which the history of Atlantis and teachings of the Law of One were stored (along with numerous cultural artifacts of that era).

Interestingly, amongst the descriptions of several key individuals in the Ra Ta epic, the following image of Hept-supht was provided:

The Atlantean [378] five feet ten inches, weighing a hundred and sixty pounds; color as of GOLD that is burnished; yet keen of eye, gray in color. Hair as golden as the body. In activity alert, keen, piercing in vision, and of influence on those that approached. (275-38)

Ilax – "Princess of Fire"

The use of fire in the temples of Atlantis was common going back to the earliest times. One of the most amazing stories associated with fire in Atlantis focuses on Ilax, called the "princess of fire." Her story is amazing for several reasons, as laid out in a reading given for the twentieth century woman who was linked to this illustrious Atlantean:



Before that we find the entity was in that now known as or called the Egyptian land, during those periods when there were those journeying hither from the Atlantean land. The entity then was the princess of fire, or that one of the Law of One who acted in the capacity of the interpreter from and to the masters, the sons of the Most High, that would communicate with those in the earth. Then the entity, as Princess Ilax, made for the establishing of the material activities in the sun god worship, that were later set up by Isis, Ra, Hermes, Ra-Ta and those who became the teachers during the experience. The entity then rose to one of power, yet falling away to the influences of the natives in their rebellions that arose; yet coming again in the active service through MENIAL activities of the entity in the relationships to the establishing of the teachings and the indigent activities in the experience. (ECR: 966-1)

Evidently Princess Ilax lived in Atlantis just prior to the final destruction. She was active in the temples of Atlantis where she served as a channel or interpreter from the "masters, the sons of the most high" that communicated with humans on earth. Her reading does not indicate how fire may have been used in her role as interpreter. Perhaps she used it to help her alter her consciousness and attune to the higher powers. In the image below I show her functioning in this way, with a scribe behind her recording her utterances.



When she migrated to Egypt with many other Atlanteans prior to the final destruction, she joined with those native Egyptians in their rebellion which failed. Humbled, Ilax became active in menial service to others and eventually rose in prominence in her adopted home.

Amazingly, her teachings were so influential as to be adopted by the elite personages of that time (Isis, Ra, and Hermes) as sun god worship. The association of fire and the sun does make sense. The sun is a ball of fire that brings light and warmth to the earth, much as more mundane fire itself.

Iltar - The Yucatan Migration



On November 12, 1933 Edgar Cayce gave a general reading on the Mayan civilization at the request of several A.R.E. members. In making a connection with Atlantis, the reading

promptly focused in on the influence of a single prominent Atlantean named Iltar who migrated to the Yucatan just prior to the final destruction of Atlantis:

Then, with the leavings of the civilization in Atlantis (in Poseidia, more specific), Iltar - with a group of followers that had been of the household of Atlan, the followers of the worship of the ONE with some ten individuals - left this land Poseidia, and came westward, entering what would now be a portion of Yucatan. And there began, with the activities of the peoples there, the development into a civilization that rose much in the same matter as that which had been in the Atlantean land. Others had left the land later. Others had left earlier. There had been the upheavals also from the land of Mu, or Lemuria, and these had their part in the changing, or there was the injection of their tenets in the varied portions of the land - which was much greater in extent until the final upheaval of Atlantis, or the islands that were later upheaved, when much of the contour of the land in Central America and Mexico was changed to that similar in outline to that which may be seen in the present. The first temples that were erected by Iltar and his followers were destroyed at the period of change physically in the contours of the land. That now being found, and a portion already discovered that has laid in waste for many centuries, was then a combination of those peoples from Mu, Oz and Atlantis. (5750-1)

Note that Iltar traveled to the Yucatan with a group of followers of the Law of One to build temples and provide a repository for a copy of the records of Atlantis for posterity. The records were said to be in the form of stone tablets.



