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Burial of Jesus (Oil painting, Giovanni Battista)

Turin Shroud Is Real, Implies New Study

The Shroud of Turin is "authentic." That, at least, is the latest pronouncement from a group of Italian scientists who have undertaken a series of advanced tests on the purported burial shroud of Jesus.

The 14-foot linen cloth, preserved in Italy's Turin cathedral, has, for centuries, been a lightning rod for controversy. For believers, the cloth's imbedded image is that of Jesus himself. For skeptics, it is nothing more than medieval fakery. The evidence itself is disputed.

In 1988, a radio carbon dating study appeared to show the cloth was a counterfeit created in the thirteenth or fourteenth century. That study, though, has been called into question by evidence that the testing samples from the cloth had been "reweoven" into the fabric to repair fire damage, suggesting that the original shroud remains to be properly dated.

Professor Paolo Di Lazzaro, who headed the team conducting the new study, told

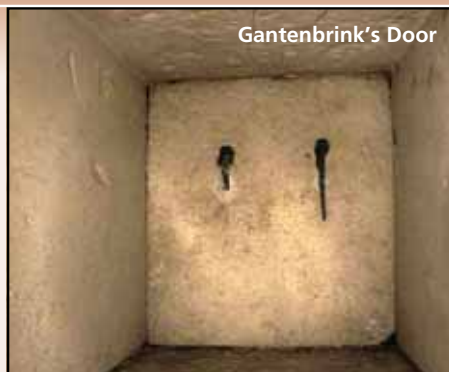
Britain's *Daily Telegram* that the image on the cloth could not possibly have been faked with any technology available in the Middle Ages. According to experts from Italy's National Agency for New Technologies, Energy and Sustainable Development, "The double image (front and back) of a scourged and crucified man, barely visible on the linen cloth of the Shroud of Turin, has many physical and chemical characteristics that are so particular that the staining ... is impossible to obtain in a laboratory."

In fact, say the scientists, the exact shade, texture, and depth of the image found on the cloth could have been created only by some sort of electromagnetic energy such as might occur in a brief flash at a short wavelength. Stopping short of declaring the shroud to be evidence of the resurrection itself, the team did conclude that the relic could very well be the actual burial cloth of Jesus. ■

2012 Opening for Pyramid's Secret Doors Anticipated

The question—what's behind the Great Pyramid's secret doors?—could be finally answered in 2012, but, for now at least, the mystery and the controversy remain. While some, like Zahi Hawass, the flamboyant former leader of Egypt's Supreme Council of Antiquities, have announced that they expect to find a mummy, others, like engineer Christopher Dunn, expect to find the remains of ancient electrical technology (see "The Pyramid Electric," *A.R.* #90). After many delays, including those caused by Egypt's political turmoil of 2011, the so-called Djedi project is expected to resume its robotic exploration of the two long and mysterious shafts sloping upward from the southern and northern walls of the Queen's chamber.

In January of 2011, a robotic camera designed by Rob Richardson of Leeds University climbed the southern shaft to a so-called "door" with two metal "handles," first discovered and photographed by German engineer Rudolf Gantenbrink in 1993. Followup attempts in 2002 managed to look past the door only to see another door. The 2011 effort succeeded in inserting a snake camera beneath the second door and in photographing the space behind it. Revealed were metal connections to the metal door handles, as well as some kind of painted marks on the walls. Though many questions had been raised, the project was



forced to come to a halt by Egypt's tumultuous political. Now, however, a new regime in Egyptian antiquities (post Hawass) is in charge and the exploration is expected to resume sometime this year.

Long believed to contain many secret chambers, the Great Pyramid may finally be close to revealing at least one. As professional tool designer Dunn reported, nothing has so far contradicted his theory that the structure is, in fact, a great machine capable of producing great quantities of energy. For Dunn the two metal handles on the doors of both the southern and northern shafts from the Queen's chamber are likely to be electrodes in some kind of circuit which could be closed by fluid rising up the shafts. The doors of both shafts are at the same height, so fluid rising up both would close both circuits simultaneously. For more on this, including diagrams, read Dunn's *A.R.* article. As for Hawass's expectation that a mummy awaits the explorers, he hasn't been proven wrong yet, either. Now, however, he will, like the rest of us, be forced to learn the facts from someone over whom he has little influence. ■

The Stonehenge Mystery Deepens

It seems that we have finally figured out for sure where the fabled bluestones of Stonehenge actually came from.

Robert Ixer and Richard Bevins, British geologists, have used state-of-the-art testing to show the origin of the bluestones to within 70 meters. An outcropping called Craig Rhos-y-Felin close to the town of Pont Saeson in Pembrokeshire in Wales is the spot. That is about 160 miles from Stonehenge. The bluestones weigh about four tons each. Experts are baffled as to exactly how they could have been moved. That they were moved and over a great distance, there can be no doubt.

As for the great sarsen stones of the site which weigh in excess of 40 tons each, they came from quarries somewhat nearer—about 20 miles away. They were also erected about 200 years after the bluestones, we are told. But still no one knows how their transportation could have been achieved either.

Some have argued that it must not have been very difficult for megalithic builders to move such large stones—in fact, it must have been easy. Otherwise why bother? Is it possible that they had access to some kind of technology, now lost to their highly advanced descendants? ■



WILL THE ARK OF THE COVENANT BE SEEN SOON?



itol of Ethiopia, will probably be moved soon, inasmuch as the old building has a leaking roof. Currently, while a new chapel is being built, a tarpaulin covers the old one.

As recounted in the Old Testament, the Ark carried the Ten Commandments given to Moses on Mount Sinai. It was made of acacia and plated with gold. Two golden angels sat on top. According to the Bible, and as demonstrated in

the movie *Raiders of the Lost Ark*, it was very powerful, and if touched by anyone other than a priest it could kill. Certainly gold plating on both sides of the walls of a wooden container could have created a virtual capacitor capable of carrying a very significant static charge.

