



Atlantis



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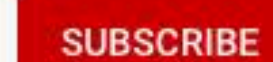
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The fact that the Atlantes claimed Uranos for their first king, and that Plato commences his story of Atlantis by the division of the great continent by Neptune, the grandson of Uranos, shows that there were continents and kings before Atlantis. For Neptune, to whose lot that continent fell, finds on a small island only one human couple made of clay (i.e., the first physical human man, whose origin began with the last sub-races of the Third Root-Race). It is their daughter Clito that the god marries, and it is his eldest son Atlas who receives for his part the mountain and the continent which was called by his name. Thus while Uranos (or

Uranus

the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune and others fought in the allegory for Atlantis, which was the whole earth in the days of the Fourth Race. Poseidonis, the (last) island of Atlantis lasted till about 12,000 years ago. The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where “the gods were born” — i.e., “incarnated.” But it was after their fourth incarnation that they became, for the first time, human Kings and rulers. -SD2:765

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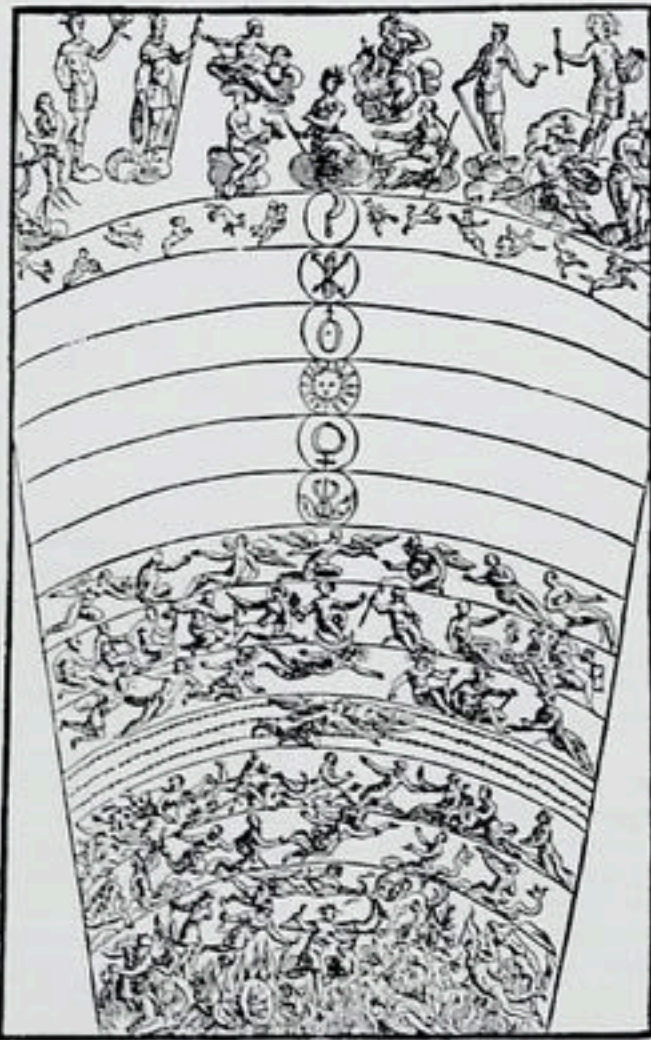
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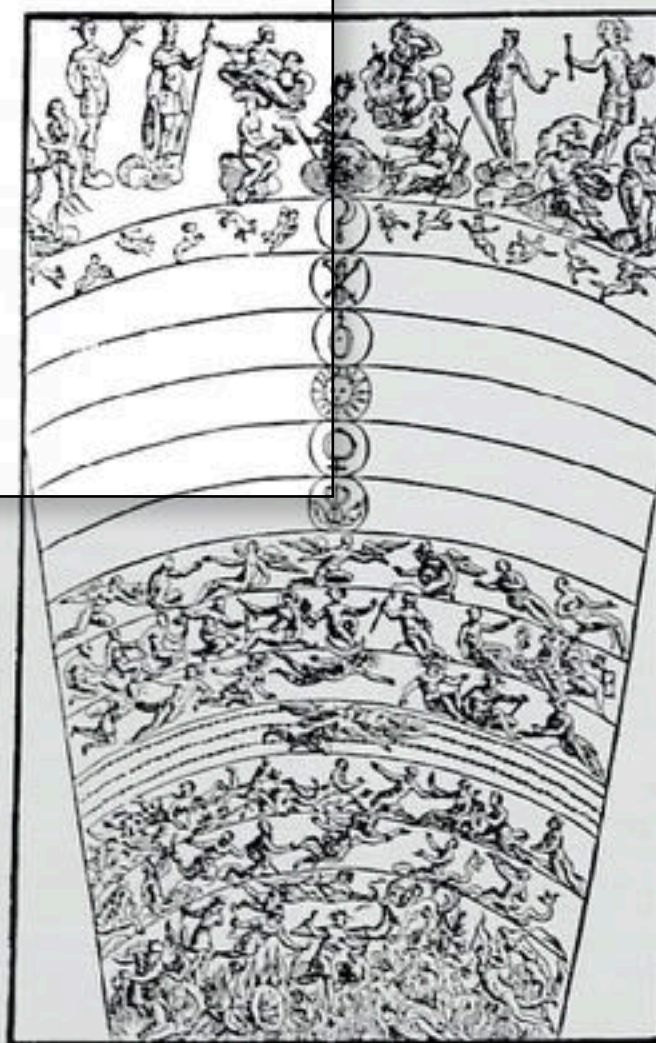
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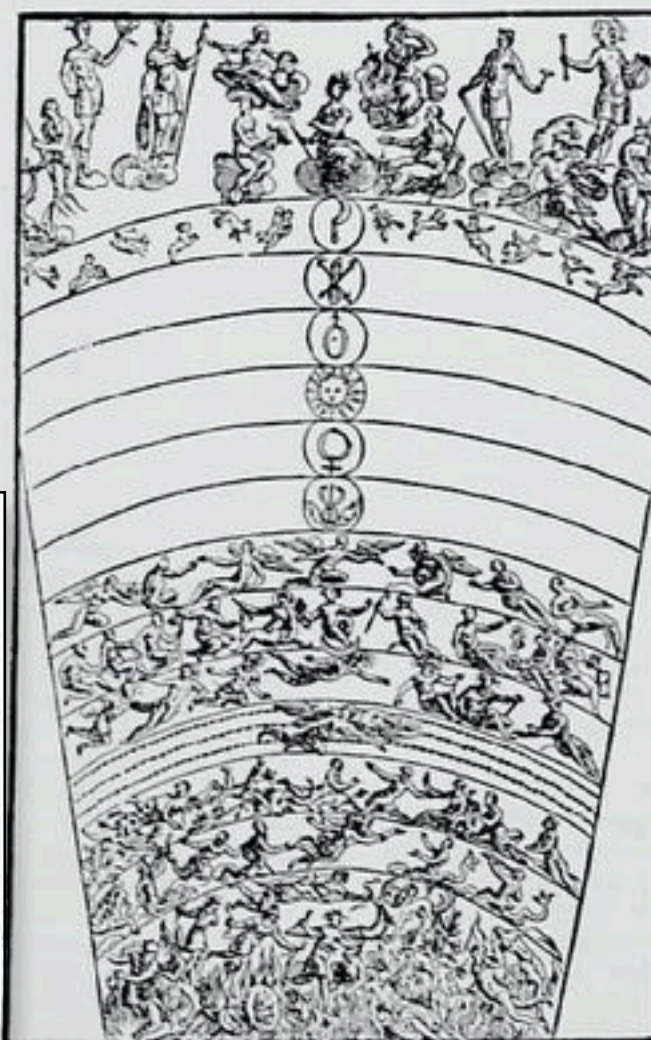
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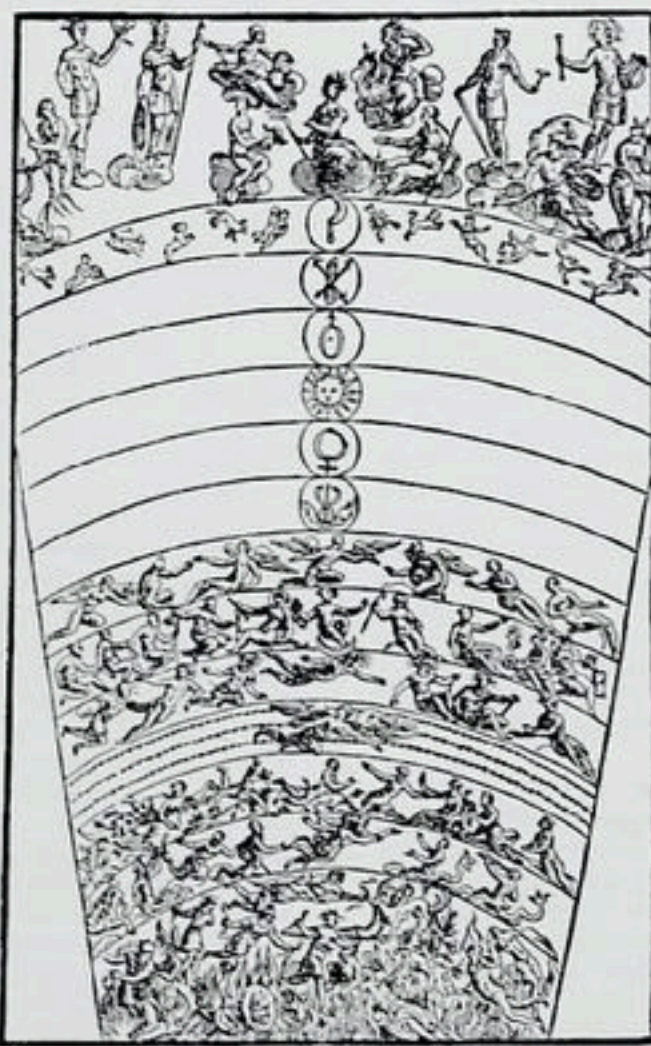
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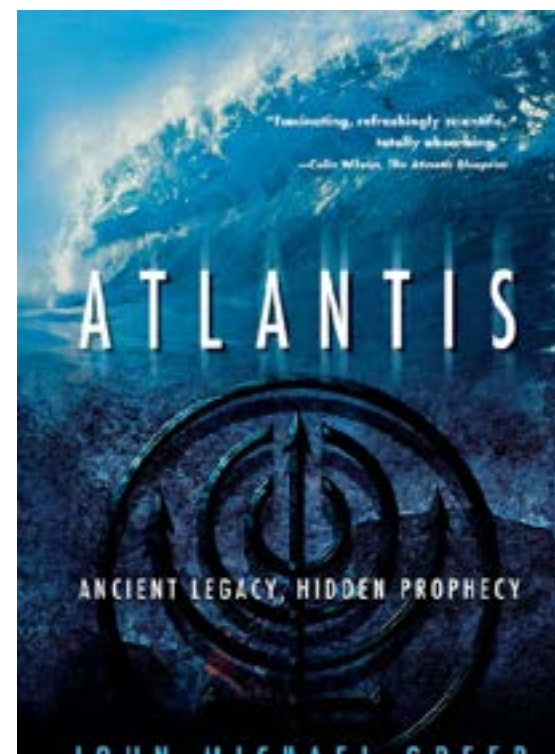


From Cantani's *Imagini degli Dei degli Antichi*.
THE SCHEME OF THE UNIVERSE ACCORDING TO THE GREEKS AND ROMANS.

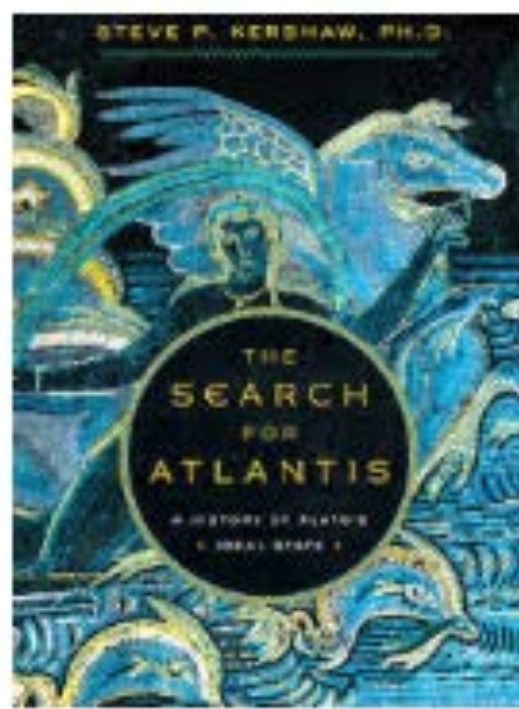
By ascending successively through the fiery sphere of Hades, the spheres of water, earth, and air, and the heavens of the moon, the plane of Mercury is reached. Above Mercury are the planets of Venus, the sun, Mars, Jupiter, and Saturn, the latter representing the combined influence of the equinoxes and solstices. Above the arch of the heavens (Saturn) is the dwelling place of the different powers controlling the universe. The supreme council of the gods is composed of twelve deities—six male and six female—which correspond to the positive and negative signs of the zodiac. The six gods are Jupiter, Vulcan, Apollo, Mars, Neptune, and Mercury; the six goddesses are Juno, Ceres, Vesta, Minerva, Venus, and Diana. Jupiter rides his eagle as the symbol of his sovereignty over the world, and Juno is seated upon a peacock, the proper symbol of her haughtiness and glory.