With the final destruction on Atlantis, the physical contour of what is now Central America was changed as that land also experienced upheavals. The first temples erected by Iltar and his followers were destroyed. The records of Atlantis that were transported to the Yucatan have not yet been recovered, although the readings insist that will eventually happen.

Reading 5750-1 also documents how the Mayan civilization was actually a composite of various sources, including Atlantis, Lemuria, and even the lost tribes of the Hebrew peoples.

Those in Yucatan, those in the adjoining lands as begun by Iltar, gradually lost in their activities; and came to be that people termed, in other portions of America, the Mound Builders. (5750-1)

Ishuma - 17 Sons

In a reading given on April 12, 1938 for a twenty-nine year old housewife, Edgar Cayce described a past life of an Atlantean priestess who was said to have had seventeen sons by seventeen different men, quite a feat by any measure:



Before that we find the entity in the Atlantean land, when there was the SECOND period of the upheavals in the land. The entity was a priestess in the Temple then of Light, the temple in which there were the activities in associations with the Law of One. The entity held such activities not so close as some, and not so close as the priests especially of the older ones judged she should. For the entity consorted with those who were, to the priests, questioned; and the entity during that experience had seventeen sons by seventeen DIFFERENT men! These brought those activities of many disturbing forces, yet never were the priests - either of Belial or of the Law of One - able to prevent the entity, as Ishuma, from leading in the activities in the Temple of Light. Hence turmoils were caused ... (1523-4)

There are several interesting aspects to the story of this individual. First, it is curious that only some of the priests (especially the older ones) objected to her lifestyle and reproductive choices. And it was apparently her choice of consorts (Belials?) that was found objectionable, and perhaps not so much the numerous relationships involved. One can reasonably wonder if reproduction was one of the sanctioned activities within the Temple of Light where she was a priestess. And of course, there is the point about her insisting on leading the activities within that temple over the objections of the priests of the Law of One AND the Belials. That is another curious comment. Why would the Belials have any say over who led the activities in the Temple of Light, unless they all were on somewhat friendly terms. So there are several interesting aspects to this story, for sure.

With regard to the possibility that some type of reproduction or propagation activities were within the scope of acceptable temple activities, there is a reading for another individual who as a priestess within the Law of One group brought numerous offspring to her "associates":

The entity rose to the capacity of a priestess and – still, every whit the woman, with the emotions throughout of same; thus bringing to its associates many children through that experience. (3180-2)

In this additional case, it is not explicitly stated whether this individual was androgynous and thus capable of progeneration within self (i.e., nonsexual reproduction). However the wording of the readings ("every whit a woman, with the emotions throughout of same") does hint at sexual, carnal reproduction. So perhaps the amazing number of male offspring by different fathers was not the problem for Isthuma, so much as the company that she was keeping. A fascinating case with much food for thought.

Mele (Social Advocate)

A reading for a twenty nine year old dancing teacher given on June 29, 1938 describes the past life of an Atlantean princess named Mele. Mele was of the Law of One faction and yet found herself in trouble with the rulers of the land due to her insistence on helping the lower, working class laborers of that time:



Before that we find the entity was in the Atlantean land, when there were those activities just prior to the second upheaval in that land. The entity was among the children of the Law of One - a princess; MOST beautiful in its activities as well as in its purposes and desires for those in the land who were but the workers or the drudgeries in those periods of activities. The entity lost some of its favor with a portion of the rulers owing to its sympathy with and its desire to help those of the field, and the activities in the laboring peoples. Yet its beauty, its strength of expression in the manners in which it dealt gentleness and kindness to all, brought great favor among the lowly peoples of the experience. The name then was Mele. (1626-1)

Note that Mele lived just prior to the second upheaval in that land. This period is usually described as a time of great social disturbance between the Law of One and the Belials, particularly regarding the place of workers in that society. The Belials wanted to keep them down, in their place. Apparently some of the Law of One authorities agreed because Mele lost

favor within her own group as she ministered in sympathy to the laboring people of the lower class.