Some scholars have speculated that it was, in fact, some kind of Egyptian priestly device since the Egyptians had similar objects, and since Moses was brought up in Egypt.

The ark was kept in the first temple of Solomon in Jerusalem but was lost when the city was invaded by the Babylonians in the sixth century BC. Ethiopians believe that descendants of Solomon and the Queen of Sheba eventually brought the ark to their country where it has been kept ever since. Only the elderly priest who watches over it is permitted to view it.

The current chapel was designed in the 1960s by emperor Hailie Selassie, but apparently its ability to withstand the weather was not up to the standards of the ancient temple builders. No one knows exactly when it will be moved to its new quarters, but photographers are standing by. ■

Bracing for a Carrington Event

Were the Ancient Mayans a Step Ahead of Modern Science?

• BY FRANK JOSEPH

Eighteen fifty nine was a unique triple-header for science. In November, Charles Darwin published the bible of evolutionary biology, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life*. The previous summer, a less famous Englishman, Joseph Prestwich, for the first time confirmed a geological relationship with man-made objects—Stone Age flint tools found among rock strata at the valley of the Somme, in France—thereby correctly dating them to antiquity. Although the birth of evolutionary theory and archaeology were important contributions to western civilization, they pale before modern implications of something that happened just before noon on the first day of September of that immemorial year.

“Around the world, telegraph systems crashed, machines burst into flames, and electric shocks rendered operators unconscious,” according to Stuart Clark, a British writer for the European Space Agency. “Compasses and other sensitive instruments reeled as if struck by a massive magnetic fist.” These violent outages around the northern hemisphere all occurred at the same moment, utterly baffling mid-nineteenth-century scientists. Only one, an English amateur astronomer, looked to the heavens for an answer. At the time of the international short circuit, Richard Carrington made the earliest observation of a solar flare at London’s Kew Observatory. He correlated the phenomenon’s appearance with effects of an extraordi-

nary geomagnetic typhoon simultaneously blasting the world.

In a sun storm lasting eight days, from late August to early September, “the entire earth was engulfed in a gigantic cloud of seething gas, and a blood-red aurora erupted across the planet from the poles to the tropics,” stated Clark. For the first time in recorded history, persons throughout the Caribbean, as far south as Trinidad, were treated to spectacular displays of the Aurora Borealis. Its glow was so brilliant across the Rocky Mountains that gold miners, assuming that morning had already come, awoke to prepare breakfast, while crowing roosters imagined dawn was breaking. Carrington deduced that the solar flare he witnessed discharged immense quantities of negatively charged ions into the earth’s magnetosphere—sufficient not only to generate the northern lights but, in this case, with enough potency to induct and short out all telegraph systems.

Although his colleagues were unsure our distant Sun—93 million miles distant—could have been responsible, technological developments advanced sufficiently after his death in 1875 to confirm the solar influence he discovered. Henceforward, sun storms that effect earthly electronics have been referred to as “Carrington Events.” There have been two successors to the incident he identified. On May 15, 1921, a glob of coronal plasma lit up the magnetosphere in an exceptionally brilliant Aurora Borealis light show. As *The New York Times* reported, “at 7:04 a.m., the entire signal and switching system of the New York Central Rail-

road below 125th Street was put out of operation, followed by a fire in the control tower at 57th Street and Park Avenue. Telegraph operator Hatch said that he was actually driven away from his telegraph instrument by a flame that enveloped his switchboard and ignited the entire building at a loss of \$6,000. Overseas, in Sweden, a telephone station was ‘burned out,’ and the storm interfered with telephone, telegraph and cable traffic over most of Europe.”

On March 9, 1989, another massive coronal ejection was flung into space by the Sun. Three and a half days later, at 2:44 a.m., it struck Canada, tripping circuit breakers there. Hydro-Québec’s power grid collapsed, plunging the entire province into complete darkness for the next nine hours. Yet, this late twentieth century outage was ten times less powerful than its New York predecessor, and a fraction of 1859’s solar hurricane. The Québec blackout was followed just six months later by a much smaller geomagnetic storm that nonetheless pulled the plug on Toronto’s stock market, suspending all trading for a whole day. Even as recently as these Canadian occurrences, however, their effects were temporary and regionalized. But in just the 23 years since, we have become entirely dependent on electrical power. If a super sun storm were to occur today, its impact would be far more serious than anything civilization has ever experienced.

“In 1859,” says Bruce Tsurutani of NASA’s Jet Propulsion Laboratory, “the technology was quite low in comparison to today’s tech-

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ANCIENT MYSTERIES

• BY TONY BUSHBY

The religious and history books of Egypt are filled with allusions to magical operations and ceremonies that are almost impossible to believe today, and one is the claim that initiated temple priests possessed a special knowledge that could make stone statues move and talk. Egyptians believed that every object, animate or inanimate, could be made to obey the will of men who possessed a thorough knowledge of a series of variant spells and the 'words of power' necessary to achieve this end. In this way, the customary limitations of matter appear to have been set at zero by well-instructed magicians, and statues of gods and goddesses were endowed with life, made to perform certain acts, and even prophesy the future. It was thought possible to transmit to these figures the soul of the being whom they represented, and "from time immemorial the people of Egypt believed that every statue possessed an indwelling spirit" (*Handbook for Egypt and the Sudan*, Sir E. A. Wallis Budge). Later in time, that meant not only the statues of the gods and goddesses, but also statues and representations of the pharaohs and non-celestial beings like scribes, for example.