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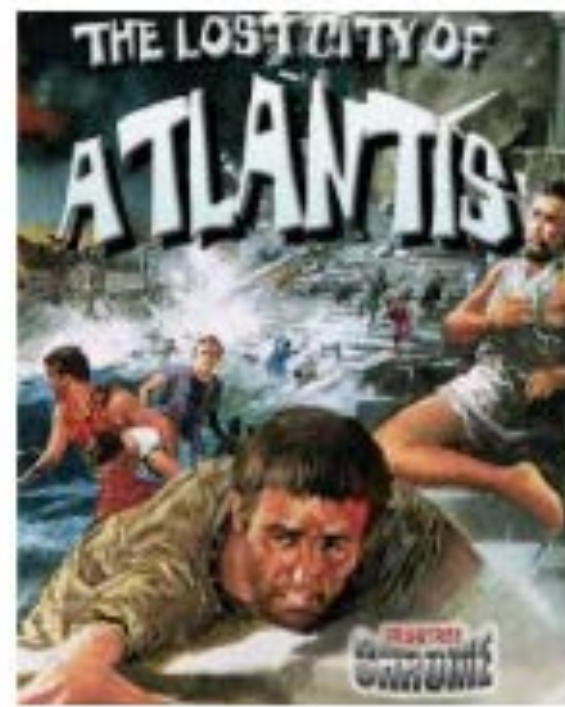
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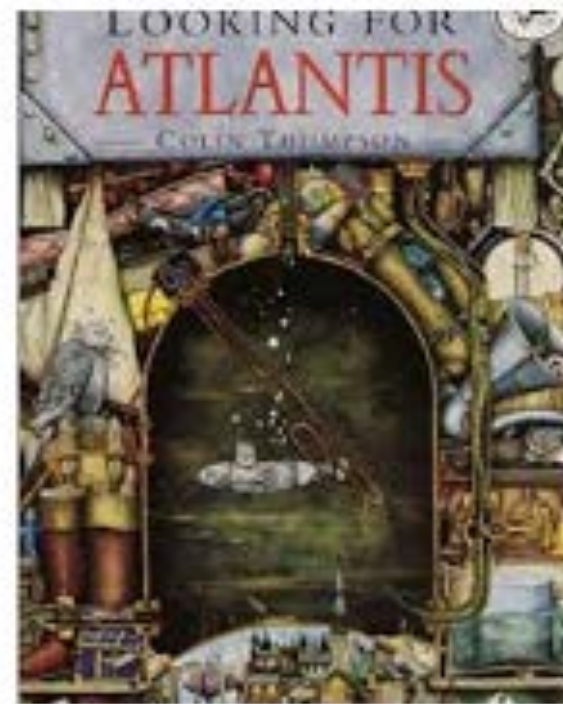
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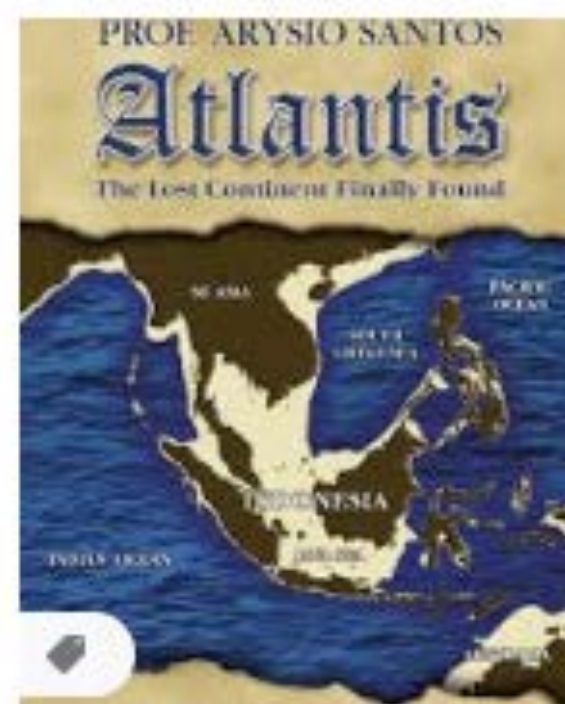
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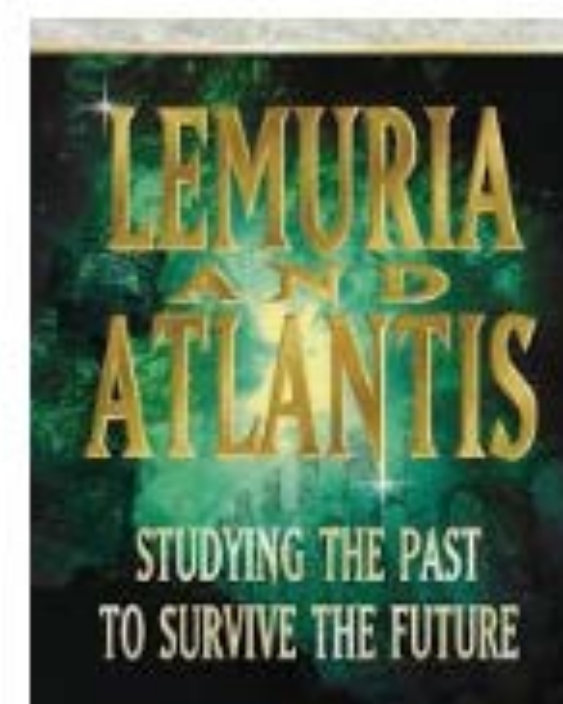
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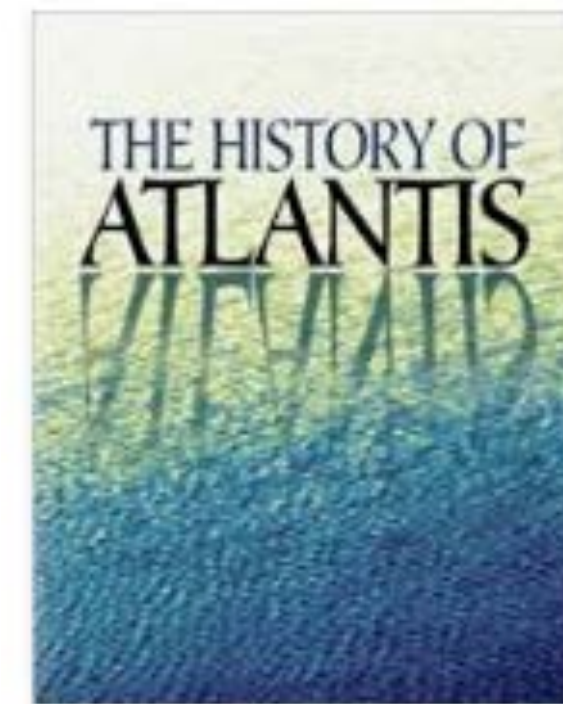
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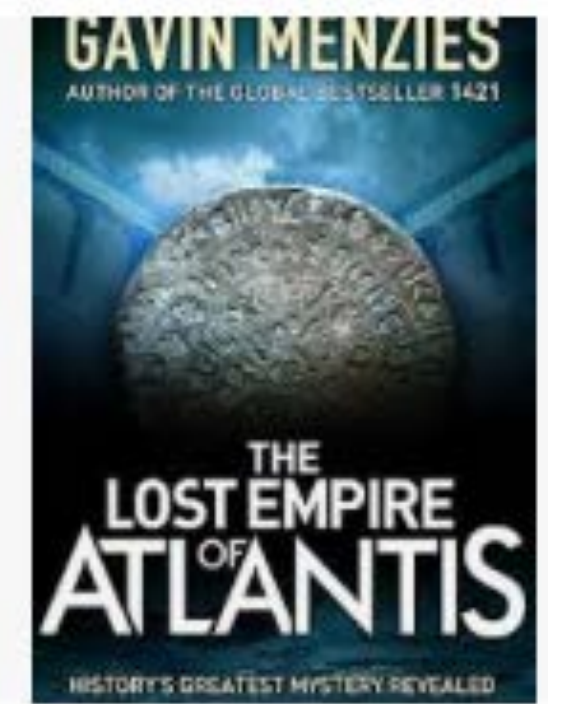
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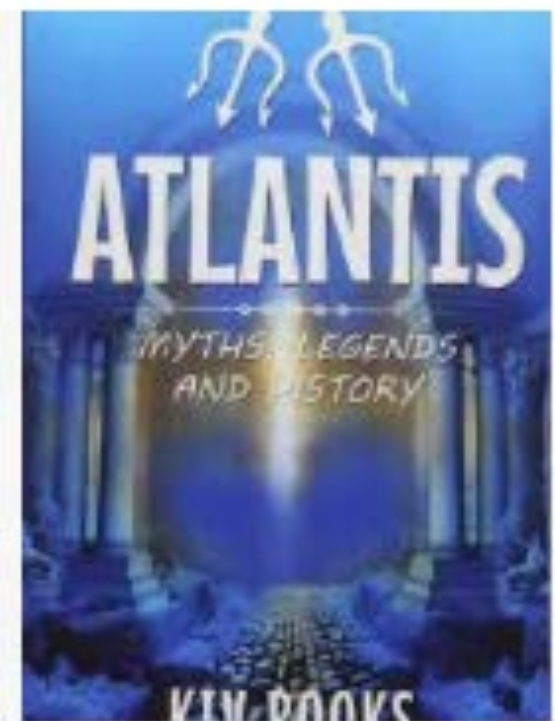
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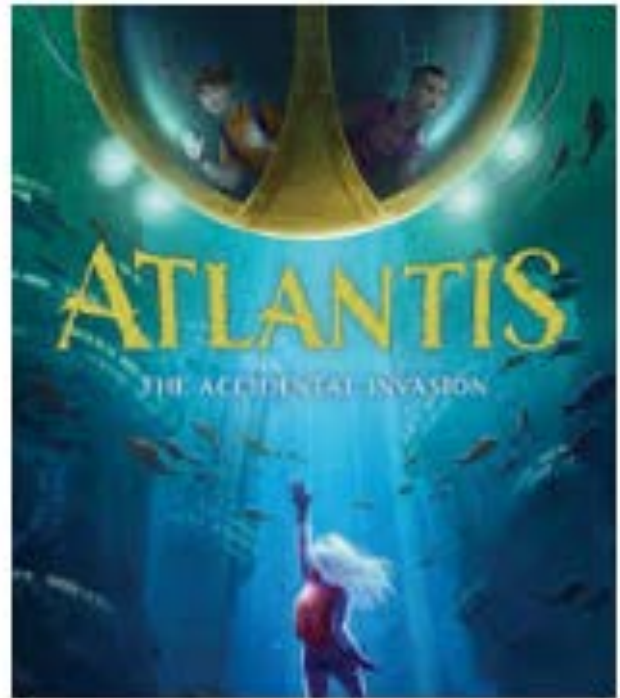
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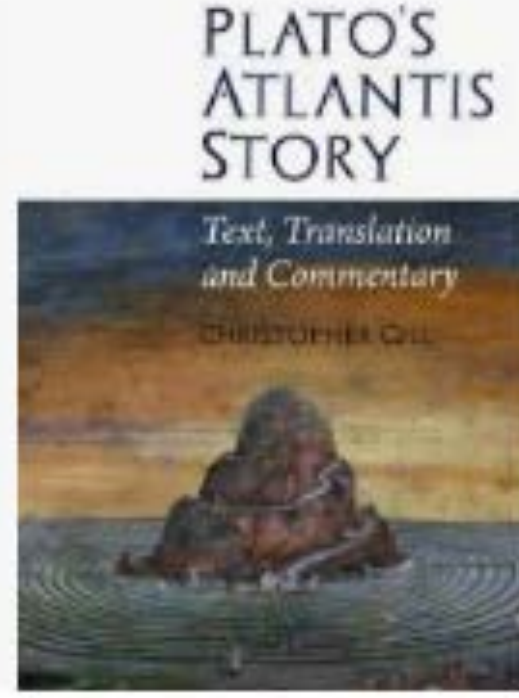
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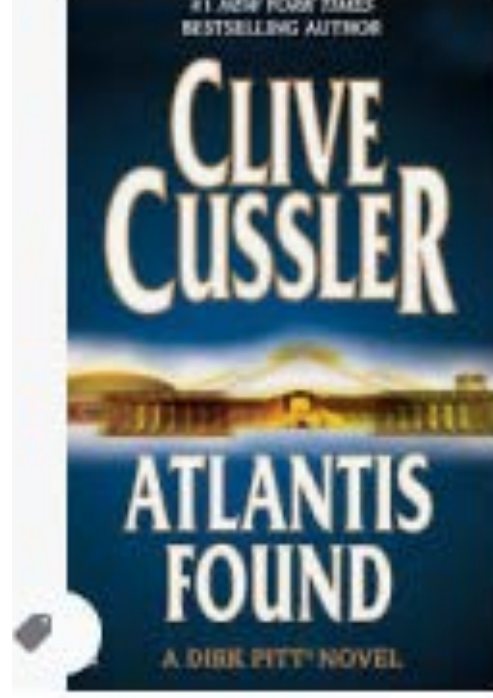
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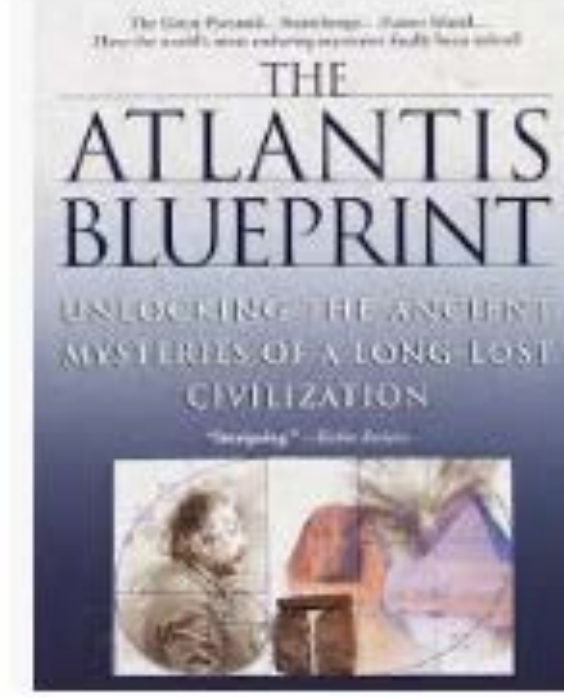
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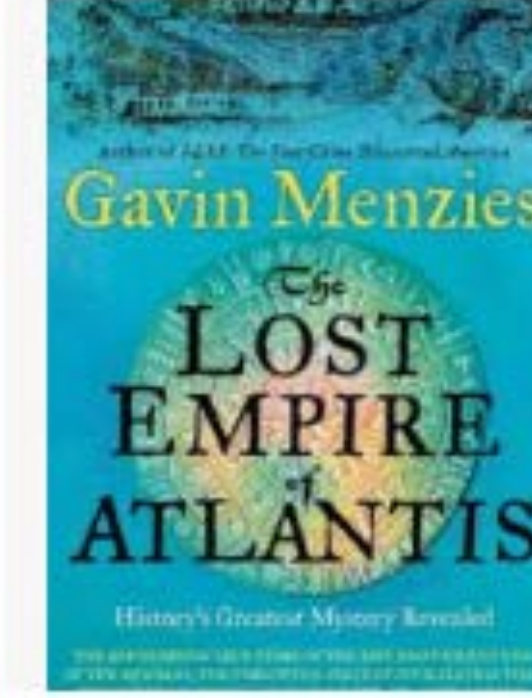
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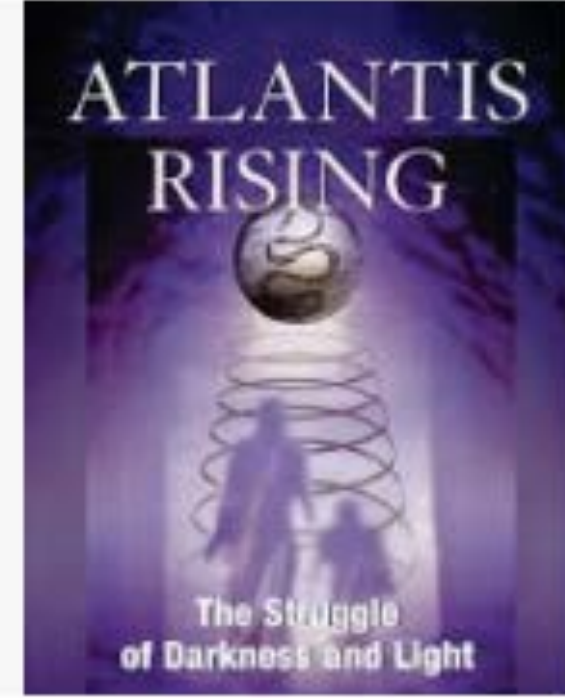
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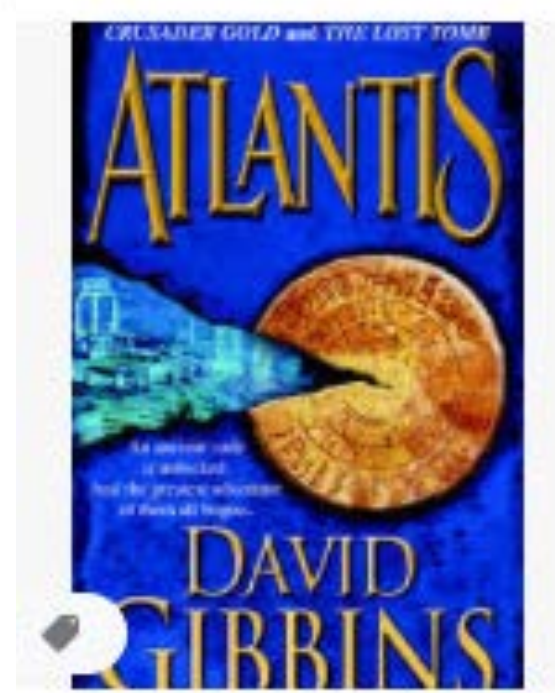
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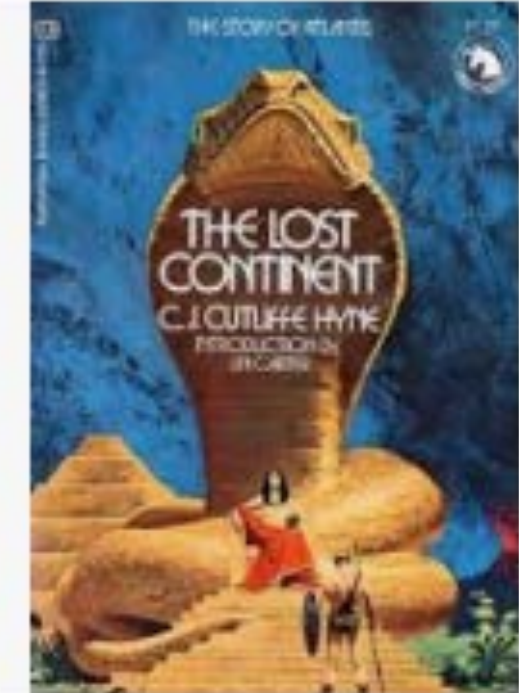
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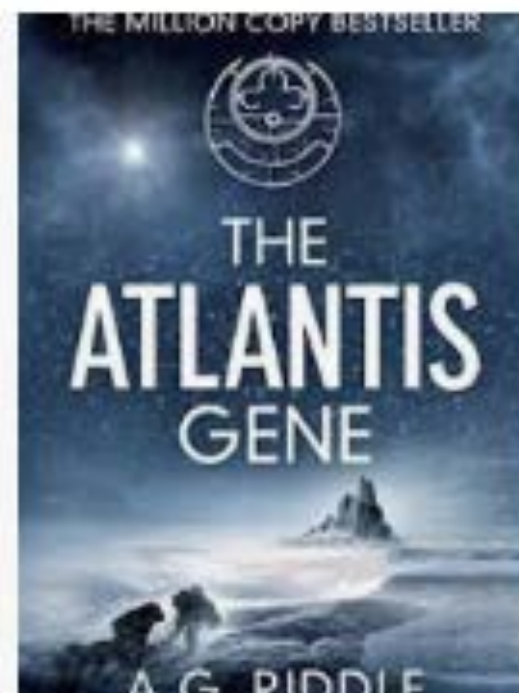
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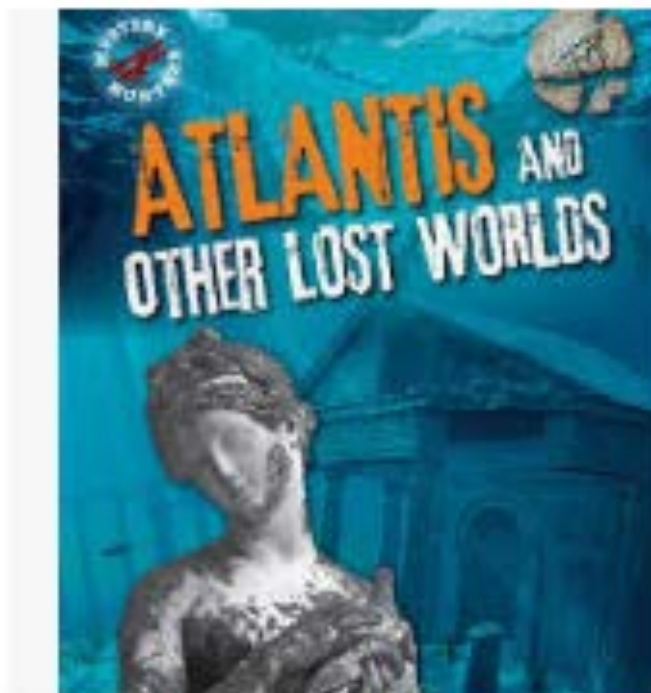
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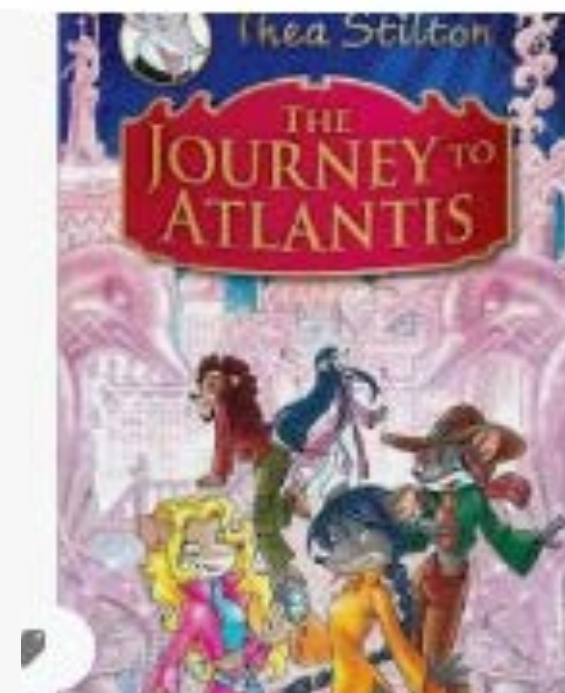
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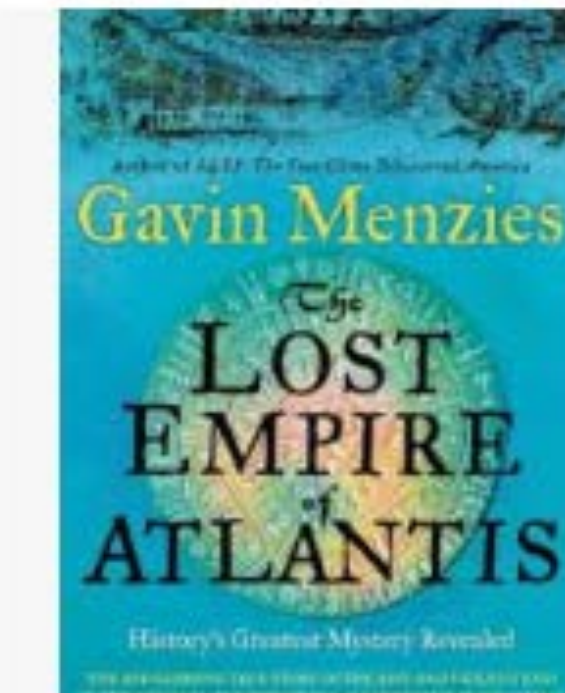
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LE
TIMEE DE
PLATON.