There are several similar cases in the same timeframe wherein princesses and priestesses took the side of the laboring people and tried to raise them up in their consciousness and social status. In modern terminology, Mele may have taken on the role of a social worker, despite her own status among the upper class.

Interestingly, Mele's case bears another similarity to the other elite Atlanteans of that period who sought to help the lower class. The soul entity that was Mele went on to incarnate in Egypt at the time of Ra Ta and continued in the role of service to the lower class as an instructor in the Temple Beautiful. Several other individuals had a similar pattern of helping the lower class in Atlantis and then reincarnating in Egypt where they continued with the pattern of helping those of lower social status. (See Ouen, Eschuchu, Asme, and Asamee.)

The woman that incarnated as Mele in Atlantis was told that her husband in her current life was one of those that opposed her in her Atlantean incarnation. She was encouraged to emphasize areas of agreement rather than disagreement.

A curious remark in her reading might also indicate an Atlantean connection in her broader soul pattern. She had a past life in America at about the time of the Revolution. She lived in a rural area of Pennsylvania where there were native American children with whom she played as a child:

And the entity was well acquainted with many of the natives. Hence we will find there is oft in its deeper meditations from the material, a harkening to the voices of those who were as the playmates during those experiences. These ye call materially Indians, but they were thy own brethren in other experiences - as we shall see. (1626-1)

Although the connection with the "Indians" was not specified in any of the other incarnations, the most likely associations would have been in Atlantis, considering that several readings discuss Atlantean migrations to North America where they contributed to the development of the "the Red Men; or those of the Atlanteans that had come to these portions of the land." (3823-1)

Ohula - Secret Counsel To Many



On January 21, 1926 a reading given for a thirty-eight year old woman described a past life as an Atlantean named Ohula:

In the one before this, in that land where the peoples came as the representatives of those that would make the lands secure against the beasts of the fields, and the fowls of the air, or the animals of the air, in the second rule in the Atlantean period. The entity then in the name Ohula. Then helping in that of the assistant to the entertainers of those people so gathered. The daughter then to the ruler. In the urge as is gained from this, that of the secret forces of counsel to many. (2740-2)

This reading places Ohula in the second rule in the Atlantis, a very curious chronological designation that may relate to a time before the second period of upheavals in that land. She attended a meeting consisting of representatives of peoples from around the globe who gathered to discuss how to make the lands secure from dangerous beasts.



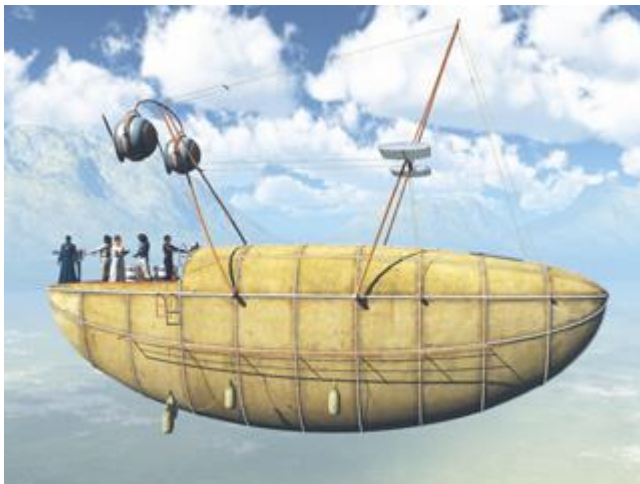
However, rather than attending as a representative or delegate proper, which she could probably have done as the daughter of the ruler of the land, her official role was as an assistant to the entertainers for that event. Perhaps she just enjoyed the light-hearted company of such individuals. But there may have been another, more mysterious aspect to her participation. Her reading noted that one of the personality traits carried over from this lifetime was the urge and ability in "secret forces of counsel to many." In other words, it

would seem that she was behind the scenes listening to the stories, tales, and opinions of the representatives of the conference. And not just a few, but many.

