

Visualizing the Ra Ta Epic



**Images of Ancient Egypt
and Other Mysterious Places**

David McMillin

Visualizing the Ra Ta Epic

Copyright © 2004 by David McMillin

All rights reserved.

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any other information storage and retrieval system without permission in writing, from the author.

Published by

David McMillin
2516 Townfield Lane
Virginia Beach, Va 23454

First Printing: July, 2004

Printed in the United States



Dedication

To Debbie and Cara

Contents

Introduction 8

ANCIENT LANDS

Lands and Peoples 14



RA TA: THE EARLY YEARS

Ra Ta's Virgin Birth 22

The First Banishment 24

Outcasts 26

The Young Prophet 28

THE NORTHERN INVADERS

The Ruling Family 32

Shepherd Warriors 34

Ra Ta's Prophecy 36



PEACEFUL INVASION

Egyptian Royalty 40

Political Intrigue 42

Kings and Counselors 44

Ra Ta's Strategy 46

Native Unrest 48

Compromise 50

THE NEW SOCIETY

- Diversity & Cooperation 54**
- Administrative Council 56**
- Economic Progress 58**
- State Control 60**
- Buildings 62**
- Perfect Bodies 64**
- Temple of Sacrifice 66**
- Temple Beautiful 68**



ATLANTIS ODYSSEY

- Atlantean Odessey 72**
- Atlanteans 74**
- The Law of One 76**
- Followers of Belial 78**
- Touring Poseidia 80**
- Things 82**
- Crystal Technology 84**
- Atlantean Records 86**

CONSPIRACY

- Dance 90**
- Scandal in the Temple 92**
- The Plot 94**
- The Decree 96**
- The Trial 98**
- The Verdict 100**



BANISHMENT TO NUBIA

- Nubian Society 104**
- Royal Resistance 106**
- Banished! 108**
- Hermes 110**
- Nubian Astronomy 112**
- Nubian Role Model 114**
- Progress in Nubia 116**



EGYPT IN TURMOIL

- The Ibex Rebellion 120**
- The Atlantean Rebellion 122**
- The Native Rebellion 124**



RESTORATION

- Peace is Restored 128**
- Cultural Renaissance 130**
- Comparative Studies 132**
- Atlantean Contributions 134**



THE LEGACY

- The Great Pyramid 138**
- Buried Records 140**
- The Sphinx 142**
- God and Goddess 144**

- Reading References 146**



Ra Ta Through the Years

Introduction

This book is an attempt to graphically portray some of the major themes from a story told by the famous twentieth-century mystic Edgar Cayce. While in a deep trance state Cayce gave thousands of psychic discourses called “readings.” Many of the Cayce readings discussed reincarnation, both at the individual and group levels.

It is in this context of mysticism and reincarnation that the epic story of the Egyptian high priest Ra Ta unfolds over twelve thousand years ago. It is a powerful story about complex characters whose deeds are still with us. According to Cayce, the great pyramid in Egypt, the Sphinx, a mysterious hidden hall of records, and the highest gods in the Egyptian pantheon all derive from the people in this story. Throw in mythic Atlantis and its illustrious nobility (and scoundrels), and we have the makings of a fantastic story. The legendary quality of this lengthy tale with its larger-than-life characters qualifies it as an epic. The extensive use of images brings the story to life and provides a title – *Visualizing the Ra Ta Epic*.

The idea of telling the story with images first occurred to me when I noticed that one of the Cayce readings gave detailed descriptions of some of the main characters – height, weight, skin tone, eye color, etc. As I imagined these characters in my mind, I realized that some of the modern computer software used for character development could easily create 3-D models of these individuals. As I got further into the project, I expanded my horizons to include key scenes and activities. The process began to resemble “storyboarding” used in movie making. By the way, the Ra Ta story would make a fantastic movie.

The expansive view of the Cayce readings portrays human history as a series of reincarnational cycles wherein groups of souls return periodically to renew acquaintances, work out karmic relationships, and evolve toward a closer connection to the Creator.

Thus, many of the basic personal and social problems we face today have been around for thousands of years.