TRAITTANT DE LA NATV
re du monde, & de l'homme, & de ce
qui concerne vniuersellement tant l'a-
me, que le corps des deux: translaté de
Grec en François, avec l'exposition des
lieux plus obscurs & difficiles.

Par Loys le Roy dit Regius.

Plutarque de la creation de l'ame, que
Platon décrit en son Timee.

A PARIS,

Par Abel l'Angelier au premier pillier de
la grand' salle du Palais.

M. D. LXXXI.



Avec priuilege.

Rambaud



ASIA MINOR

Chol

Colua

Zuivana

Cholina

Zalissa

CENTRAL AMERICA

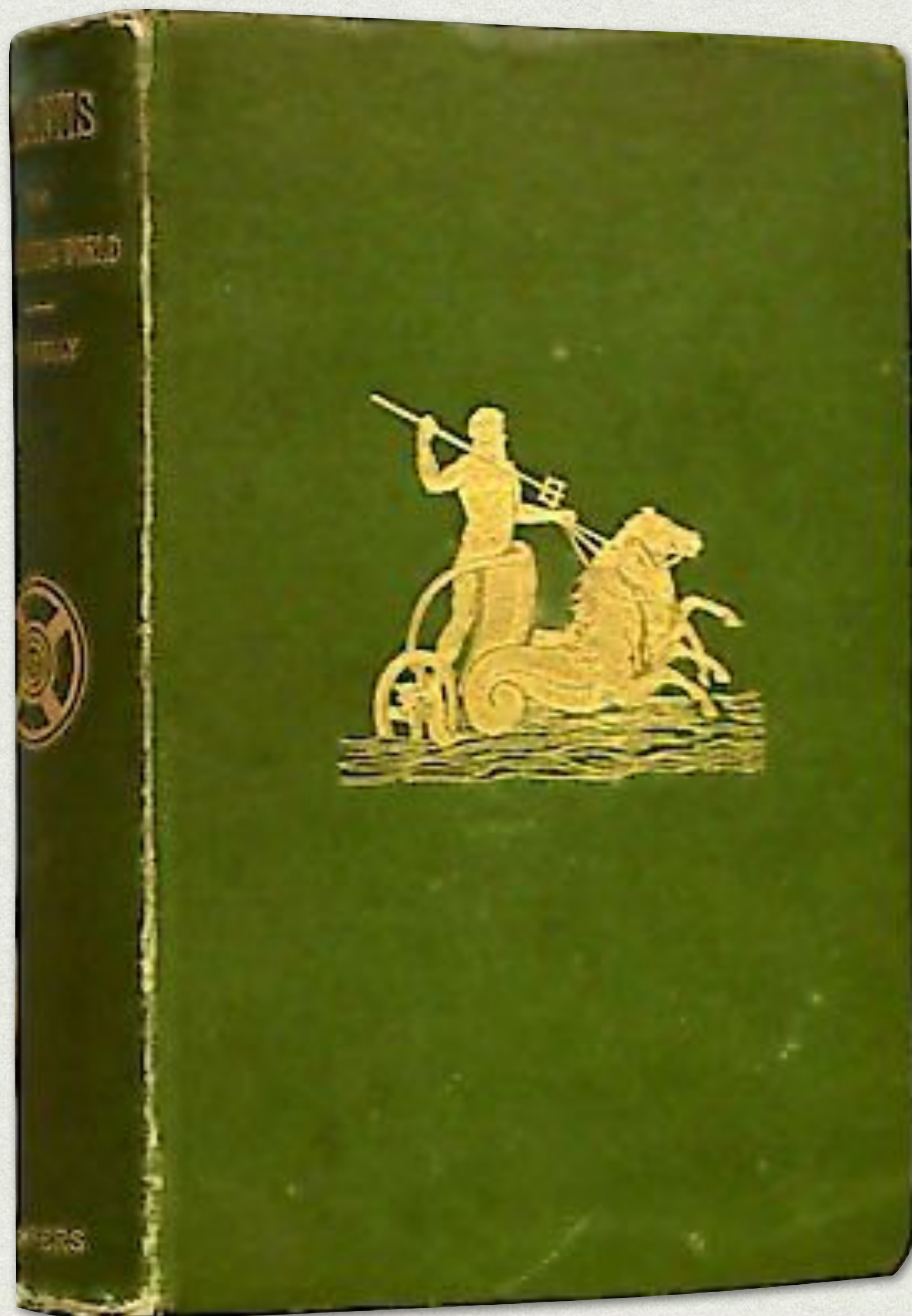
Chol- ula

Colua-can

Zuivan

Colina

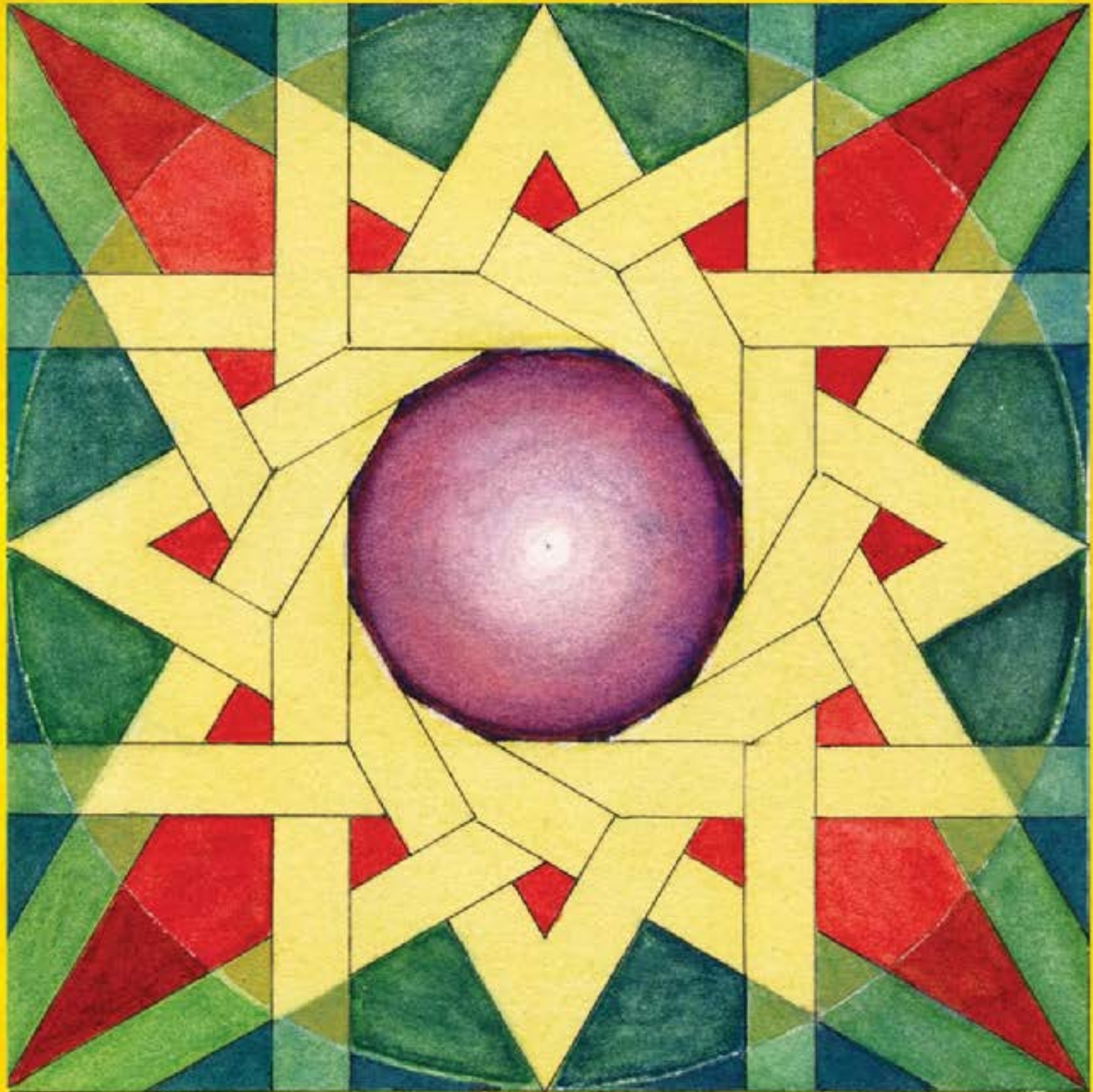
Xalisco



In that wonderful volume of Donnelly's "Atlantis, the Antediluvian World," the author, speaking of the Aryan colonies from Atlantis, and of the arts and sciences the legacy of our Fourth Race — bravely announces that "the roots of the institutions of today reach back to the Miocene age." This is an enormous allowance for a modern scholar to make; but civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization. -SD2:266