Strange Temple Ceremonies

Some may doubt that animated statues existed in remote times, but these and other comprehensive descriptions were painstakingly carved into stone more than 5000 years ago. Inscriptions discovered in tombs describe a curious ceremony by which the double, the Ka, "a living and colored projection of the human figure" (*Histoire Egyptienne*, Gaston Maspero), or the astral body, was infused into a variety of statues. The first ceremonies consisted of

evoking the double and confining it not only in carved stone resemblances but also in beautifully-made statues of gilded wood inlaid with precious stones. An officiating priest "pursued the shadow" and tried to catch it as with a net, like Isis when represented in temple hieroglyphs as the pulling of the drifting body of Osiris out of the water. He exhorted the dead in the words:

definitely to the statue and give it back its senses. This was the subject of further and complicated ceremonies. A last office consisted of touching successively the eyes, nostrils, and mouth of the effigy with sacred amulets, whilst a priestess, playing the part of Isis, whispered in its ear: "Now are thine eyes made. Horus has opened thy mouth, he has opened thine eyes; he has given breath to thy nostrils with the divine amulet that opens the eyes." (*Le destin, la divination Egyptienne ell'oracle d'Antinous*)

It is possible that through the magical virtue of this operation, a link might be made between the astral body of the dead person and the statue that represented that person in the tomb. In that way, the deceased could keep in contact with those left behind, being "the inspirer of sentences," as often reported in seances, or channeling today.

A Mysterious Fluid

Funerary statues were not the only ones that could be animated; those in the sanctuaries, or even deceased priests, the representatives of the gods, were also endowed with life. It would not seem improbable that in this case, a powerful elemental (nature spirit) was attached to the statue. In some temples, statues were also used for healing; and the king, or an ordinary mortal who wished to be healed, crouched down at the

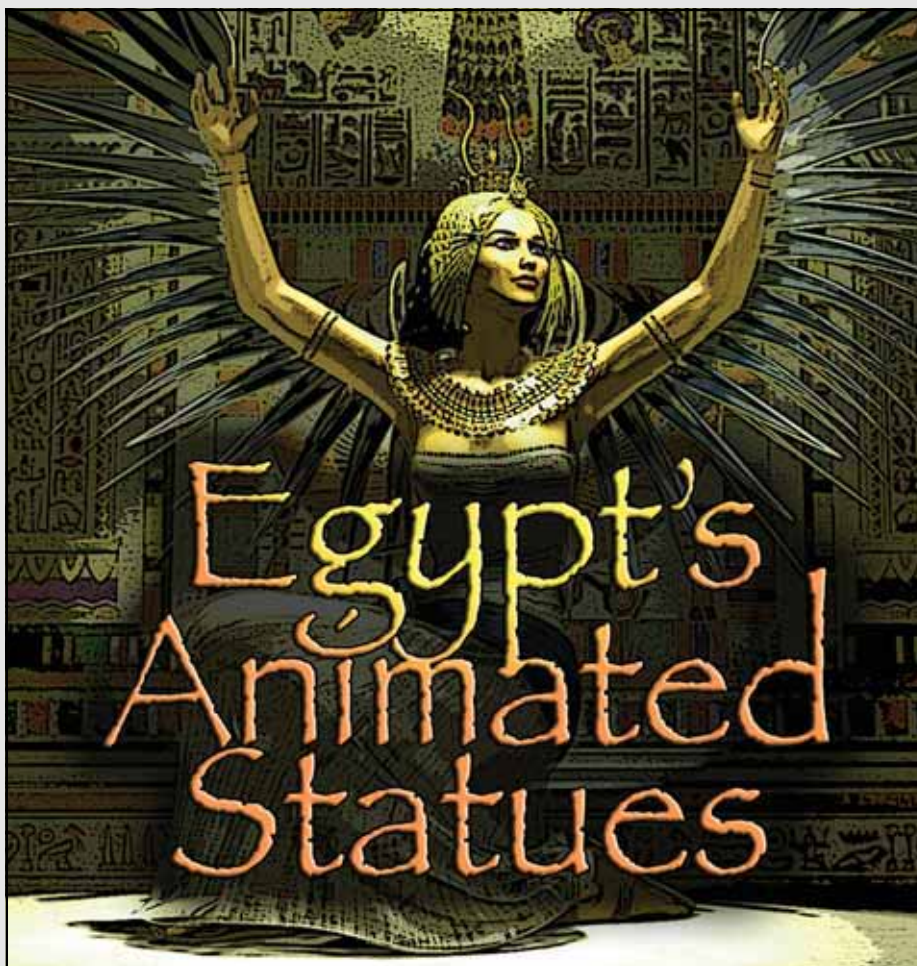
feet of the stone divinity with his back towards it, and this is an explanation of what happened:

"First, the animated statue kissed the afflicted area and then, four times in succession, placed its right hand on the spine or the neck of the troubled; the fluid that flowed out during these passes was called SA, a mysterious fluid that gave health, strength, and life." (*Le Rituel du culte divin journalier*, M. Moret, Paris, 1902)

"Inhabitant of the tomb! Inhabitant of the tomb! ... now inhabit your statue." (*Le destin, la divination Egyptienne ell'oracle d'Antinous*, M. Gayet)