As you go through this book you will note some important themes from the Ra Ta era that correlate with modern history: Cultural diversity, globalization, slavery, women's liberation, social classes, state control vs. individual rights, biological and spiritual evolution, habits and addictions, and the relationship of humans to the animal kingdom. I realize this covers a lot of ground, but it is all part of the story, as you will see. In other words, the Ra Ta epic is relevant to our times.

On the whole, the precision and specificity of Cayce's descriptions of peoples, places, and events make it clear that the source of this psychic information presented the Ra Ta story as a literal, historical fact. Although the general shape of Cayce's story can fit into the predynastic tales of Egypt that relate to the lives of the ancient gods and goddesses, it is quite a stretch to take this as literal history. Mark Lehner's *The Egyptian Heritage* provides such an analysis in its last section titled "Egyptological Correlations." Lehner has since recanted any support for a literal interpretation of Cayce's Ra Ta story in favor of the standard archaeological line.

I don't intend to pursue the *truth* versus *reality* question in this book. I view the Ra Ta epic as an engrossing story conveying profound *truth* about the human condition. My objective is to try to tell the story with images and text in a way that has not been attempted before (at least as far as I know).

The question of the material *reality* of the story (did it *really* happen as Cayce said) is quite another matter. In a number of instances, Cayce's own readings assert that what we think of as *reality* is an illusion. In fact, one of the primary teachings that permeates the Ra Ta epic is that time and space do not exist as we think of them. This is consistent with most of the wisdom traditions throughout the ages that speak of life as a dream – the *ultimate reality* would appear to us as a dream, if we were equipped or trained to perceive it as it *truly* is.

The main objections to a literal interpretation of Ra Ta epic focus on time (the story takes place several thousand years too early for mainstream archaeology) and the descriptions of advanced

technology (Atlantean in origin). In a general sense, the time and technology issues seem to be drifting in Cayce's direction as civilizations around the world are found to be more advanced much earlier than most experts thought possible. Egyptian archaeology is more resistant to such revisionist thinking than most fields since the pharaohs and dynasties have been set in stone, so to speak. A little variance one way or the other could bring the whole structure down.

Another significant objection to a literal interpretation of Cayce's story is the discussion of composite beings – part human, part animal as depicted by the Sphinx and mythologies around the world. While a literal interpretation of the story may gag on such creatures, I find them to be latent with the most potential *truth* with regard to the human condition. After all, modern science (from anthropology to the human genome project) reminds us of our closeness to the rest of the animal kingdom. In that context, our inheritance of animal instincts and biology is a given.

Cayce takes us a little further down this road by linking common social ills such as addictive behaviors (i.e., uncontrolled habits) to our animal nature. Whether composite beings ever *really* existed is almost impossible to ascertain. (Short of finding a skeleton and what career-conscious scientist would own up to that?) My position is to simply relay this part of the story as Cayce gave it with the understanding that it may provide *truth* about our ancestry and nature that is relevant to current social issues.

One of the oft-cited curiosities relevant to the *truth* vs. *reality* question is that in several of his readings Cayce observed that the Nile river had flowed into the Atlantic Ocean in ancient times. These assertions seemed preposterous at the time, but several decades later satellite images of the Sahara Desert confirmed Cayce's psychic observation. Perhaps some of the questions about time, technology, and composite beings will eventually be resolved in a similar manner. For the purposes of this book I am inclined to treat the story as a story and leave it to the experts in the field (from both camps) to argue the literalness debate as they wish.

The key aspect of *truth* is in its application. Edgar Cayce insisted that knowledge be applied. There are two broad domains for application of the truths of the Ra Ta epic – personal and collective. Granted, these two poles are connected. I would only point out that for the individual focused more on the inner spiritual journey as it relates to the story, several excellent resources are available to explain deep meditation and the spiritual practices relevant to the story. John Van Auken's *Ancient Egyptian Mysticism* is most directly relevant in this regard. The Cayce-oriented membership organization (Association for Research and Enlightenment – A.R.E.) has published an abundance of spiritually oriented materials over the years that also are relevant to personal development.