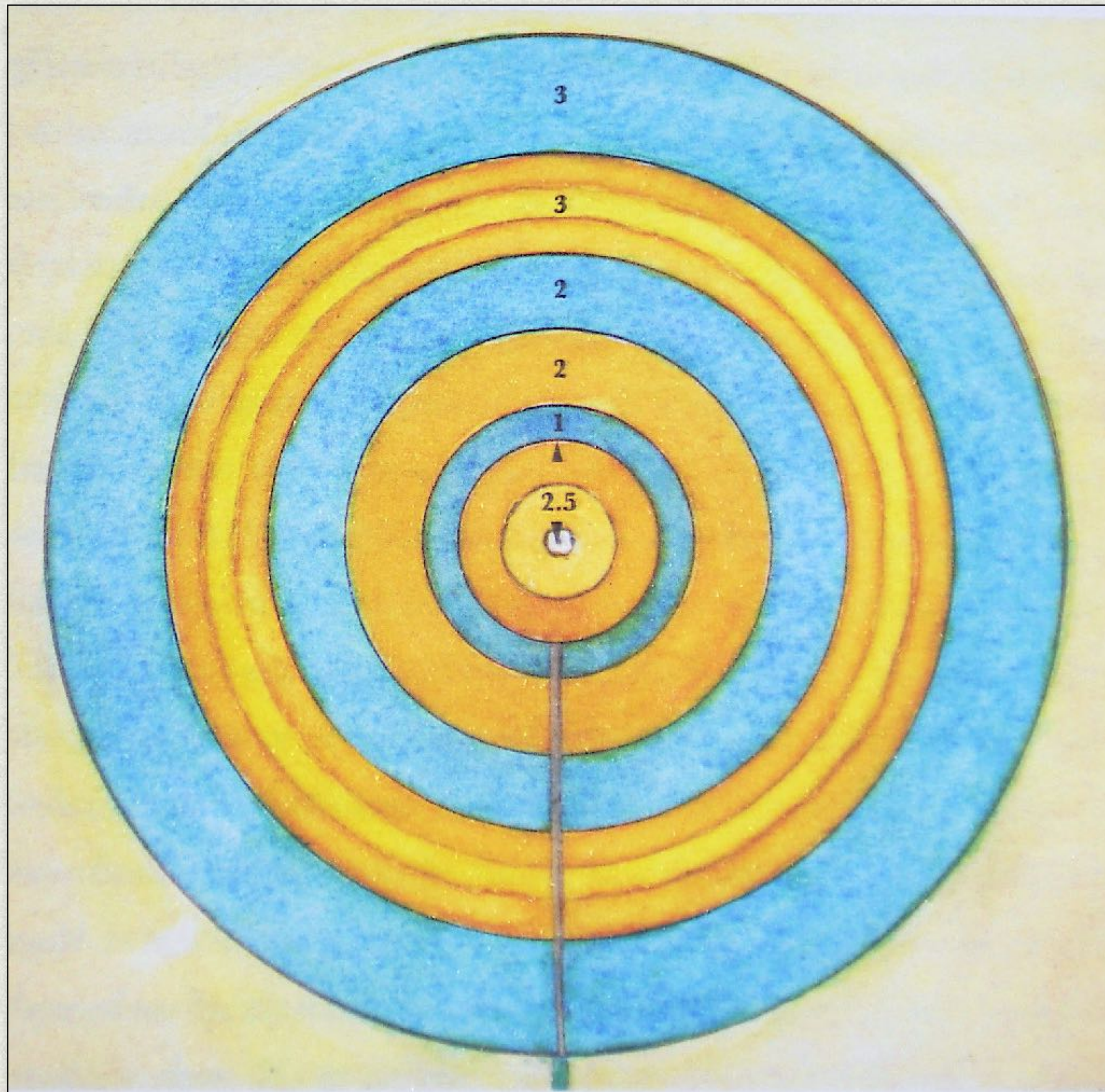
How the World Is Made

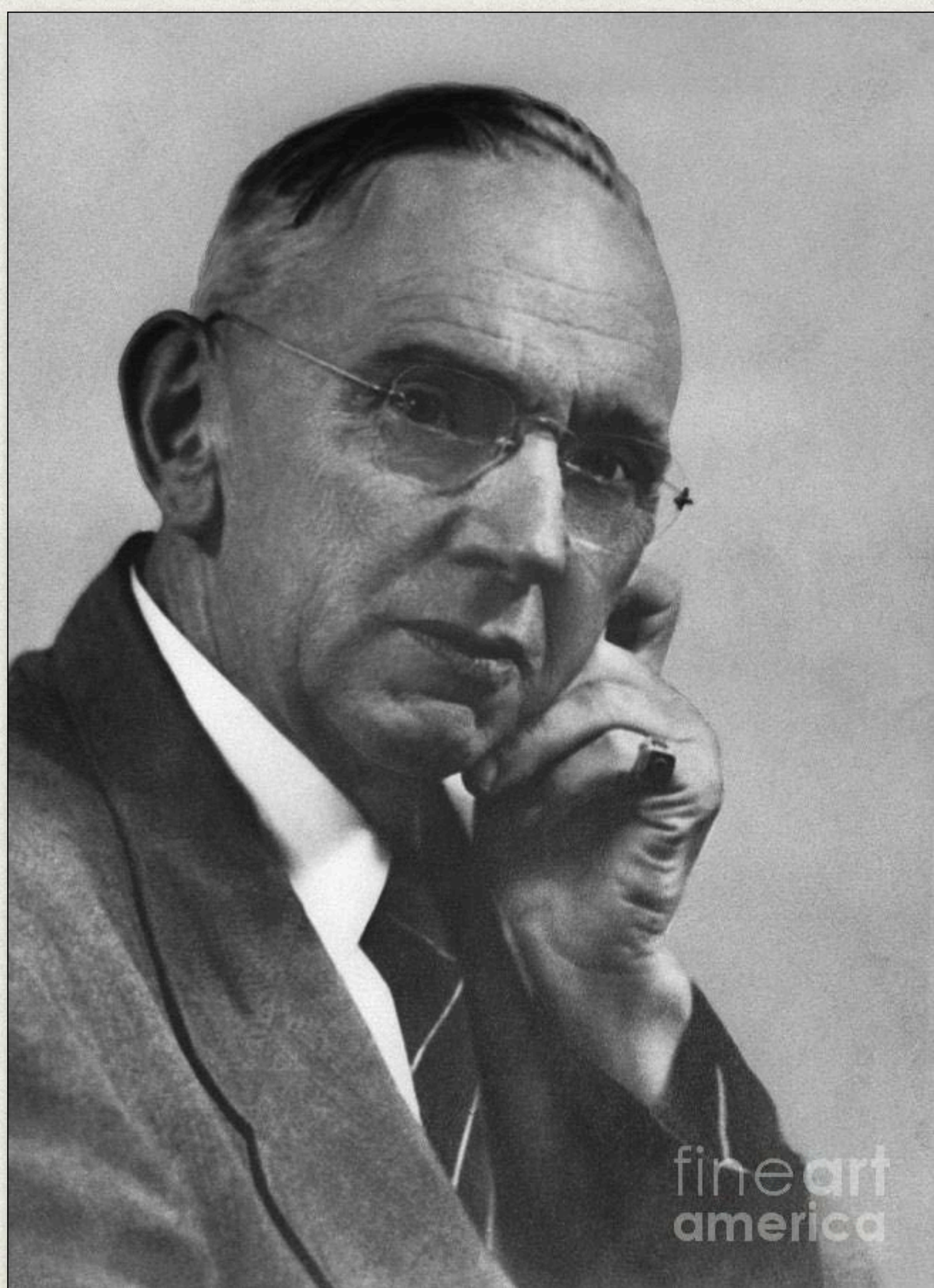
THE STORY OF CREATION ACCORDING TO



SACRED GEOMETRY

John Michell with Allan Brown

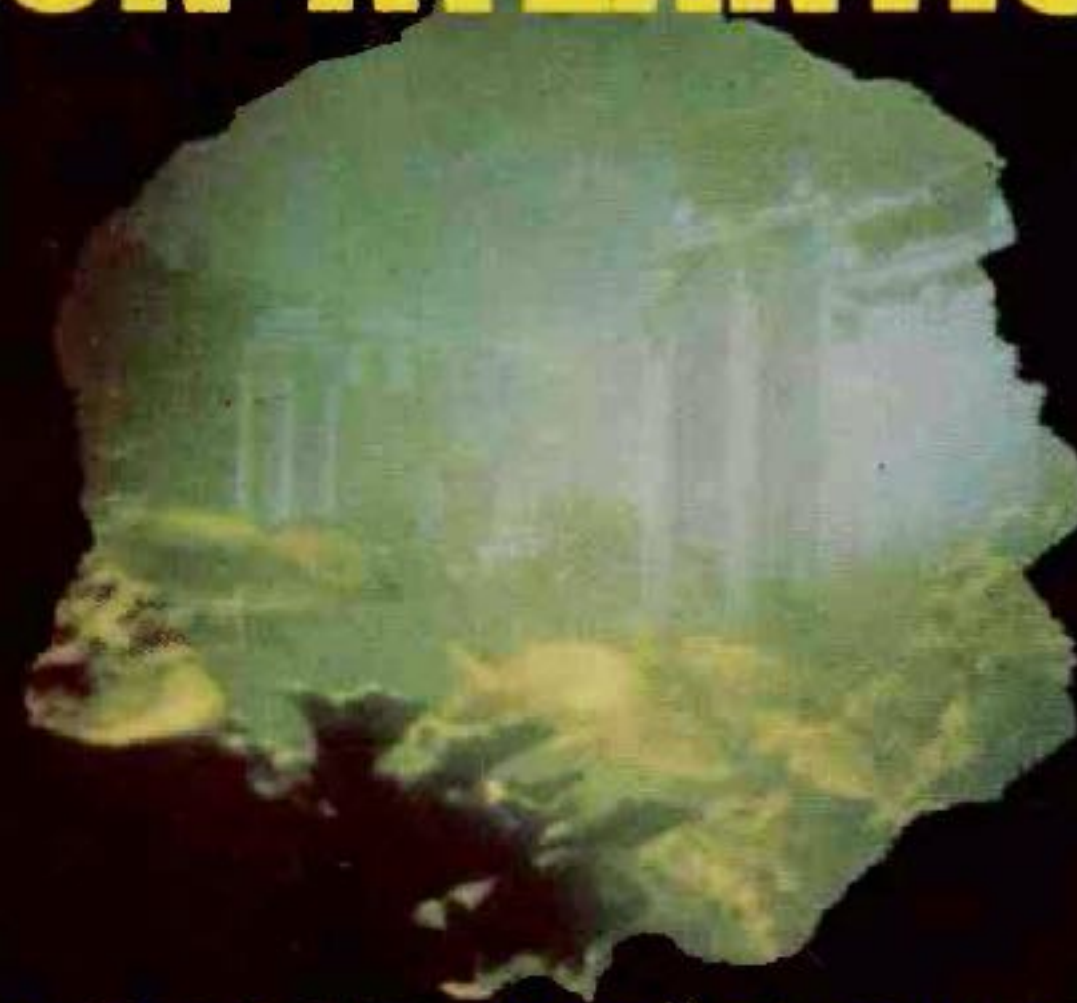




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EDGAR CAYCE ON ATLANTIS



by **EDGAR EVANS CAYCE**

Under the Editorship of Hugh Lynn Cayce

America's "sleeping clairvoyant" reveals
the mysteries of the strange lost
continent—and predicts where
and when it will rise again!