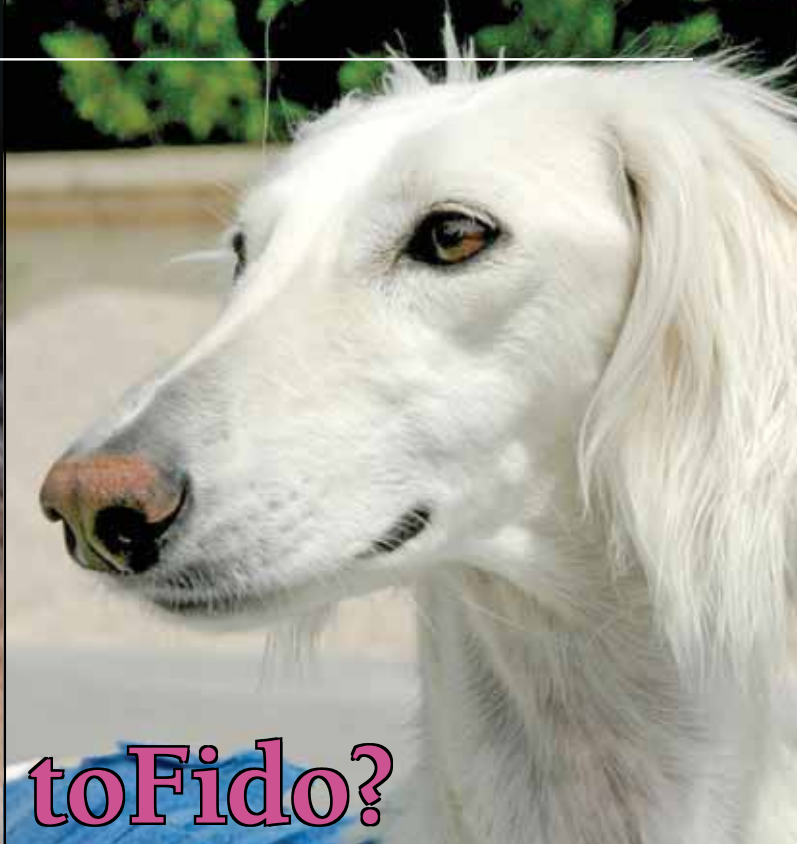
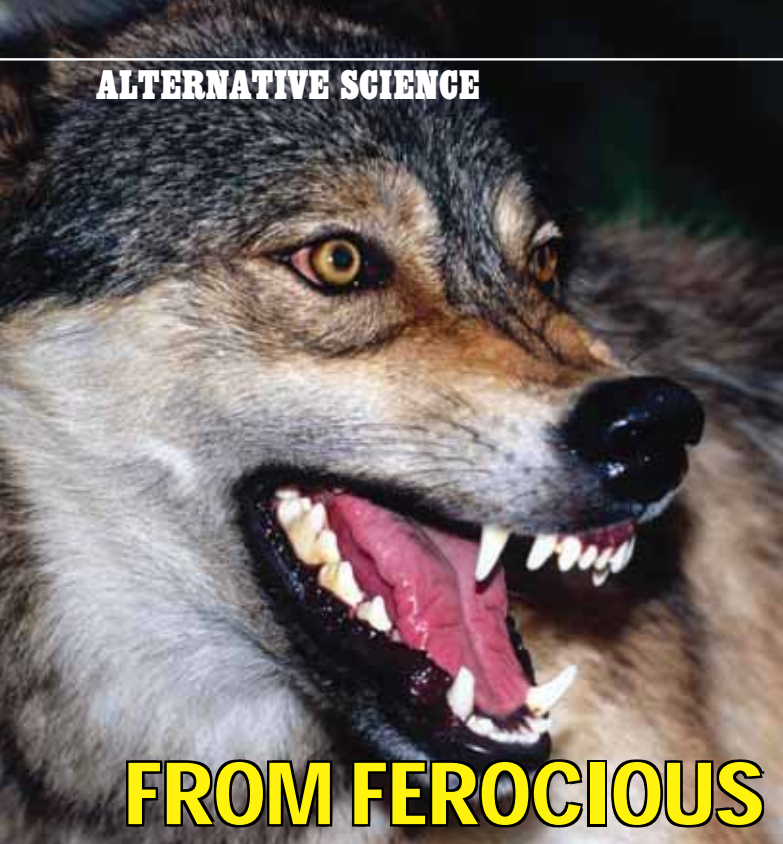
At the same time he covered his head with a thin veil and then laid a thicker veil across his shoulders and continued the magical phrases. After many perorations, the double was at last compelled to enter the statue, and the priest triumphantly announced that the net had finally captured him or her.

The next procedure was to attach the Ka



Could the Invocations of the Ancient Priests Open Doorways to the Impossible?

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FROM FEROCIOUS to Fido?

The Under Appreciated Challenges of Breeding Domestic Animals and Plants

• BY STEPHEN E. ROBBINS

Here we are again. We are in NatGeoland in 32,000 BC. We are about to be offered a profound scientific treatment of the origin of the domestic dog in the NatGeo special, *And Man Created Dog*. Wolves, we are told, had taken to hanging around human camps, picking up food scraps. This is a characteristic, peculiar it seems, to *Lupus NatGeocus*. An unseen predator approaches the camp and the wolves go on the defense. One is fatally injured, leaving a cub behind, to be adopted by a human. A few frames later and lo, we see a human with, yes, a very dog-looking dog. From this we are to infer that after a thousand years (or so), man has successfully bred the many varieties of man's best friend from the wolf. End of profound scientific explanation.

32,000 BC was chosen because the skull of a Saluki dog has been discovered and dated to 31,000 BC. This gives the apparently brilliant Stone Agers of NatGeoland 1,000 years to breed wolves into dogs, Salukis, in fact. One wonders if the NatGeo mythological imagery is just more disinformation. Have the program consultants entertained even one teensy thought of the difficulties here?

The Domestication Problem – Plants

Two equally profound problems emerge here: accounting for the origin of domestic animals—dogs, cows, cats, sheep, etc.—and for the

origin of domestic plants—wheat, tomatoes, corn, potatoes and so many more. Both of these categories were supposedly developed by the primitive denizens of the Neolithic age perhaps 5,000 to 10,000 (though now modified to 32,000?) years ago. The subject of domestic agriculture, though, provides the quickest insight into the brilliance of the primitive people.

Many domestic plants apparently started with wild ancestors. In “many,” we include common vegetables, which have absolutely no known starting point. But, leaving the “missing ancestor” problem aside, the difficulty of modifying the originally wild ancestors into the currently domesticated varieties is, itself, enormous. These wild grains, as they stood then, were useless to us. Their seeds were hard, like nutshells, inedible, and simultaneously extremely small—like salt crystals—ungraspable by human fingers. This means that wild plants needed their seeds expanded, greatly softened in texture, and overhauled at the molecular level.