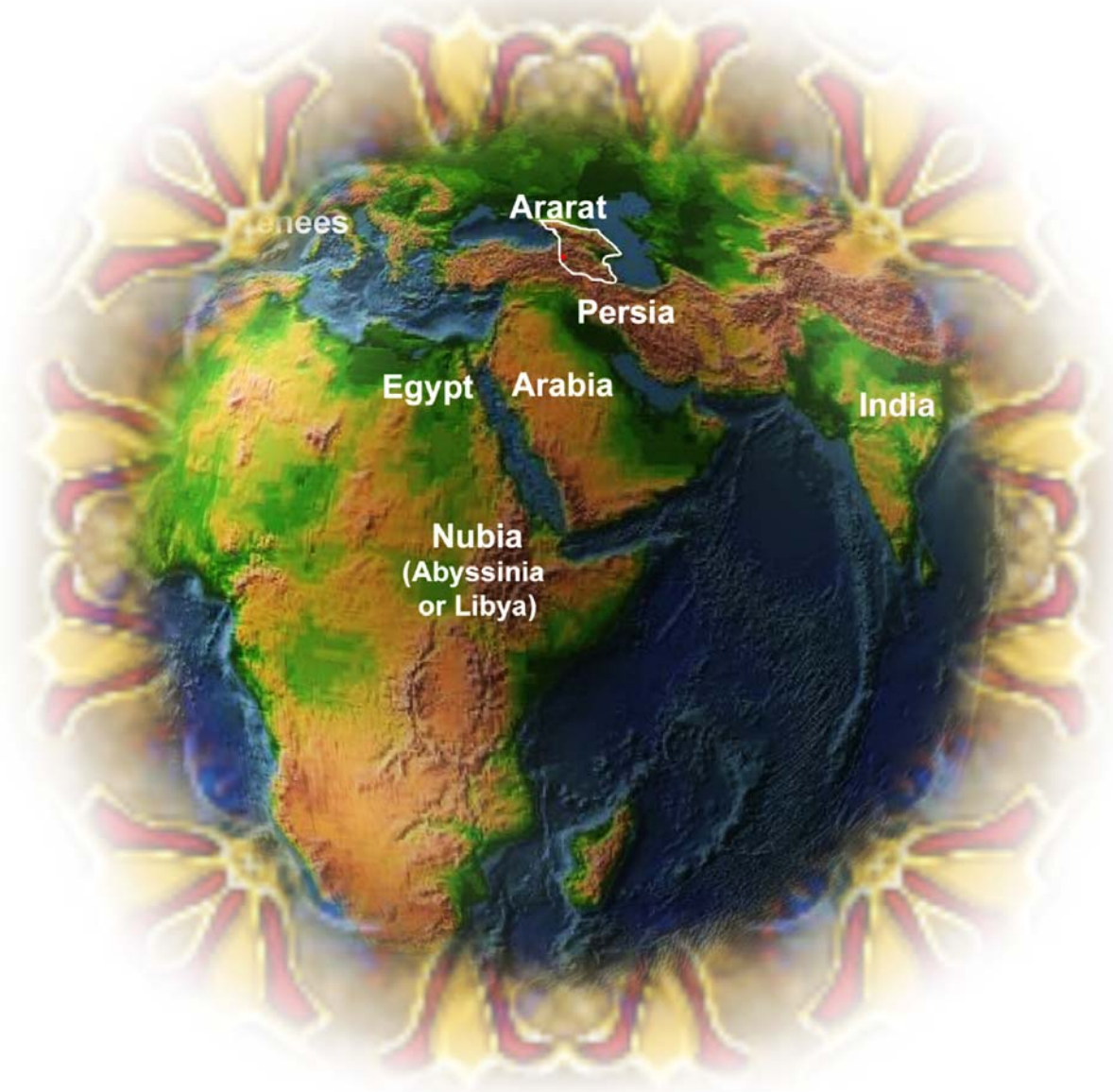
Since it is difficult to graphically portray inner spiritual processes, I will not seriously attempt to address this aspect in the following pages. I will discuss modern social issues – the topics that we are all familiar with in our daily lives as portrayed in our mass media (TV, movies, magazines, etc). This is the stuff of personalities, relationships, politics, warfare, and scandals.