Atlantis and the Gods of Antiquity



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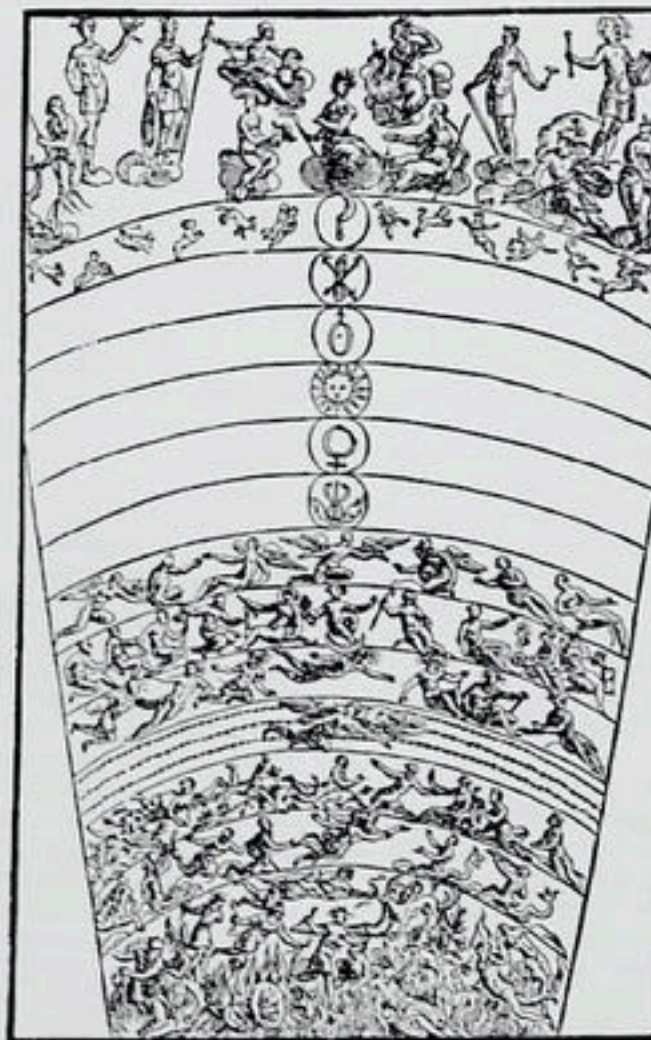
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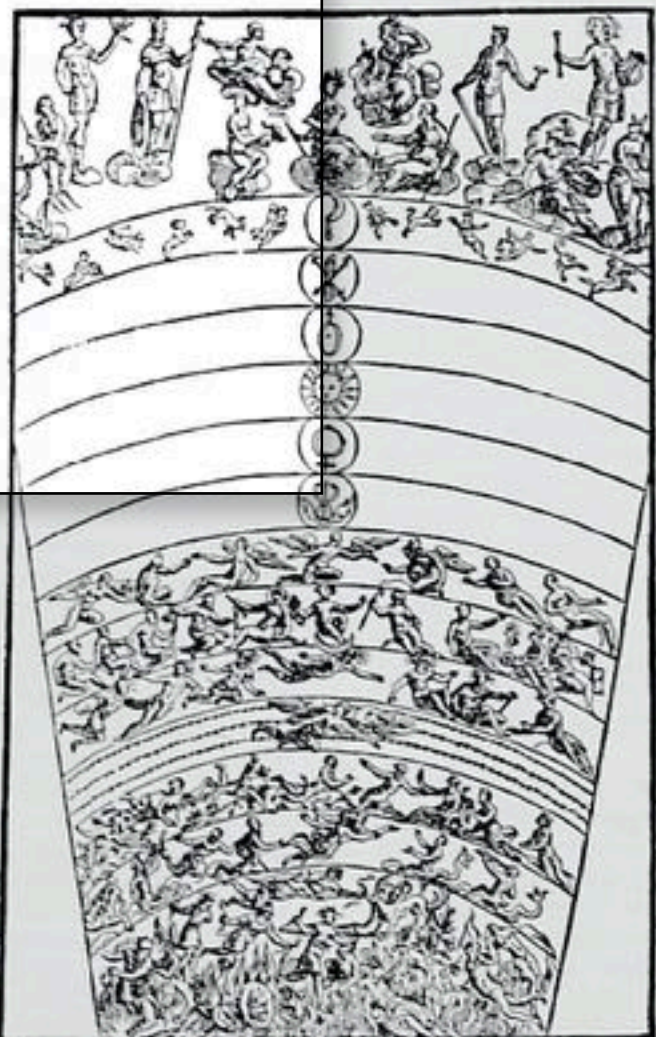
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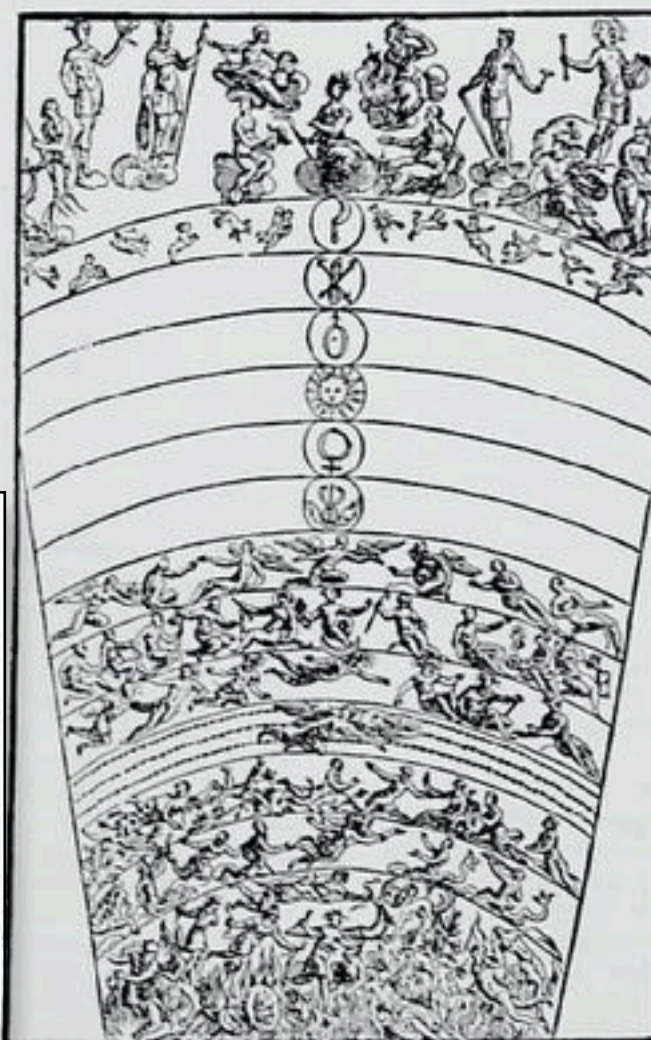
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ANNUAL REPORT OF THE
BOARD OF REGENTS OF
**THE SMITHSONIAN
INSTITUTION**

SHOWING THE
OPERATIONS, EXPENDITURES, AND
CONDITION OF THE INSTITUTION
FOR THE YEAR ENDING JUNE 30

1915



WASHINGTON
GOVERNMENT PRINTING OFFICE
1916

ATLANTIS.¹

By PIERRE TERMIER,

Member of the Academy of Sciences, Director of Service of the Geologic Chart of France.

There is a somber poem, that of Atlantis, as it is unfolded to our eyes, marvelously concise and simple, in two of Plato's dialogues. We understand, after having read it, why all of antiquity and the Middle Ages, from Socrates to Columbus, for nineteen hundred years, gave the name "Sea of Darkness" to the ocean region which was the scene of so frightful a cataclysm. They knew it, that sea, full of crimes and menaces, wilder and more inhospitable than any other; and they questioned fearfully what there was beyond its mists, and what ruins, still splendid after a hundred centuries of immersion, were hidden beneath its peaceful waves. To brave a voyage across the Sea of Darkness and to pass the gulf where sleeps Atlantis. Columbus required a superhuman courage, an almost irrational confidence in the idea that he had apprehended the true shape of the earth, an almost supernatural desire to bear the Christ—after the manner of his patron, St. Christopher, the sublime river ferryman—to the unknown peoples who so long were awaiting Him, "seated in the shadow of death,"

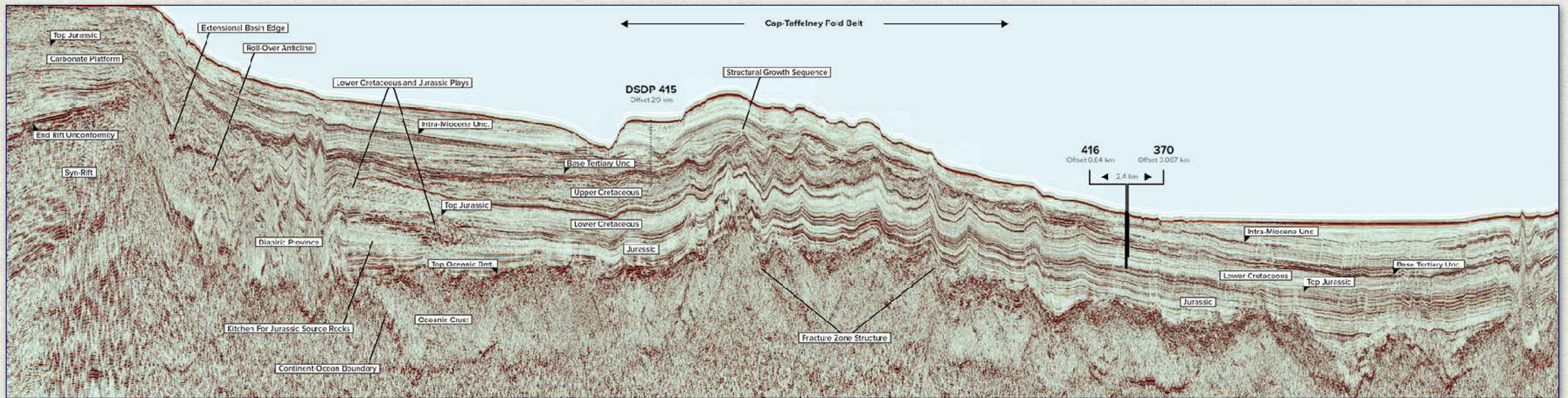
On the mystic shores of the western world.

After the voyages of Columbus terror disappears, curiosity remains. Geographers and historians are occupied with the question of Atlantis; leaning over the abyss they seek to determine the exact location of the engulfed island, but, finding nowhere any definite indication, many of them slip into skepticism. They doubt Plato, thinking that this great genius might indeed have imagined, from beginning to end, the fable of Atlantis, or that he mistook for an island of gigantic dimensions a portion of Mauritania or of Senegambia. Others transpose Atlantis into northern Europe, while others at length do not hesitate to identify it with all America. The poets alone remain faithful to the beautiful legend; the poets who.

¹ Lecture given before the Institut Océanographique of Paris Nov. 30, 1912. Translated by permission from Bulletin de l'Institut Océanographique, No. 256, 1913.



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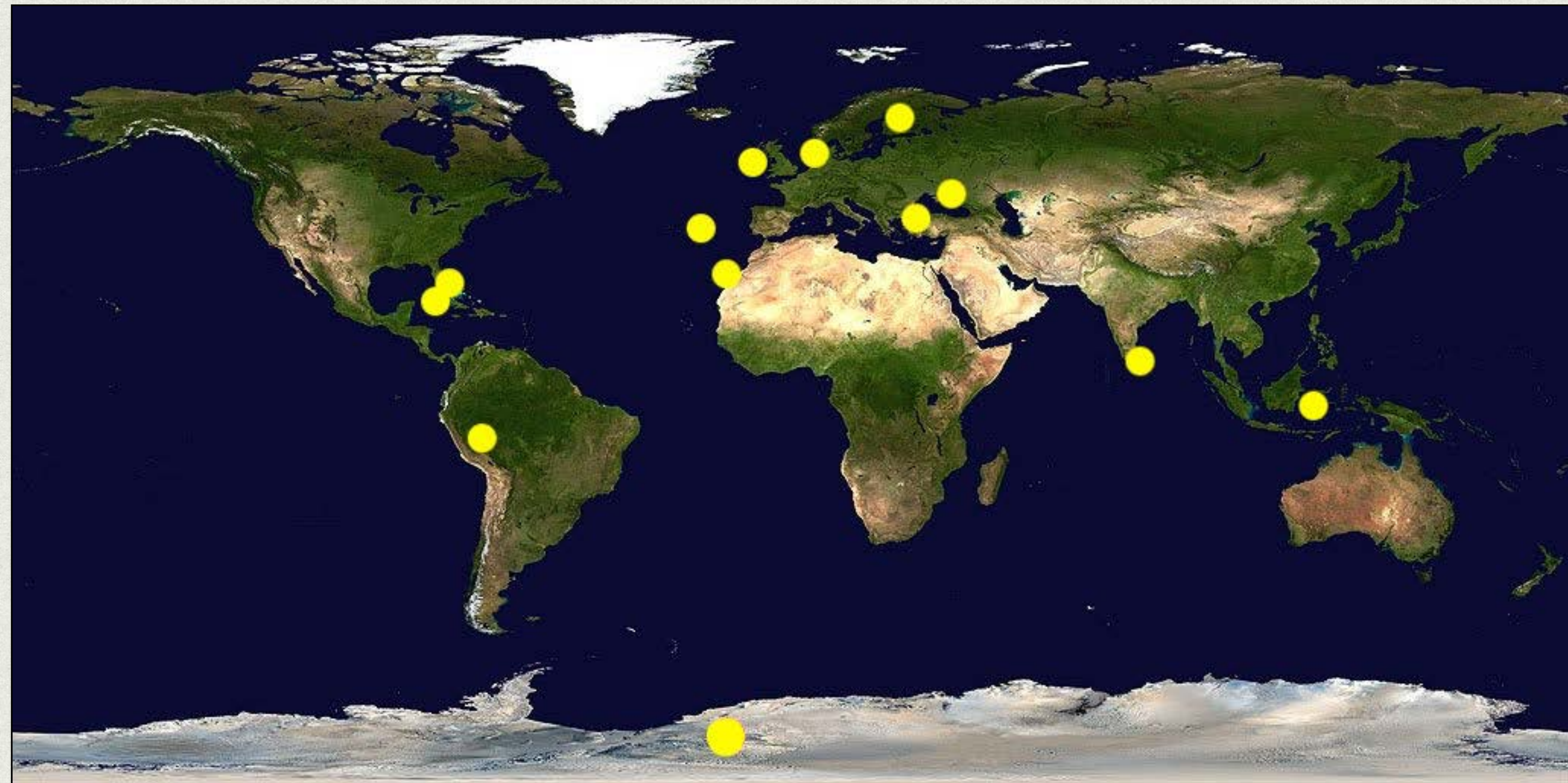
Seismic Data from Atlantic Offshore Morocco

Summing up, there are strong reasons for believing in the Atlantic prolongation of the Tertiary folds, those of the Atlas Mountains toward the Canaries, those of the Alps toward the southern islands of the Azores, but nothing yet permits of either extending very far or limiting very narrowly this prolongation. The sediments of Santa Maria prove only this, that at the Miocene epoch—that is, when the great Alpine movements were terminated in Europe— a Mediterranean shore extended not far from this region of the Azores, the shore of a continent or of a large island. Another shore of the same Miocene sea passed near the Canaries...

Such are the data of geology. The extreme mobility of the Atlantic region, especially in conjunction with the mediterranean depression and the great volcanic zone,

3,000 kilometers (1,875 miles) broad, which extend from north to south, in the eastern half of the present ocean; the certainty of the occurrence of immense depressions when islands and even continents have disappeared; the certainty that some of these depressions date as from yesterday, are of Quaternary age, and that consequently they might have been seen by man; the certainty that some of them have been sudden, or at least very rapid. See how much there is to encourage those who still hold out for Plato's narrative. Geologically speaking, the Platonian history of Atlantis is highly probable.