To modern botanists, this is not a problem. It requires only the time and patience to carry out hundreds (or more) of generations of selective crossbreeding. This suggests that there was available human time and patience, over many generations, to work with a perfectly useless plant which would, in the experimenter's lifetime of struggling for food to survive, put nothing edible on his table. Also required was a bit of vision, in fact, a lot of vision. Some human ancestor had the brilliant foresight, or

model, in each case to see what some useless wild grain or plant could become. Further, as researcher Lloyd Pye (*Everything You Know is Wrong*) points out, such crossbreeding would have required doubling, tripling, and quadrupling the number of chromosomes in wild grains. Wheat and oats were transformed by a six-fold increase from an ancestral seven chromosomes to forty-two. Sugar moved from ten to eighty, an eight-fold increase. Peanuts, potatoes, and tobaccos were expanded by factors of four. In each case, someone had to foresee the future result and then ensure that the program was carried forward by numerous succeeding generations of experimenters.

Assuming that these Neolithics had no knowledge of DNA, nor of chromosomes, no labs, no gene-splicing, the only available methods would have been generations of selective crossbreeding. Yet, despite this ancient creative outburst, in the last 5000 years, no useful plants have been created by this method. Though, in 1837, the Botanical Garden in St. Petersburg, Russia, did launch efforts by this means to transform a wild rye into a new domestic version, the program is, to this day, still a work in progress. The rye maintains its fragile stalk and tiny seeds, underscoring the transformational problem.

In the wild, seed covers (glumes) and the tiny stems that attach them to the stalks (rachises) must remain strong and durable during

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THE OTHER SIDE

• BY JOHN CHAMBERS

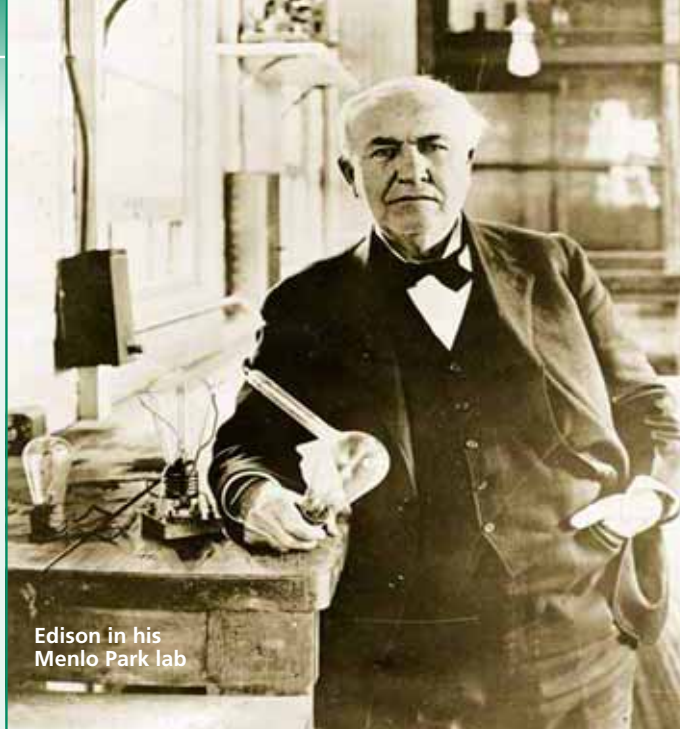
Emerging from a coma a few days before he died, the great American inventor Thomas Alva Edison (1847-1931) suddenly opened his eyes and gazed “upward into space, his face illuminated with a smile as he said, ‘It is very beautiful over there.’” When he died his clock stopped, as did those of all his top executives. Experiences of telepathy or telekinesis, either occurring spontaneously or evoked by his experiments, hounded the inventor all his life. The rumor mill has speculated for 80 years that he spent thousands of hours working on a machine to communicate with the dead. Did he? And did he succeed? The evidence is piecemeal but tantalizing.

The prodigious inventiveness of Thomas Edison brought into the world more than 1,000 patented inventions and improvements. His most famous inventions included the phonograph, the electric light bulb, the alkaline battery, improvements in motion pictures, and a myriad of electronic devices.

Certainly, if anyone could have at least laid down a theoretical basis for a machine to talk to the dead, it was Thomas Edison. Did he have the interest? The passion? In *They Knew the Unknown* (1970), Martin Ebon suggests he did: “Not until 1920, at the age of 73, did Edison reveal his secret work in psychic research. He told his friend B.C. Forbes, later founder of *Forbes Magazine*, the story that became a sensation: ‘Edison Working to Communicate with the Next World (*American Magazine*, October 1920).’ The world press offered largely fanciful details of Edison’s apparatus to communicate with the dead. A French newspaper even provided a diagram, which, of course, only Edison knew to be a fraud.”

In an interview with *The Scientific American* in its October 30, 1920, issue, Edison substantiated the basic details of *Forbes*’s article and provided a summary of his views on the possibility of life after death. He would use the same words in his diary:

“If our personality survives, then it is strictly logical and scientific to assume that it retains memory, intellect, and other faculties and knowledge that we acquire on this earth. Therefore, if personality lasts after what we call death,



Edison in his Menlo Park lab

Machines to Talk to the Dead

Thomas A. Edison, W. B. Yeats, and Instrumental Transcommunication

it’s reasonable to conclude that those who leave this earth would like to communicate with those they have left here.

“I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated by our personality as it survives in the next life, such an instrument, when made available, ought to record something.”

Edison didn’t think much of nineteenth-century “table-tapping and twentieth-century Ouija Board methods for contacting the dead:

“Certain of the methods now in use are so crude, so childish, so unscientific, that it is amazing how so many rational human beings can take any stock in them. If we ever do succeed in establishing communication [with those] which have left this present life, it certainly won’t be through any of the childish contraptions which seem so silly to the scientist.”