The images and explanations contained in this book are simply the expression of my own inner processes. I have tried to make a visual distinction that you may find helpful – text in blue ink will tend to be more of an explanation of the Cayce readings as I understand them; text in brown ink is usually an explanation of the fictitious graphics that I have created.

Although I have tried to be consistent with the Ra Ta story as conveyed in the original Cayce readings, the depictions and explanations that I have created are essentially of my own imagination – nothing more or less. I also apologize in advance for my acknowledged artistic and graphic skills limitations. My only hope is that my enthusiasm for the topic will somehow balance the ledger.

David McMillin
July, 2004

ANCIENT LANDS



Lands and Peoples

Egypt

Of the various ancient lands described in the Ra Ta epic, Egypt will undoubtedly be the most familiar to most readers. Although the location of the land is essentially the same as in modern times, the climate was much different in those days. In ancient times the moderate weather supported agriculture well beyond the Nile river with its seasonal floods.¹

The readings typically refer to the indigenous people of ancient Egypt as “natives.” This makes perfect sense in as much as most of the action in the story takes place in Egypt, their homeland.

The readings describe the native Egyptians as being rather small of stature (compared to the northern invaders). Their skin color was similar to the modern Chinese (with entirely different facial features).²

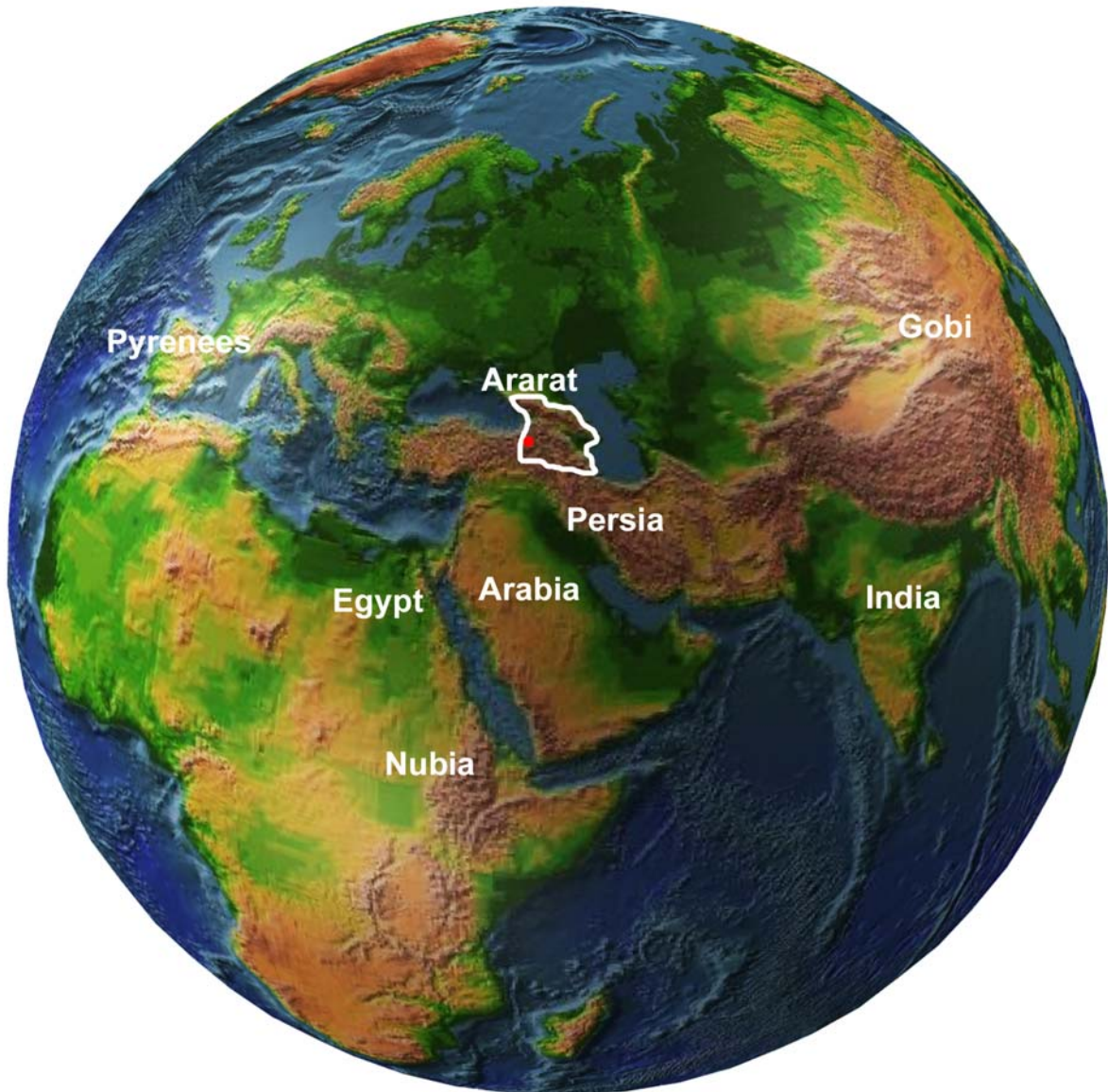
Nubia

Nubia is the most common name given to the land south of Egypt to which the high priest Ra Ta and his group of followers were banished. Various other designations for this region were also sometimes used in the readings, including Abyssinia and “Libyan land.” Keep in mind that this region has changed names many times over the millennia.

The map on the opposite page provides a general sense of location for this mysterious kingdom. The modern designation for this area is Sudan. The mountains of Nubia play an important role in this story, both as places of abode and spiritual attunement.

Ararat

To the north and east of Egypt, in the general area between the Black Sea and Caspian Sea, lies a land of mountains and hills that the readings identified as the home of the Ararat tribe.³ The peoples of this region lived in tents, indicating that they were probably a



Egypt and Other Mysterious Places