Perhaps in addition to her role as assistant to the entertainers she was also working behind the scenes, undercover (as it were), collecting information for her father, the Atlantean ruler who was presumably sponsoring the gathering. Just a thought, but otherwise why would her reading have made such a curious reference within the context of that ancient meeting.

On-Xor

In a reading given on May 8, 1942 for a thirty year old naval officer, the entranced Cayce discussed the past life of an Atlantean prince named On-Xor and his role in the events that led to first period of upheaval.



Before that the entity was in the Atlantean experience, when there were the disturbances that arose which later brought the first upheavals. For, the entity was of the children of the Law of One; yet the combative influences wrought by the activities of the sons of Belial brought those periods of indeterminate activity - or that which finds expression in the present as of not fully being convinced deep within self save by practical experience. And as this had little to do with the final outcome in the material experience, there came doubts and fears. Then the name was On-Xor, and the entity was a prince in that experience. (ECR: 2746-1)

To understand the context of this past life, keep in mind the struggle between the two main factions within Atlantean society of that era. The Law of One group possessed crystal technology that could be used for good or ill. The Belial group with rather selfish and short-centered values managed to gain access to this energy.

With the powerful technology available for use by the Belial faction, the first of the upheavals was brought about when the Belial group insisted upon using the crystal technology

developed by the Law of One Faction to exterminate the menacing beasts that roamed the world at that time. Cayce states that Atlanteans turned the etheric rays from the sun into the facet of activity that produced a volcanic upheaval. The continent of Atlantis was fractured.



Cayce called it a misapplication of knowledge. The forces that should have been used for constructive purposes were used for destruction.

In creating the imagery for the story of On-Xor, I have placed him on an Atlantean aircraft - a balloon type vessel adapted for warfare against the marauding animals. He was assigned to oversee the expedition, but he lost his sense of purpose and failed to provide strong, wise leadership.

Prince On-xor's "indeterminate activity" (lack of positive assertiveness) was just one facet of the complex interactions that produced the first of the Atlantean upheavals. See the account of Esdro-m for another perspective of this dramatic episode in the story of Atlantis.

Oron – “an Atlantean of the first water”

On September 25, 1939 a twenty-six year old man, a physicist by training, received a life reading from Edgar Cayce that began with this observation about the extremely high character ("of the first water") of this individual:



An Atlantean, of the first water; and one that may bring into the experience of itself and fellow-man that which may add to his weal or the woe of human experience during his sojourn, dependent upon the application of self respecting those influences which are innate and manifested in this entity. (ECR: 2012-1)

The reading went on to provide astrological influences and some important past lives, including one as Eli Whitney, the American inventor of the cotton gin and numerous other industrial innovations. The Atlantean past life as Oron focused on his role as an important leader who “kept itself in the background.” Oron was part of the Law of One group during the latter periods of Atlantean culture when the land was being broken up. He was influential in determining the ways and means for the survival of the Atlantean people and culture, and in particular the preservation of the records of Atlantis. The emphasis on the preservation of the records was notable, with the suggestion that the recovery of this information could be a meaningful activity in his modern life:

It would be well if this entity were to seek either of the three phases of the ways and means in which those records of the activities of individuals were preserved, - the one in the Atlantean land, that sank, which will rise and is rising again; another in the place of the records that leadeth from the Sphinx to the hall of records, in the Egyptian land; and another in the Aryan or Yucatan land, where the temple there is overshadowing same. There we find the entity, in the name Oron, was as the leader of those influences to those that made for the escapes. And though the entity kept itself in the background, innately there is held the thought or feeling within the experience of the entity in the present that SOMEWHERE, somehow, there may be found that manner, that means, that way in which all of that which has BEEN may become a part of men's experience in the IMMEDIATE, now. (ECR: 2012-1)

In the question and answer section of his reading, the recovery of the records was again addressed:

(Q) In what kind of work am I most happy?

(A) As just indicated, in that as we have outlined; and it would be well some day to search for those records as ye CAUSED to be put there. (ECR: 2012-1)

In portraying the character and activity of Oron, I have placed him in a scene in the Yucatan. Iltar, the leader of the expedition, is overseeing the completion of a temple in which the records will be placed. In the background (as always) Oron is safeguarding the records that are being moved into the newly completed temple.