—from 'Atlantis', by M. Pierre Termier in Annual Report of the Board of Regents of The Smithsonian Institution for the year ending June 30th, 1915, pages 230-1



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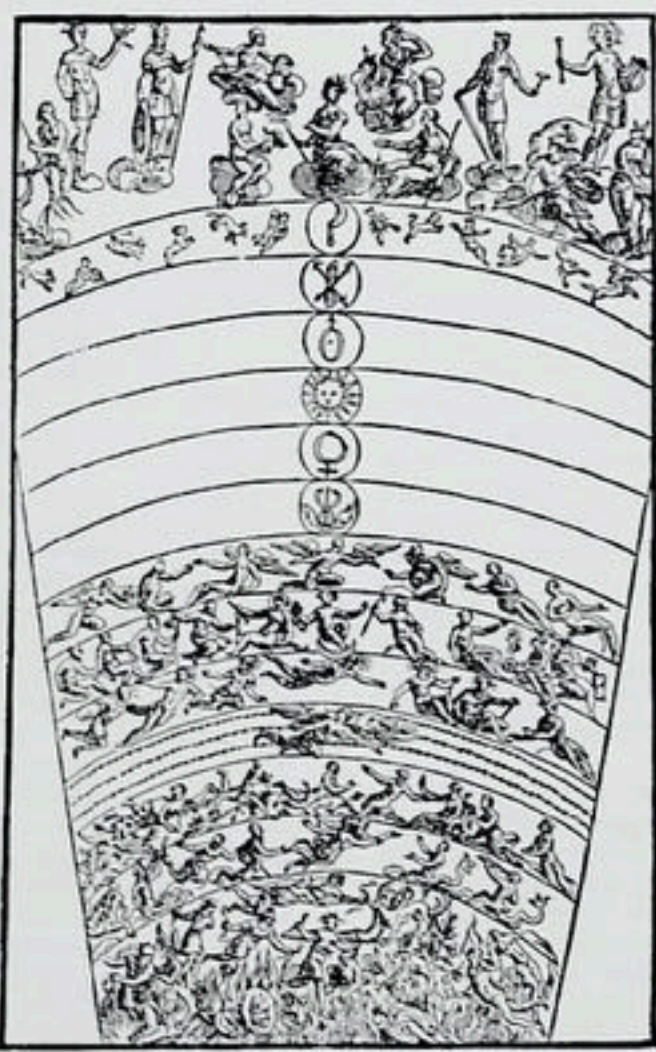
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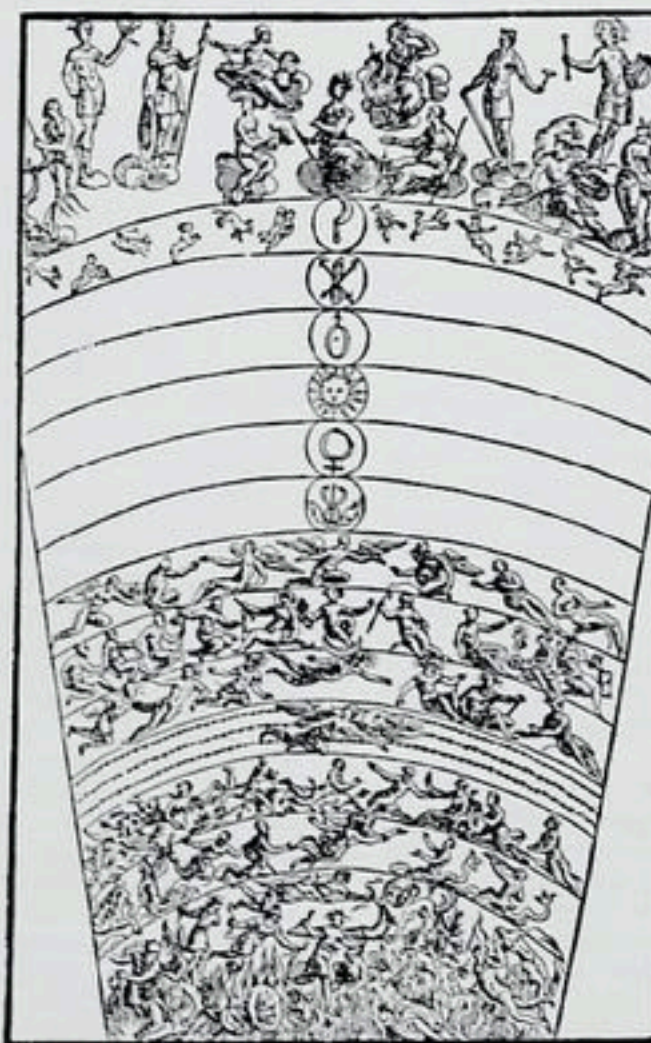
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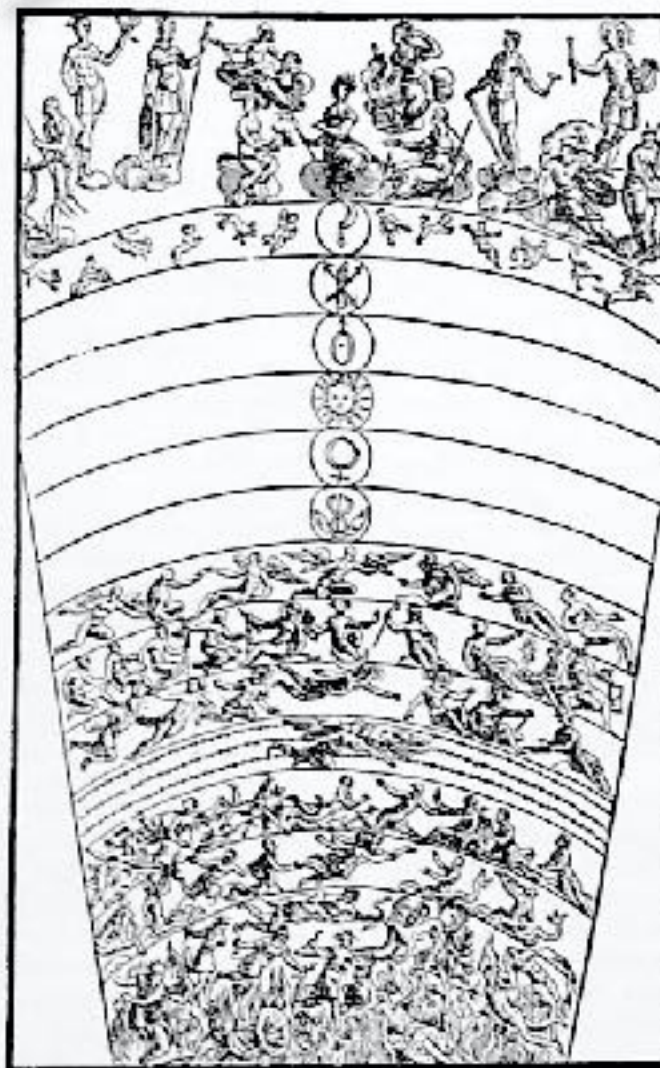
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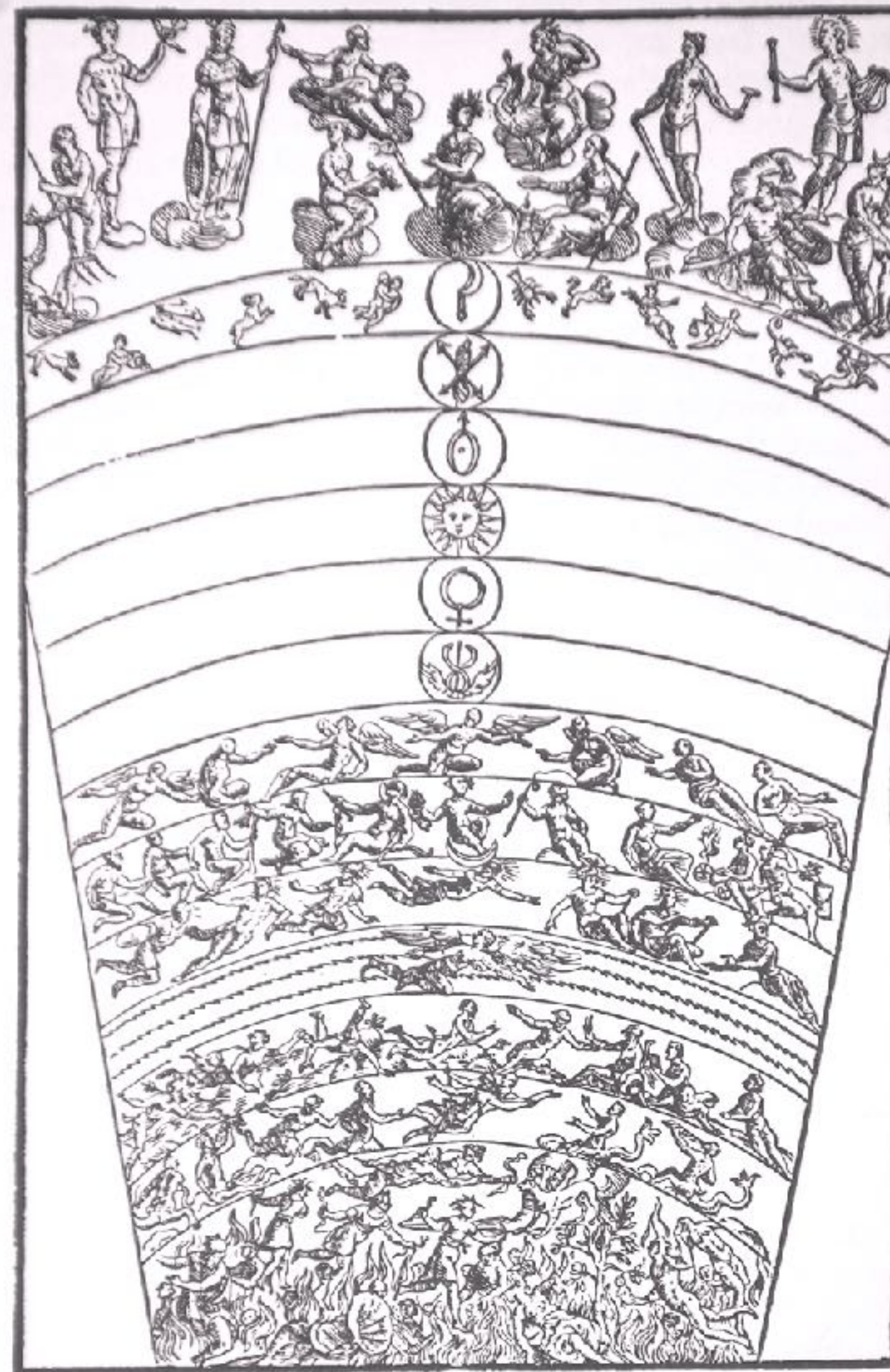
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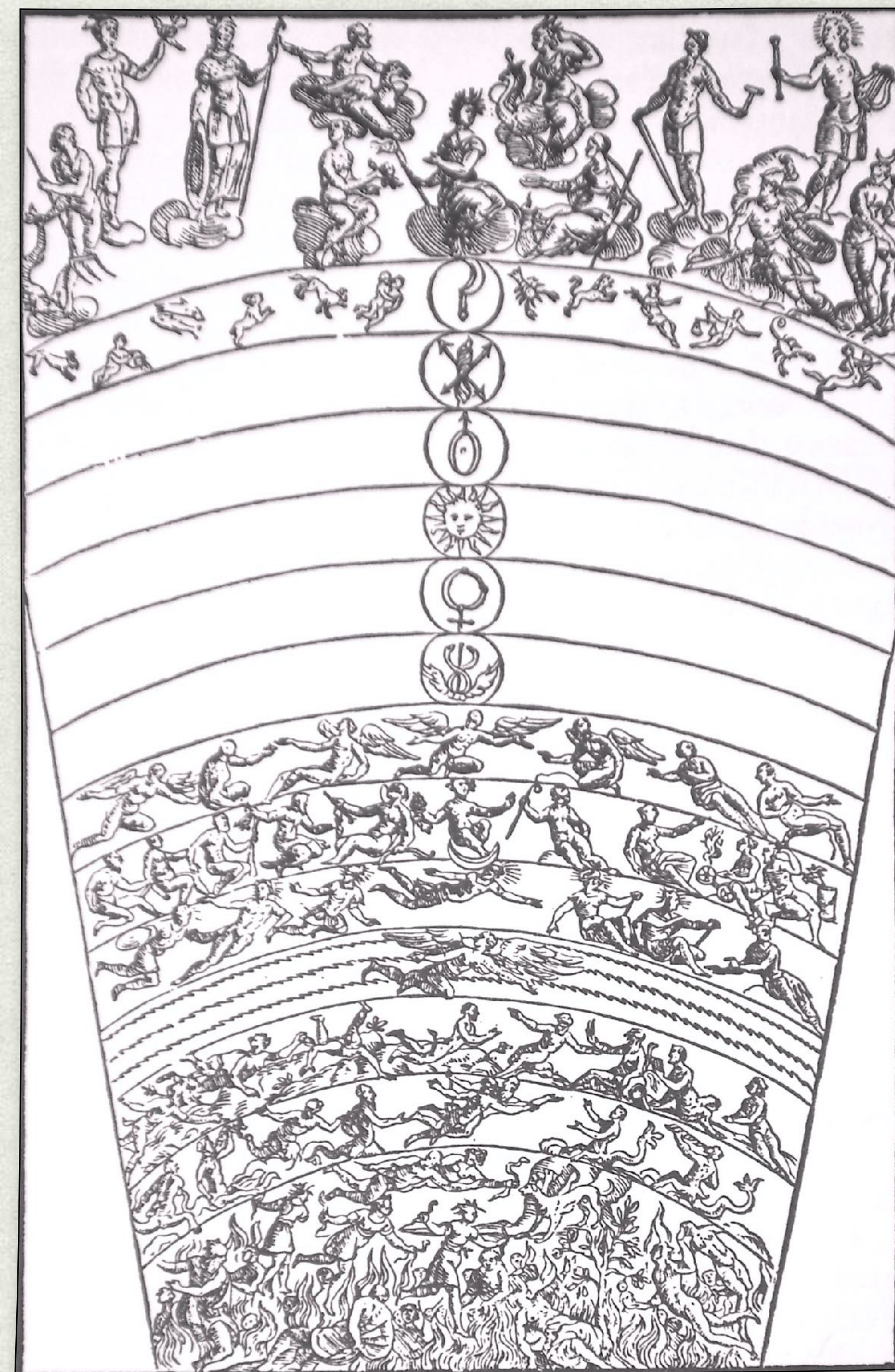
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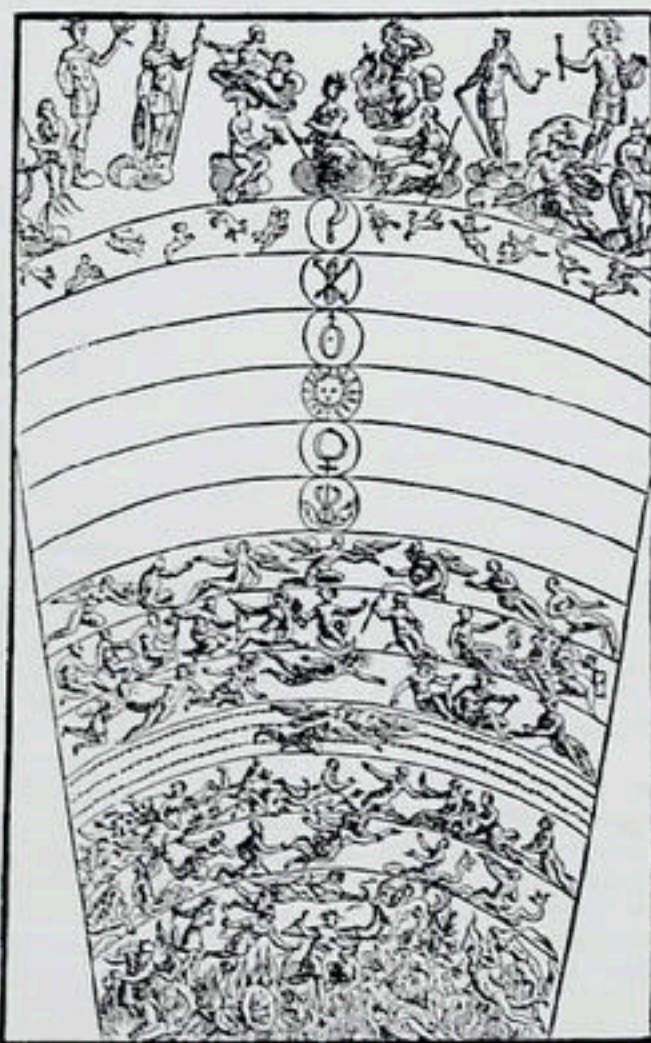
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- (2) of Cosmic Forces;
- (3) of celestial bodies;
- (4) of gods or Dhyan Chohans;
- (5) of psychic and spiritual powers;
- (6) of divine kings on earth (or the incarnations of the gods); and
- (7) of terrestrial heroes or men.