Ebon records that, in a biographical article in *Liberty Magazine* published some years after the inventor died, Allen L. Benson, for many years an acquaintance of Edison’s, writes that 15 years before the inventor died his “mind turned toward the hereafter.” Benson believed Edison’s attempt to build a machine to contact the dead stemmed purely from scientific interest. He recalled that Edison had “wondered whether it might not be possible to make a machine that would enable the hereafter to prove itself without the aid of mediums or other living human agencies. If spirits could communicate directly with the earth, doubting would soon have to stop. Edison was a scientist and, as such, had a profound respect for facts. He might be wrong about the soul, a hereafter, and the possibility of conducting conversation between the two worlds. If so, he wanted to shift his course to fit the facts.”

Ebon thinks Edison’s interest in the survival of the human personality after death may have developed early in his life. He quotes a friend of Edison’s family, John Eggleston: “Thomas Edison’s parents were Spiritualists. I have many times sat in circles in their home when this great inventor was a mere child.” Edison’s *Diary and Sundry Observations* makes it clear that—whether its origins were

in childhood or not—the inventor’s theoretical concept of life regarded it in terms of infinitely small particles of matter combined in “swarms” much like bees in a hive to constitute living creatures. He considered these submicroscopic units indestructible. “Life, like matter, is indestructible,” he wrote. “There has always been a certain amount of life on this world and there will always be the same amount. You cannot create life; you cannot destroy life; you cannot multiply life.”

It’s well known that Edison believed in the reality of telepathy, both in light of the experiments he carried out and because of what he experienced within himself. He put the famous clairvoyant Bert Reese—known to sometimes mix sleight-of-hand in with his performances—through a rigorous series of tests. Reese passed them all with flying colors and especially impressed Edison when, as Martin Ebon writes, the inventor “went into the next building and wrote down this question: ‘Is there anything

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• BY WILLIAM B. STOECKER

Are the incredible feats of some martial artists a challenge to the standard model of physics? Is their brick-breaking, for example, evidence that some of them can control a mysterious primal energy? And martial artists are not alone; throughout history people have done things that would seem impossible for mere flesh and blood.

Modern physics is having problems to begin with, resting uneasily on the twin pillars of relativity theory and quantum mechanics. There has been a problem all along with reconciling quantum gravity with relativistic gravity, and grand unified theories (GUTs) have tried and generally failed to bridge the gap. The current favorite is string theory, already morphing into membrane theory, which, unfortunately, cannot be tested either to prove or disprove it. Then there are problems like the missing solar neutrinos, the controversy over dark matter and now dark energy as well, the lack of any single and credible explanation for the magnetic fields of celestial bodies, and the problem of explaining all the internal heat of planets, especially the outer planets of our own Solar System. A lot of people believe that the famous Michelson-Morley experiment in the late nineteenth century proved that there is no luminiferous ether, but it is impossible to prove a negative proposition (like proving that God, Santa Claus, or Bigfoot do not exist). Michelson and Morley never made such a claim; they were simply unable to *detect* an ether, and Michelson, years later, stated that he suspected that there was some kind of ether filling all of space. Einstein also admitted that relativity actually required an ether. And, in recent years, with little publicity, a handful of trained physicists and astronomers have challenged many of the assumptions of the standard model and the “big bang.”

As stated above, it is not just martial artists who present a challenge. In *Atlantis Rising* (#70), Len Kasten’s article “The Superhero Factor” suggested (as many of us have suspected over the years) that some stage magicians, rather than making mere tricks look paranormal, may actually have some paranormal powers which they pretend are just tricks. Kasten gave the example of David Copperfield, who seemingly levitated over the Grand Canyon, walked through the Great Wall of China, and made the Statue of Liberty disappear. David Blaine supposedly held his breath for 17 minutes (the world record, without breathing oxygen to prepare for the feat, is offi-

cially eight minutes and 58 seconds). Blaine also was publicly encased in ice for 63 hours, 42 minutes, and 15 seconds. Magician Criss Angel has repeatedly levitated in public, once floating some 200 feet from one roof to another and, on another occasion, floating for 10 minutes above the Luxor Pyramid in Las Vegas. Once he seemingly walked on water across a swimming pool, with people swimming under and around him. None of this actually proves paranormal abilities, but such acts are extremely difficult to explain.

In addition to magicians and martial artists, others have demonstrated abilities that are exceedingly difficult to explain away. The telekinetic feats of Uri Geller and Nina Kulagina might be nothing more than stage magic, but what about the apparent levitation performed by medium Daniel Dunglas Hume, reportedly witnessed by several reputable people? Many, many decades ago, the Polish strongman Siegmund Breitbart, it is claimed, bit through steel chains and pounded spikes into wooden beams with his bare hands. If these acts were not somehow faked, it is impossible for human teeth to cut steel, which is much, much harder, stronger, and less brittle than human bone and tooth enamel. And Human flesh and blood would be bruised and even lacerated by