Unfortunately, with the final destruction Atlantis, Iltar's temple was destroyed. The records remain hidden. There is no indication that the twentieth century physicist followed the advice in his reading with regard to searching for the records.

Princess Ouen - Labored For The Less Fortunate

A reading for a thirty-six year old secretary given on October 3, 1943 describes the past life of an Atlantean princess named Ouen. Ouen was of the Law of One faction, yet labored for less fortunate, the workers of the lower class:



Before that the entity was in Atlantis, in those periods when there was the breaking up of the varied lands, when so much dissension arose among the children of the Law of One and the sons of Belial - as to the purposes of the various groups in keeping those experiences for those peoples used in laborious activities as a means for the building. The entity then labored among those less fortunate, seeking to give the opportunity to the various groups to become

better acquainted with the laws and the spiritual laws.... The name then was Ouen. The entity was a princess in that period, or of the Law of One. (3257-1)

As part of her life reading for this individual a life seal, a symbolic graphic representation of the soul, was provided with the following observation:

As may be indicated from the form or shape of the seal, the entity is an Atlantean. Hence, as in most, it will either be a leader or a failure; dependent upon the application of that which it has gained through the experiences in the earth - as it applies same in the activities before others. (3257-1)



With regard to the Atlantean incarnation as Princess Ouen, there are several similar cases from the Cayce wherein princesses and priestesses of the Law of One took the side of the laboring people and tried to raise them up in their consciousness and social status. Naturally this led to the "dissension" with the Belials who favored keeping the workers in submission.

In addition to her Atlantean incarnation, another past life was cited for this individual in ancient Egypt, where she served as a record keeper. Several other individuals had a similar pattern of helping the lower class in Atlantis and then reincarnating in Egypt where they continued with the pattern of helping those of lower social status. (See Mele, Eschuchu, Asme, and Asamee.)

Rhea - White Stone Prophetess

In a reading given on March 15, 1941 for a twenty-three year old art student, Edgar Cayce described a past life as an Atlantean high priestess named Rhea, a prophetess and social advocate:

In that sojourn the entity was an interpreter of those influences received from the White Stone in the Temple. For, then (as would be termed today) the entity was the prophetess, or an interpreter between creative forces - or the spirit - and the flesh. (2464-1)

A follow-up reading further elaborated her psychic process:



Through that particular period of experiences in Atlantis, the children of the Law of One - including this entity, Rhea (?), as the high priestess - were giving periods to the concentration of thought for the use of the universal forces, through the guidance or direction of the saints (as would be termed today). (2464-2)

The reference to the "concentration of thought" indicates something about the psychic attunement process that Rhea used as a prophetess in the temple activity. It was not just her flying solo, so to speak. As she used the white stone as an aid, the focus of a group of associates supported her psychic attunement. Here is a further elaboration on the "white stone" and the group dynamic that the high priestess used during her trance or seance sessions:

(Q) Describe in detail the entity's work with the White Stone, and present urges from this.

(A) This may be well implied from that indicated. The entity as the high priestess was the interpreter of the messages received through the concentration of the group upon the stone from which the oracle spoke from the realm of the saints (as would be termed today), or impressed upon those of that period - the group - the messages of hope, encouragement, endearment, and the necessity of keeping the oneness of purpose. (2464-2)



There are a couple more intriguing layers to the story of High Priestess Rhea. Rhea was a social advocate for the lower class of workers who were not as highly evolved in flesh or consciousness as higher classes within Atlantean Society (the Law of One faction and the Belials):