The knowledge how to discern among these seven forms the one that is meant, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system. –SD2:765

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An Interpretation



Manly P. Hall

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The super-mundane gods, acting through Zeus, distributed Space to the twelve zodiacal orders of gods. To the last of these, Poseidon, lord of the constellation of the fishes, was assigned the empire of the watery element. It was here that he was to establish his kingdom and rule over it. It should not be interpreted that Poseidon merely received the watery parts of the planet earth. At the time the gods distributed the universe, there was no earth and no sea as we know them. The sea over which Poseidon was given rulership was the humidity of Space within which the forms of the world were to be built. In the allegory, the universal place of generation is set forth in terms of the form of the solar system with its planets, or of the earth with its zones. –Atlantis, An Interpretation:24-5

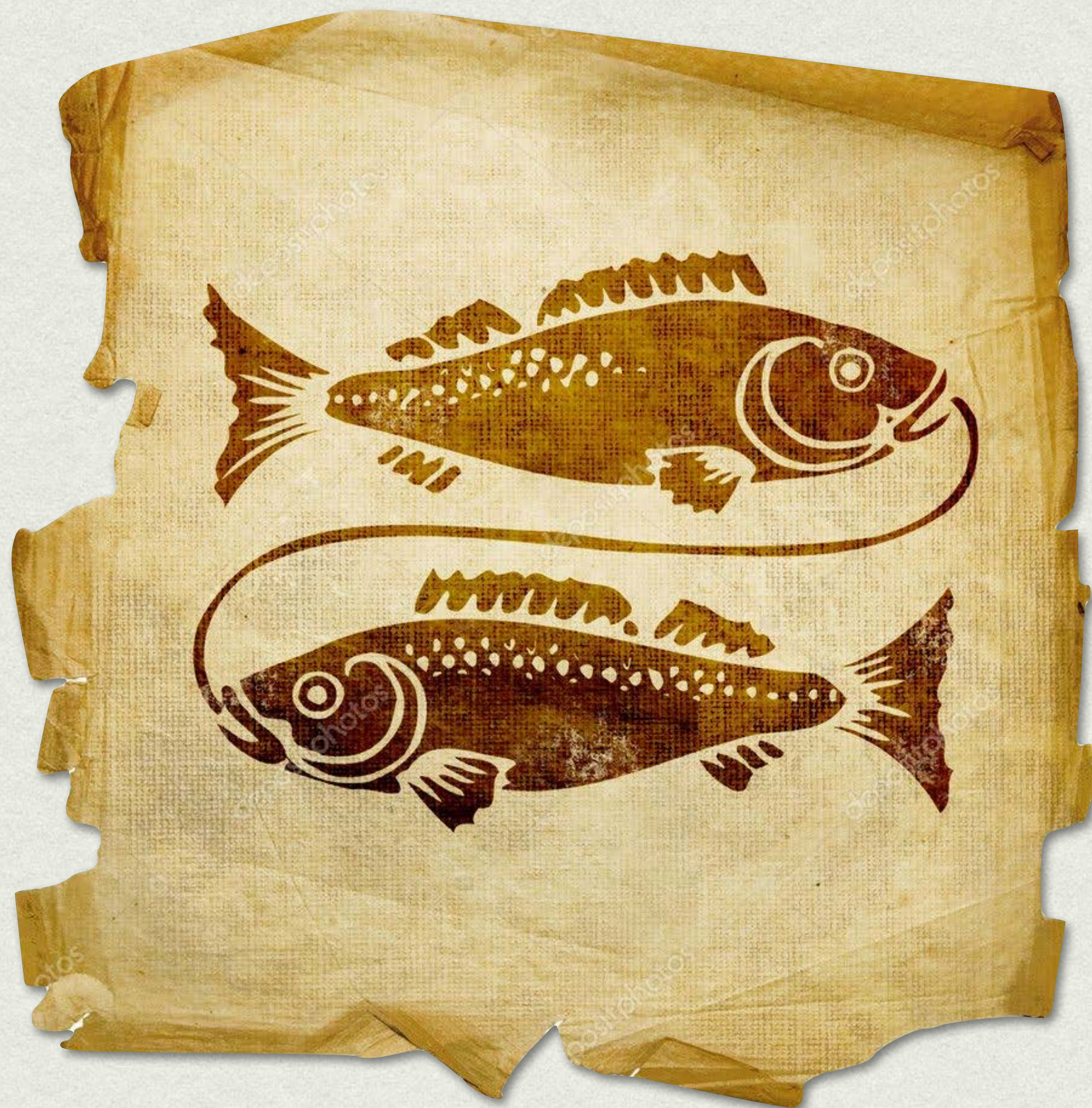
Mosaic, 3rd c. AD. Poseidon (Roman Neptune) rides across the sea in a chariot drawn by a pair of green Hippocamps (fish-tailed horses). The god wears a billowing cloak and holds a trident.



The Atlantic civilization describes the descent of living souls individualized under the constellation of Pisces from their previous ethereal state into material form at the beginning of human evolution upon the planet.

–Atlantis, An Interpretation:32

Chariot of Poseidon, Greco-Roman mosaic



Pisces [has a] fluid, sensitive temperament [which is] mediumistic and psychically polarised...

Pisces: Here the beginner upon the way of life starts with a material receptivity which will enable him to respond to all contacts in the cycle of manifestation. He is, at this stage, negative, fluid and endowed with an instinctual consciousness which contains within itself the potentiality of the intuition. But the seed of the intuition is dormant. The mind which is the instrument of reception from the intuition is, at this stage, unawakened. -EA:117-8



The fact that the Atlantes claimed Uranos for their first king, and that Plato commences his story of Atlantis by the division of the great continent by Neptune, the grandson of Uranos, shows that there were continents and kings before Atlantis. For Neptune, to whose lot that continent fell, finds on a small island only one human couple made of clay (i.e., the first physical human man, whose origin began with the last sub-races of the Third Root-Race). It is their daughter Clito that the god marries, and it is his eldest son Atlas who receives for his part the mountain and the continent which was called by his name. Thus while Uranos (or

Uranus

the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune and others fought in the allegory for Atlantis, which was the whole earth in the days of the Fourth Race. Poseidonis, the (last) island of Atlantis lasted till about 12,000 years ago. The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where “the gods were born” — i.e., “incarnated.” But it was after their fourth incarnation that they became, for the first time, human Kings and rulers. -SD2:765



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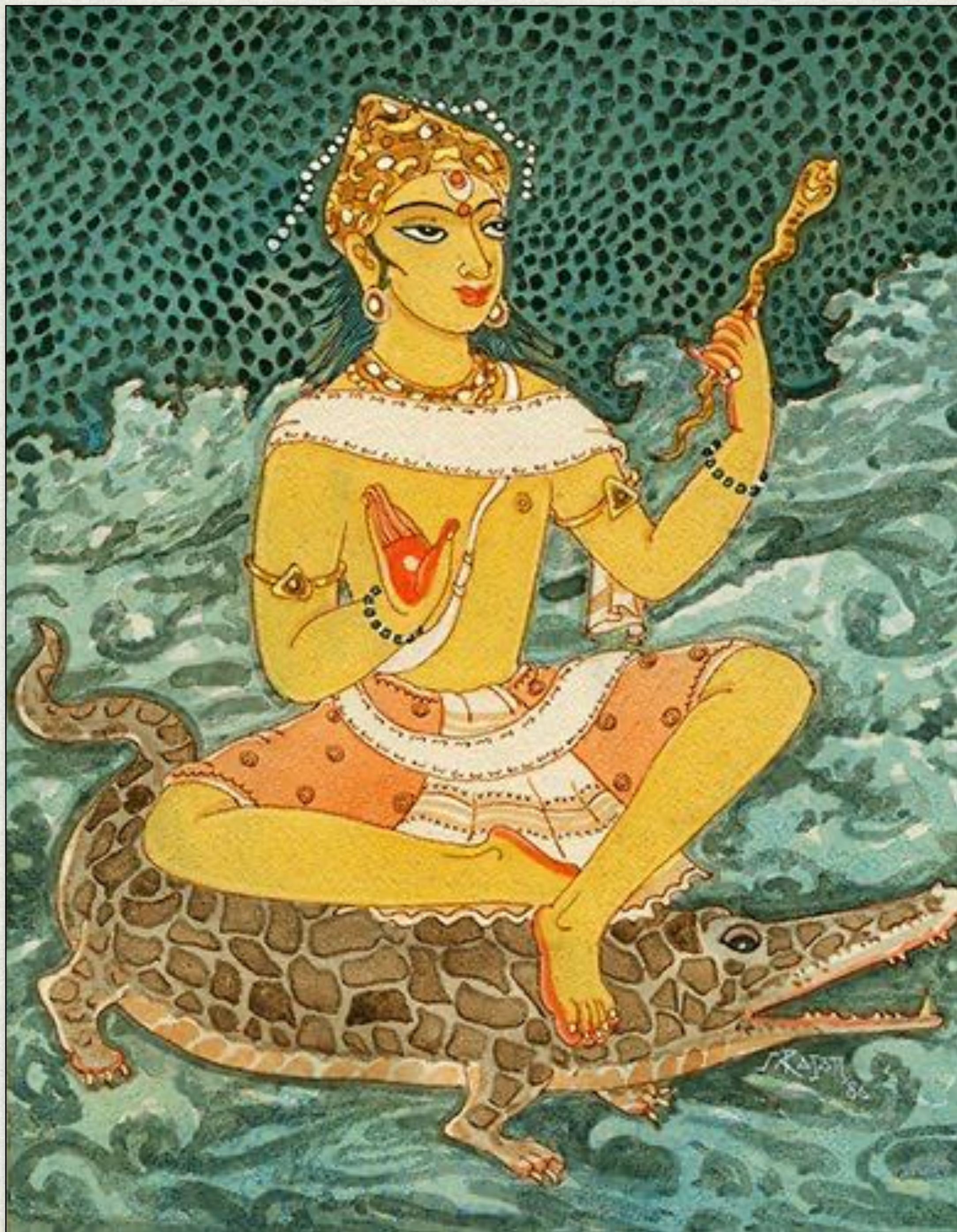
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It is only much later that Varuna became the Poseidon or Neptune that he is today in the dogmatic Pantheon and the symbolic polytheism of the Brâhmanas. In the Veda he is the most ancient of the gods, the same as the Greek Ouranos, i.e, a personification of celestial space and the infinite sky, the creator and governor of heaven and earth, the King, the father and the Master of the world, of the gods and of men. –HPB Collected Works, v.XII:18

Varuna



VARUNA. 'The universal encompasser, the all-embracer.' One of the oldest of the Vedic deities, a personification of the all-investing sky, the maker and upholder of heaven and earth. As such he is king of the universe, king of gods and men, possessor of illimitable knowledge, the supreme deity to whom especial honour is due. He is often associated with Mitra, he being the ruler of the night and Mitra of the day ; but his name frequently occurs alone, that of Mitra only seldom; In later times he was chief among the lower celestial deities called Adityas, and later still he became a sort of Neptune, a god of the seas and rivers, who rides upon the Makara. This character he still retains. His sign is a fish. –Classical Dictionary of Hindu Mythology and Religion:336

Varuna

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TLANTIS is the subject of a short but important article appearing in the *Annual Report of the Board of Regents of The Smithsonian Institution for the year ending June 30th, 1915*. The author, M. Pierre Termier, a member of the Academy of Sciences and Director of Service of the Geologic Chart of France, in 1912 delivered a lecture on the Atlantean hypothesis before the Institut Océanographique; it is the translated notes of this remarkable lecture that are published in the Smithsonian report.

"After a long period of disdainful indifference," writes M. Termier, "observe how in the last few years science is returning to the study of Atlantis. How many naturalists, geologists, zoologists, or botanists are asking one another today whether Plato has not transmitted to us, with slight amplification, a page from the actual history of mankind. No affirmation is yet permissible; but it seems more and more evident that a vast region, continental or made up of great islands, has collapsed west of the Pillars of Hercules, otherwise called the Strait of Gibraltar, and that its collapse occurred in the not far distant past. In any event, the question of Atlantis is placed anew before men of science; and since I do not believe that it can ever be solved without the aid of oceanography, I have thought it natural to discuss it here, in this temple of maritime science, and to call to such a problem, long scorned but now being revived, the attention of oceanographers, as well as the attention of those who, though immersed in the tumult of cities, lend an ear to the distant murmur of the sea."

In his lecture M. Termier presents geologic, geographic, and zoologic data in substantiation of the Atlantis theory. Figuratively draining the entire bed of the Atlantic Ocean, he considers the inequalities of its basin and cites locations on a line from the Azores to Iceland where dredging has brought lava to the surface from a depth of 3,000 meters. The volcanic nature of the islands now existing in the Atlantic Ocean corroborates Plato's statement that the Atlantean continent was destroyed by volcanic cataclysms. M. Termier also advances the conclusions of a young French zoologist, M. Louis Germain, who admitted the existence of an Atlantic continent connected with the Iberian Peninsula and with Mauritania and prolonged toward the south so as to include some regions of desert climate. M. Termier concludes his lecture with a graphic picture of the engulfment of that continent.