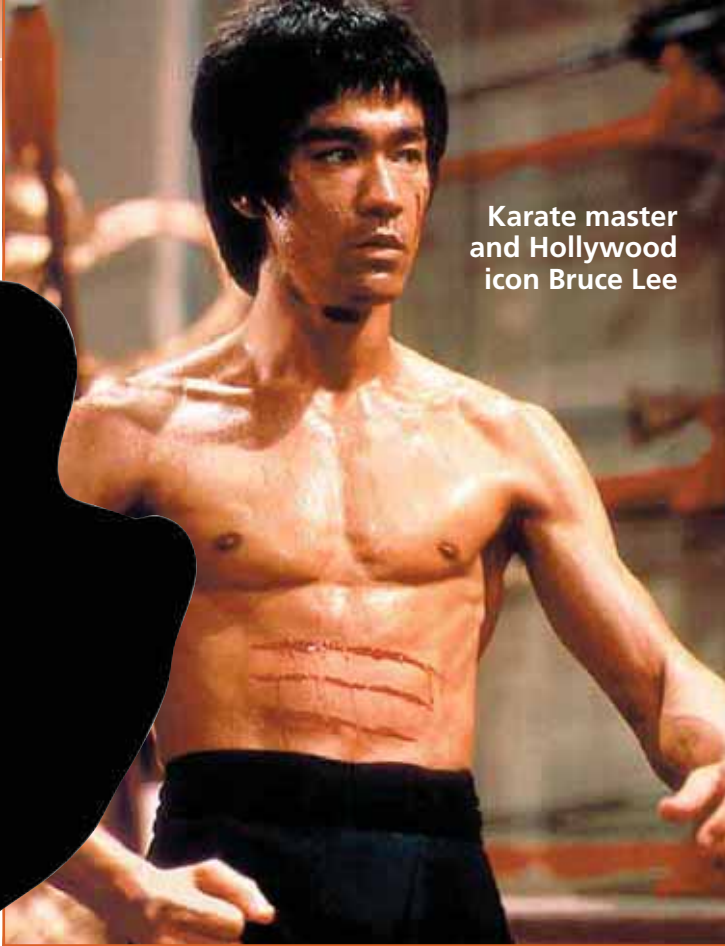
Kung Fu Practice

What Is Science to Do When the ‘Impossible’ Happens?

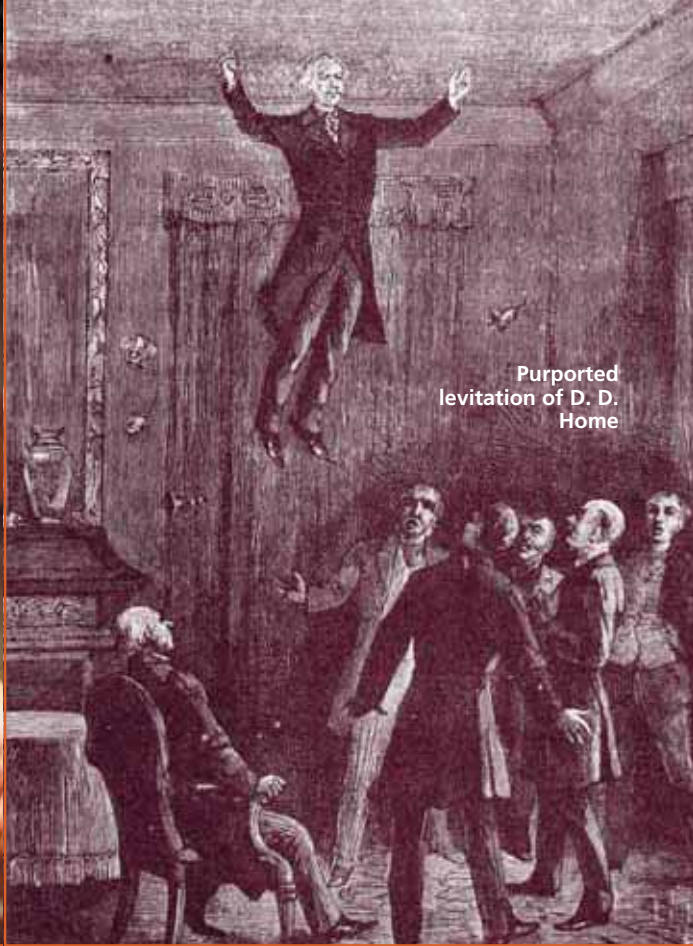


David Blaine at New York’s Lincoln Center, 2007

MARTIAL ARTS & THE LAWS OF PHYSICS



Karate master and Hollywood icon Bruce Lee



Purported levitation of D. D. Home

pounding against the spikes.

More recent accounts of incredible feats are better documented. Some have been videotaped and even televised, as on the “Stan Lee’s Superhumans” program. “Hammerhead” John Ferraro, a wrestler and strong man, can pound nails into wood with his head and has had assistants break a stack of bricks on his head. This is at least stretching the limits of what is possible for unaided flesh and blood. A Belgian free diver, Patrick Musimu, dived to 685 feet underwater just holding his breath, with no scuba or other breathing gear. To put this in perspective, scuba divers rarely go deeper than 200 feet without special gas mixtures which require more advanced training. I have been diving for many, many years and have never been deeper than 90 feet. Wim Hof, the Dutch “iceman,” stayed one hour, 13 minutes, and 48 seconds in an ice bath. He also climbed Kilimanjaro in shorts and did a marathon, also while wearing shorts, when the temperature was four degrees below zero Fahrenheit. He practiced “tummo,” a discipline developed by Tibetan Buddhist monks of the Kagyu tradition; these monks claim that they harness the “kundalini” energy, producing internal heat as a kind of by-product and, to test themselves, wrap themselves in wet sheets in

cold weather and dry the sheets with the heat they produce. This has been pretty well documented. At first glance, Hof’s hour in an ice bath sounds less impressive than David Blaine’s incredible 63 hours in ice, but Hof was in a mixture of ice and liquid water, which would conduct his body heat away more rapidly.

Then there are the magnetic people. Miroslav Magula can cause heavy metal objects to stick to his body and claims to be able to control the force; he was studied by Dr. Friedbert Karger at the Max Planck Institute in Germany in 1997. Liew Thow Lin in Malaysia has been videotaped doing the same thing and was studied by Professor Doctor Mohamed Amin Alias at the Malaysian Universiti Teknologi. Lin and was featured on the Discovery Channel’s “One Step Beyond.”