Those individuals who had through their sojourns in the earth as souls pushed into matter as to become separate entities, without the consideration of principle or the ability of self-control, might be compared to the domestic pets of today, - as the present development of the horse, the mule, the dog, the cat. This is not intended to indicate that there is transmigration or transmutation of the soul from animal to human; but the comparison is made as to trait, as to mind, and as to how those so domesticated in the present are dependent upon their masters for that consideration of their material as well as mental welfare, - yet in each there is still the instinct, the predominant nature of that class or group-soul impregnation into which it has pushed itself for self-expression... Being influenced by the groups or individuals about same, there were those disputations with them as to the purposes of the children of Belial; that these were to be exploited rather than to be made equals with those thus endowed with the spiritual understanding. (2464-2)

So Rhea found herself advocating for the welfare of the lower class. She insisted that the people of the lower class be respected and provided a means for growth and development within the structure of Atlantean society.



Another layer of this fascinating story relates to the sexuality of Rhea. She was androgynous, as were some others within the upper levels of the Law of One. There had already begun what the readings call the "division of the sexes" (into male and female), but certain individuals chose to remain androgynous. Thus Rhea had maintained her purity and ability for progeneration (reproduction within self).

The entity was among the children of the law of One; a high priestess, who chose to keep within self those abilities for progeneration. (2464-1)

Yet she was tempted by a man who began within the Law of One but then had adopted the Belial perspective - a troublesome relationship that carried over into her incarnation in the twentieth century. She was told it was all a matter of ideals. Karma runs deep!

Segund - Keeper Of The Portals



In a reading given on June 7, 1930 for a thirty-three year old Quaker banker, Edgar Cayce described a past life as an Atlantean named Segund who was the "keeper of the portals:"

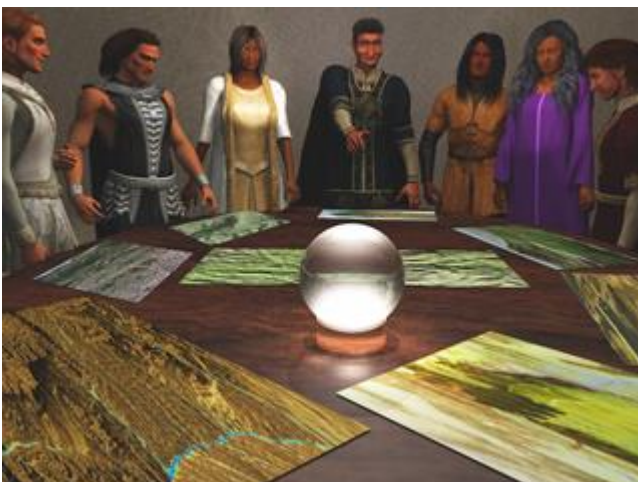
Before that we find the entity was in the Atlantean land. There we find the entity was very close to those in authority; being that one who was the keeper of the portals as well as the messages that were received from the visitation of those from the outer spheres, in the latter part of the entity's experience there. For it was the entity that received the message as to the needs for the dividing of the children of the Law of One for the preservation of the truths of same in other lands. Hence we find the entity was among those who were as the directors of those expeditions, or the leaving for the many varied lands just before the breaking up of the Atlantean land. Hence the entity outlined in the most part, it might be said, the expedition guided by Ax-Tell and the ones to the Pyrenees and to the Yucatan and to the land of Og. There we find the entity then gave those communications that were established later by the entity from the Pyrenees, and later again established in the mountains in the Grecian land -

and there those messages that called for the meetings of the nations were brought about by the activities of that entity during that sojourn. Later, with the revivifying of the Priest in Egypt, the entity was among those who set about the unifying of the teachings of the Atlanteans, the Egyptians (as they would be called today), the Indian, the Indo-Chinan, the Mongoloid and the Aryan peoples. All of those were the activities of the entity, for he was the messenger and the message-bearer - or the means through which transmissions of activities were set up. The name then was Segund. (1681-1)



What a fascinating past life! Apparently as "keeper of the portals" Segund was in touch with visitors from the outer spheres (presumably other planets or realms in consciousness). In addition to these visitations by extraterrestrials, messages were communicated containing prophecies about future disasters and recommendations for the preservation of "truths" or records of Atlantis in other lands that would be safe from the destruction. Specifically, Segund was the one who received the message about the final destruction of Atlantis.