The description of the Atlantean civilization given by Plato in the *Critias* may be summarized as follows. In the first ages the gods divided the earth among themselves, proportioning it according to their respective dignities. Each became the peculiar deity of his own allotment and established therein temples to himself, ordained a priestcraft, and instituted a system of sacrifice. To Poseidon was given the sea and the island continent of Atlantis. In the midst of the island was a mountain which was the dwelling place of three earth-born primitive human beings—Evenor, his wife, Leucipe, and their only daughter, Cleito. The maiden was very beautiful, and after the sudden death of her parents she was wooed by Poseidon, who begat by her five pairs of male children. Poseidon apportioned his continent among these ten, and Atlas, the eldest, he made over-

lord of the other nine. Poseidon further called the country *Atlantis* and the surrounding sea the *Atlantic* in honor of Atlas. Before the birth of his ten sons, Poseidon divided the continent and the coastwise sea into concentric zones of land and water, which were as perfect as though turned upon a lathe. Two zones of land and three of water surrounded the central island, which Poseidon caused to be irrigated with two springs of water—one warm and the other cold.

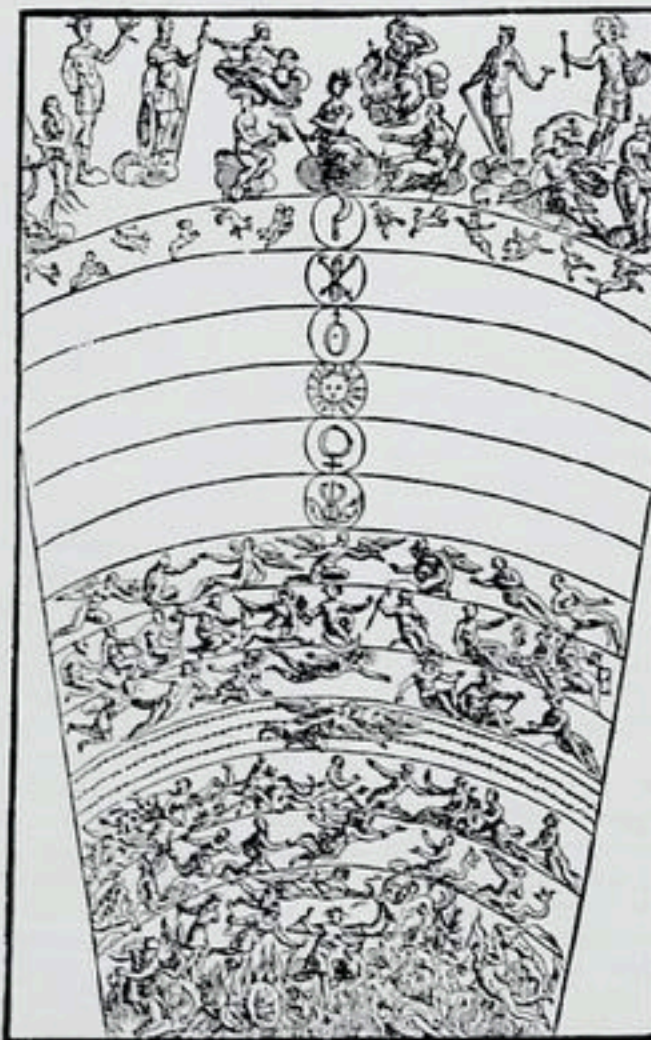
The descendants of Atlas continued as rulers of Atlantis, and with wise government and industry elevated the country to a position of surpassing dignity. The natural resources of Atlantis were apparently limitless. Precious metals were mined, wild animals domesticated, and perfumes distilled from its fragrant flowers. While enjoying the abundance natural to their semitropical location, the Atlanteans employed themselves also in the erection of palaces, temples, and docks. They bridged the zones of sea and later dug a deep canal to connect the outer ocean with the central island, where stood the palaces and temple of Poseidon, which excelled all other structures in magnificence. A network of bridges and canals was created by the Atlanteans to unite the various parts of their kingdom.

Plato then describes the white, black, and red stones which they quarried from beneath their continent and used in the construction of public buildings and docks. They circumscribed each of the land zones with a wall, the outer wall being covered with brass, the middle with tin, and the inner, which encompassed the citadel, with orichalc. The citadel, on the central island, contained the palaces, temples, and other public buildings. In its center, surrounded by a wall of gold, was a sanctuary dedicated to Cleito and Poseidon. Here the first ten princes of the island were born and here each year their descendants brought offerings. Poseidon's own temple, its exterior entirely covered with silver and its pinnacles with gold, also stood within the citadel. The interior of the temple was of ivory, gold, silver, and orichalc, even to the pillars and floor. The temple contained a colossal statue of Poseidon standing in a chariot drawn by six winged horses, about him a hundred Nereids riding on dolphins. Arranged outside the building were golden statues of the first ten kings and their wives.

In the groves and gardens were hot and cold springs. There were numerous temples to various deities, places of exercise for men and for beasts, public baths, and a great race course for horses. At various vantage points on the zones were fortifications, and to the great harbor came vessels from every maritime nation. The zones were so thickly populated that the sound of human voices was ever in the air.

That part of Atlantis facing the sea was described as lofty and precipitous, but about the central city was a plain sheltered by mountains renowned for their size, number, and beauty. The plain yielded two crops each year, in the winter being watered by rains and in the summer by immense irrigation canals, which were also used for transportation. The plain was divided into sections, and in time of war each section supplied its quota of fighting men and chariots.

The ten governments differed from each other in details concerning military requirements. Each of the kings of Atlantis had complete control over his own kingdom, but their mutual relationships were governed by a code engraved by the first ten kings on a column of orichalc standing in the temple of Poseidon. At alternate intervals of five and six years a pilgrimage was made to this temple that equal honor might be conferred upon both the odd and the even numbers. Here, with appropriate sacrifice, each king renewed his



From Cantini's *Imagini degli Dei degli Antichi*.
THE SCHEME OF THE UNIVERSE ACCORDING TO THE GREEKS AND ROMANS.

By ascending successively through the fiery sphere of Hades, the spheres of water, earth, and air, and the heavens of the moon, the plane of Mercury is reached. Above Mercury are the planets of Venus, the sun, Mars, Jupiter, and Saturn, the latter containing within himself the quaternary constitution. Above the arch of the heavens (Saturn) is the dwelling place of the different powers controlling the universe. The supreme council of the gods is composed of twelve deities—six male and six female—which correspond to the positive and negative signs of the zodiac. The six gods are Jupiter, Vulcan, Apollo, Mars, Neptune, and Mercury; the six goddesses are Juno, Ceres, Vesta, Minerva, Venus, and Diana. Jupiter rides his eagle as the symbol of his sovereignty over the world, and Juno is seated upon a peacock, the proper symbol of her haughtiness and glory.

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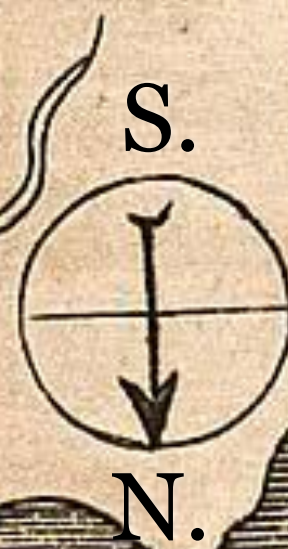
*Situs
Insulae Atlantidis, à
Mari olim absorptæ ex
mente Ægyptiorum et
Platonis descriptio.*

Africa.

Oceanus

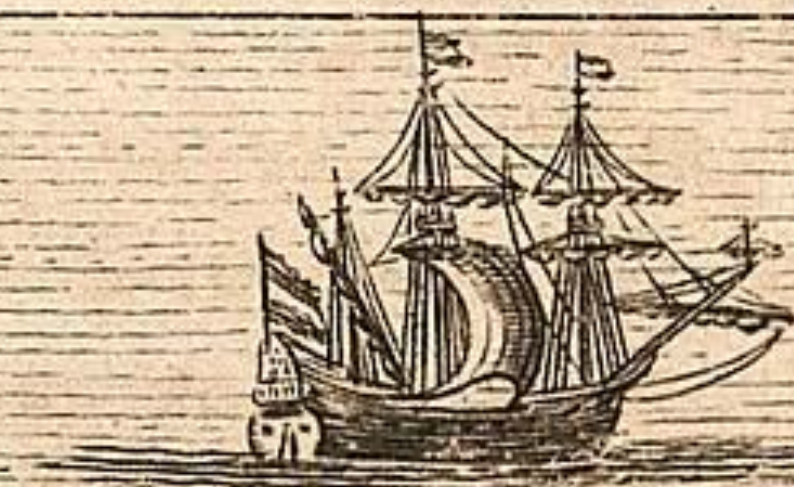
Hispania.

Insula Atlan tis .



Atlanticus .

America.

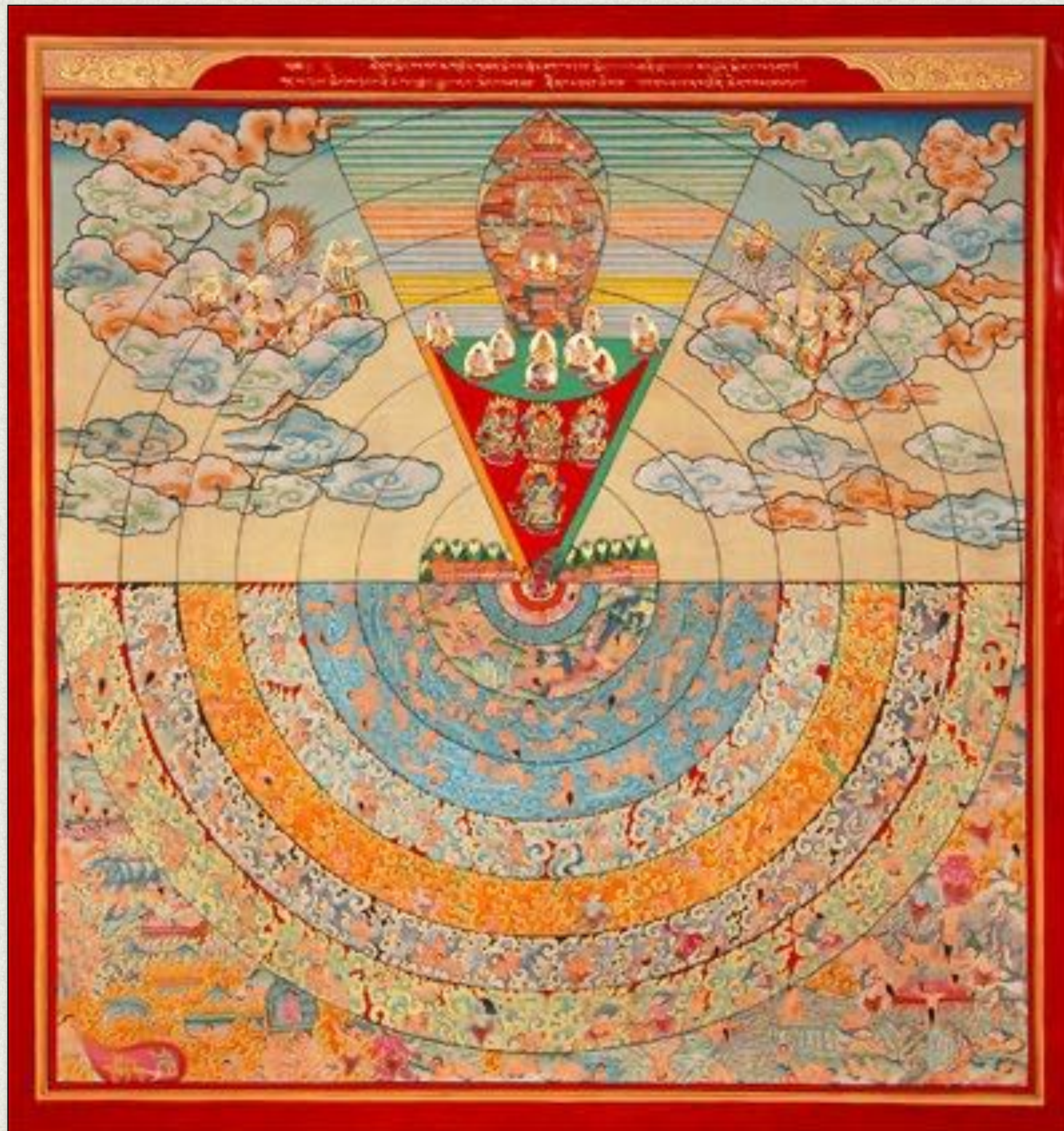


Athanasius
Kircher's map of
Atlantis, placing it
in the middle of the
Atlantic Ocean,
from *Mundus
Subterraneus* 1669,
published in
Amsterdam. The
map is oriented with
south at the top.



Mount Atlas, Bolivia

18th-century illustration of Mount Kailash, depicting the holy family:
Shiva and Parvati, cradling Skanda with Ganesha by Shiva's side



The “Mountain of the Gods” or Meru, whose representative in the Fourth Race was Mount Atlas, was the last form of one of the divine Titans. [It was] so high in those days that the ancients believed that the heavens rested on its top. Did not Atlas assist the giants in their war against the gods? (Hyginus). Another version shows the fable as arising from the fondness of Atlas, son of Iapetus and Clymene, for astronomy, and from his dwelling for that reason on the highest mountain peaks. The truth is that Atlas, and also the hero of that name, are the esoteric symbols of

the Fourth Race, and his seven daughters, the Atlantides, are the symbols of its Seven Sub-races. Mount Atlas, according to all the legends, was three times as high as it is now; having sunk at two different times. It is of a volcanic origin, and therefore the voice within Ezekiel says: “I will bring forth a fire from the midst of thee, and it shall devour thee,” meaning from Mount Atlas, symbolising the proud race, learned in magic and high in arts and civilization, whose last remnant was destroyed almost at the foot of the range of those once gigantic mountains. –SD2:493-4



The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and an universal knowledge, and especially *a thorough acquaintance with the depths of the ocean*: because both continents bore races instructed by divine masters, and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters... The Odyssey makes of him the guardian and the “sustainer” of the huge pillars that separate the heavens from the earth (1, 52-53).

He is their “supporter.” And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean depths, Atlas is said to have been compelled to leave the surface of the earth, and join his brother *Iapetos* in the depths of Tartarus. Sir Theodore Martin is right in interpreting this allegory as meaning, Atlas “standing on the solid floor of the inferior hemisphere of the universe and thus carrying at the same time the disc of the earth and the celestial vault — the solid envelope of the superior hemisphere.” For Atlas is Atlantis which supports the new continents and their horizons on its “shoulders.” -SD2:762-3