But martial artists are probably the largest single group of people who demonstrate abilities hard to explain in conventional terms, with the possible exception of Tibetan monks. A few words of explanation are in order. The term “martial arts” means any art of war, including rifle marksmanship or the ability to pilot a fighter jet. But it is generally used in a more narrow sense to refer to unarmed combat or fighting with clubs and sticks and edged weapons. Western martial arts, like boxing and wrestling, tend to be more fluid and improvisational than most of the Far Eastern arts which emphasize meditation, breathing, and the practice of often complex but rigidly defined move-

ments called “katas.” The one exception is Thai kick boxing, which is as fluid and improvisational as Western boxing.

The Oriental martial arts can be roughly divided into those that mainly emphasize punching, hand strikes, and kicking, and those that emphasize throws, locks, and choke holds. The first category includes such arts as karate, Korean Tai Kwan Do, and some forms of Kung Fu. Kung Fu, or Wushu refers to a variety of Chinese martial arts; some forms of kung fu seem to have originated in the famous Shaolin Buddhist monastery as far back as the seventh century. Kung fu seems to be closely related to the disciplines of Tao Yin, Quigong, and Tai Chi Chuan, systems of postures, exercises, and breath control believed to enhance health and mental well-being. Their similarity to hatha yoga is almost certainly more than coincidental.

Other forms of kung fu, and Japanese jiu-jitsu emphasize holds, locks, and throws more than hand strikes or kicks. Jiu-jitsu practitioners claim to use the opponent’s strength against him. In the late nineteenth century Kano Jigoro developed judo from jiu-jitsu; it is somewhat less lethal (and, arguably, less effective for self-defense) and places a greater emphasis on throws. Mitsuyo Maeda brought jiu-jitsu to Brazil in 1914 and taught it to his friend Carlos Gracie. The Gracie family then developed Brazilian jiu-jitsu, which involves a lot of grappling

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The Georgia Guidestone Mystery

Do the Monuments in a Georgia Cow Pasture Bode Well or Ill for the Future of Earth?

• BY ROBERT M. SCHOCH, PhD.

Recently I had the opportunity to visit an enigmatic granite structure that superficially mimics various ancient megalithic constructions. Surrounded by mystery and intrigue, inspiring awe and animosity ever since it was unveiled on March 22, 1980 (two days after the Vernal Equinox), “The Georgia Guidestones” monument (alternatively called “The American Stonehenge”) is located among the farms and cow pastures of Elbert County, Georgia. Some praise its beauty and the hope it bodes for the future of humankind. Others see it as a symbol of Satan and his cohorts, an attempt to usher in a vile New World Order. Reinforcing the latter theory, a coven of witches once used the monument as the setting for their rituals and, as I discuss further below, alleged paranormal phenomena have occurred at the site.

The controversy is fueled by both the engraved message on the monument’s surface and the secrecy of those responsible for its erection. It all began on a Friday afternoon in June 1979 when a well-dressed, apparently well-educated, middle-aged man visited the office of Joe H. Fendley, Sr., president of Elberton Granite Finishing Company. Introducing himself as “Mr. Robert C. Christian,” he explained that he represented a “small group of loyal Americans who believe in God” who wanted to build a monument so as to “leave a message for future generations.” After speaking with Mr. Fendley and getting a very rough estimate of how much the monument might cost, the gentleman went (on the recommendation of Mr. Fendley) to the Granite City Bank in Elberton where he spoke to the president, Mr. Wyatt C. Martin. In the course of conversation, it was revealed that “Robert C. Christian” was a pseudonym that the gentleman had chosen because he was of the Christian faith. Only after Mr. Martin was sworn to the utmost secrecy did “Christian” reveal his real name and other necessary information to the bank president. From then on, Mr. Martin acted as the intermediary to see the project carried through. Thus, ostensibly Mr. Martin is the only known person entrusted with the true identity of “Christian,” knowledge



Robert Schoch at The Georgia Guidestones, September 23, 2011

he has never divulged.

In due course, the considerable funds necessary to underwrite not only the construction of the monument but the purchase of the two-hectare (five-acre) site on which to place it, were transferred to the bank and paid out to the landowner, to Elberton Granite Finishing Company, and to other construction workers, craftsmen, and consultants who participated in the project. “Mr. Christian” delivered plans and a wooden model for the monument to Mr. Fendley before he disappeared. By the following spring the monument was complete.

Composed of four solid granite monoliths each approximately five meters tall by two meters wide by half a meter thick positioned in a star pattern radiating out from a central monolith of the same height and thickness but half the width, and topped by a capstone three meters by two meters and half a meter thick, the entire monument is estimated to weigh 107,840 kilograms (237,746 pounds) and is oriented to the cardinal points. A hole drilled through the center column locates the celestial North Pole, while a slot carved in the same column marks the annual path of the Sun throughout the year. A hole in the capstone allows a sunbeam to be used to mark noon each day.

The eight sides of the four main monoliths are engraved with the same message in eight different languages—English, Spanish, Swahili, Hindi, Hebrew, Arabic, Chinese, and Russian.

This message consists of ten “guides” or precepts, as follows:

- MAINTAIN HUMANITY UNDER
500,000,000
IN PERPETUAL BALANCE WITH NATURE
- GUIDE REPRODUCTION WISELY -
IMPROVING FITNESS AND DIVERSITY
- UNITE HUMANITY WITH A LIVING
NEW LANGUAGE
- RULE PASSION - FAITH - TRADITION -
AND ALL THINGS
WITH TEMPERED REASON
- PROTECT PEOPLE AND NATIONS
WITH FAIR LAWS AND JUST COURTS
- LET ALL NATIONS RULE INTERNALLY
RESOLVING EXTERNAL DISPUTES
IN A WORLD COURT
- AVOID PETTY LAWS AND USELESS
OFFICIALS
- BALANCE PERSONAL RIGHTS WITH
SOCIAL DUTIES
- PRIZE TRUTH - BEAUTY - LOVE -
SEEKING HARMONY WITH THE
INFINITE
- BE NOT A CANCER ON THE EARTH -
LEAVE ROOM FOR NATURE -
LEAVE ROOM FOR NATURE

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