But Segund did more than simply convey the message predicting the final destruction of Atlantis to authorities within the Law of One. He took charge of the planning and execution of the exodus and record preservation. As a "director" of expeditions to what is now central and south America, the Yucatan, the Pyrenees of western Europe, and Egypt, Segund took personal responsibility for overseeing the massive relocation project.



During the actual migrations, Segund was a leader in the Pyrenees, from there coordinating communications to other lands. Then he moved on to the mountains of Greece, still the master of communications who helped

organize the meetings of nations in Egypt that sought to correlate and unify the teachings of the primary wisdom traditions then active in the world.

But Segund did more than just communicate and organize. When he finally arrived in Egypt, he personally undertook the chore of unifying the various teachings. He was the ultimate "get it done" guy in those difficult times. No wonder he was entrusted to be the "keeper of the portals" to the outer spheres.

Sonl - Unlimited Power

In a reading given on June 7, 1930 for a thirty-six year old shirt manufacturer, Edgar Cayce described a past life as an Atlantean who ruled the sacred city of Peos with "unlimited power" which led to self destruction:



In the one before this we find in that period known as the Atlantean. The entity then among those peoples who gained much understanding of the application of the night-side of life, or of the negative influences in the earth's spheres of those who gave much understanding in the manner of transmission of sound, voice, picture, and such, to the peoples in the period, using same to self's own destruction; for the entity gained a high position during this experience, and in the Sacred City of Peos the entity RULED with an UNLIMITED power; yet to self's and to soul's own undoing. In the NAME Sonl. (2856)

The mysterious "night-side" forces are mentioned in several readings on Atlantis and appear to be related to energy that could be tapped for a multitude of advanced technologies. [Click here](#) for an article that discusses the Nightside forces and possible associations with dark energy and dark matter.



It is not exactly clear as to how Sonl self-destructed. Perhaps he became careless or negligent in dealing the unlimited power of the night-side forces - or got in over his head with this advanced technology. Perhaps there was a socio-political aspect to his "undoing" in which he abused his power with the people of the city. Peos was said to be a "sacred" city. Was there a spiritual dimension to this application of natural forces that somehow became distorted or warped by selfishness on the part of Sonl. These are all patterns found within the broader story of Atlantis and its various phases of self-destruction.

Tim - Leader of Great Congress



While writing an article on ancient times, Hugh Lynn Cayce (Edgar's son) sought details about a great international gathering of peoples convened to discuss the problem of large, destructive animals that were troublesome in many lands, including Atlantis. The initial question was general and elicited a fascinating overview of the status of the global community of that time: "Please advise me regarding the preparation and presentation of the article or story which I am preparing on the Great

Congress held during the age of the destruction of the enormous animals that once roamed the earth." (262-39) The overview was followed by a series of specific questions, including:

(Q) What was the date B.C. of this gathering?

(A) 50,722.

(Q) Who was the general leader for this congress?

(A) One with the nomenclature Tim.

(Q) Of what land or country?

(A) Poseidia, from Atlantis. (262-39)

This is the only mention of this apparently important Atlantean - there are no life readings for this individual or additional details in the Atlantis (364) series of readings. We are left to wonder just what role Tim played in the gathering, considering that the outcome of the meeting was to attempt to destroy the beasts using advanced technology, only to trigger the first period of destructive forces that fractured the continent of Atlantis itself.



Was Tim part of the ruling "Law of One" faction that controlled the crystal technology and its use for spiritual communication, and increasingly for material comforts of the people? Or perhaps Tim was associated with the Belial faction, a contentious and aggressive group bent on supplanting the Law of One and taking the society in a more materialistic direction. Since the outcome of the meeting was to use the high technology as a weapon, one can reasonably guess that he was at least open to the agenda put forth by the Belials.

Or perhaps he was simply weak and vulnerable to manipulation or bullying by the Belials or others who sponsored a violent solution to the problem. After all, two members of the Law of One who were tasked with supervision of the implementation of the program, failed miserably in their oversight (See On-xor and Esdro-m). One gathers that they were either incompetent or careless.

Was Tim deficient as a leader for the Congress and allowed the proceedings to get out of hand? Or was he part of the problem in the sense of promoting a Belial approach that was disastrous for the people of Atlantis? Was he a politician, bureaucrat, facilitator, or simply a figurehead appointed because of social status. All things considered (i.e., the destruction to Atlantis and failure to eliminate the animal problem), it's not the sort of thing one would care to have on their resume.

Uclz - Going Round in Circles



In a reading given on February 12, 1932 for a fifty-one year old motion picture producer, Edgar Cayce described a past life as an Atlantean named Uclz who lived during an early stage of the evolution of that culture:

In the one then before this we find in that land known as the Atlantean, during that period when there were the separations of the bodies as male and female, for the entity then began one of power in the period - and making for those of the first TEMPORAL abodes, in houses that were of peculiar structure, that oft comes to the entity's inner self in the present of that CIRCULAR home, house, abode, or city, or peoples, that there may be the proper differentiations in those of the abilities of individuals to mete out that of a PRODUCTIVE nature; whether the layman, that produces that of the original, or whether those that make for the change into the use of the various efforts of the various groups in THEIR respective sphere, or whether in that that DISTRIBUTES to the NEEDS of those that labor IN the various fields OF the passing of foods, apparel, OR what not, from the PRODUCTIVE end to that of the USER, or of the distributor. In the name Uclz. In the present may the entity, in the latter portion, gain much of visions that may lead to that wherein much as used, or abused (as the entity lost in that experience) for a MATERIAL, and if used properly - a soul development in the present. (2121-2)

Thus Uclz lived during a time of great change in Atlantis. There was the division of the sexes amongst the upper class Law of One faction who were in power and authority. Apparently Uclz was of that group, for he was said to be one of power when the first permanent housing ("TEMPORAL" abodes) were being built. Keep in mind that the early Atlanteans were "thought forms" and gradually materialized or "hardened" into physical flesh bodies. So for much of the very early periods of Atlantis there was no particular need for material shelter. One reading observes that when shelter was first required it consisted of nests in trees and caves, much as anthropologists have assumed.



But with the full materialization of the humanoid forms and establishment of social groups, permanent buildings and organizational structures were required. Since the Law of One was the dominant social group at this early stage and the circle was the symbol of the Law of One (representing unity and completeness), the circle was adopted as the organizing principle of design and aesthetics. Hence circular buildings, circular cities, and even circular "peoples."

Circular building design was common amongst ancient peoples. Essentially all one needs to create a perfect circle is a center point and a fixed measure (such as a cord or pole). So with a vertical pole inserted into the ground and the outer perimeter thus defined, it is simply a matter of erecting outer walls of stone or wood and connecting them to the top of the central pole. The circle makes for fast, simple, and strong construction. Certainly the concept would have become very sophisticated over time, but the images imagined by the twentieth century man who received this reading were probably pretty mundane.

The idea of circular cities in Atlantis goes back to Plato who described the capital city of Atlantis in just that way. His Dialogues detail the design of the city in terms of concentric circles alternating between land and water with walls as needed to maintain the circular layout.



The concept of circular peoples seem to relate to social classes as defined by status within the layout of the city. For example, Plato placed the most powerful and wealthy class at the center of his city where there was a palace and temple. Then, as one moved away from the city

center through the concentric circles of city structure, social status diminished until one arrived at the outskirts where the lowest individuals in the society worked and dwelt. Similarly, the reading that describes Atlantis at the time of Uclz utilizes a socio-economic model based on production, distribution and consumption all organized in circles.

As an individual within this system, Uclz had power and apparently misused it during it during that sojourn. Perhaps he was negligent or abusive toward the lower class of workers, which was a common pattern in the class-conscious Atlantean society.