nomadic tribe that ranged over an area rather than inhabiting a single location.¹ The tribes of this region were good fighters and were called the “northern invaders.” Eventually, they migrated down to Egypt and occupied that land.

Like Nubia, this region has gone by many names over the ages. In the readings it was referred to as: Carpathia, Caucasian Mountains, Caspian Land, Persia, Arabia, and Asia Minor. The white line on the global map (page 15) indicates the minimum range that this group would have had to roam to qualify under all of these designations.

Mt. Ararat, which could have served as a home base for the wandering tribe, is signified by the red dot. The readings suggest a link between this land and peoples to the biblical story of Noah and the flood, traditionally associated with Mt. Ararat.²

Gobi

The Gobi land plays a less prominent role in this story, but is worth identifying to place the story in its full context. The Gobi land discussed in the readings probably encompasses parts of the modern Gobi desert which had a moderate climate during that distant era. The Gobi peoples were descendents of the land of Mu.³ Their “city of gold” is mentioned in several readings that discuss this mysterious place.

Atlantis

According to the readings, the fabled land of Atlantis has undergone at least three major catastrophes, each resulting in the loss of land and peoples. The final upheaval completely destroyed Atlantis and its highly advanced civilization.

No one really knows for sure the exact the location and extent of Atlantis. The readings state that the original Atlantean continent lay between the mouth of the Mediterranean Sea on the east and Bahamas on the west. Its landmass roughly equaled Europe. The first destruction reduced it to five islands.⁴ The second upheaval left only three, which was its status at the time of Ra Ta.⁵



Tent Dwellers

The northern invaders from Ararat were nomadic tent dwellers that most likely considered Mt. Ararat as a home base as they migrated with the seasonal patterns of grass range for their animals.¹

The evening fire is lit and this family will soon be enjoying an evening meal in their portable abode. Note that this is a polygamous living arrangement.

Poseidia was the largest and most important of the Atlantean islands during its final stage.¹

For the most part, Atlanteans were red skinned and well proportioned.² The readings indicate that some native Americans (especially the Iroquois) are descended from Atlantean stock.³ Migrants from Atlantis also ventured to many other lands, most notably, Central and South America, the Pyrenees Mountains of France and Spain, and Egypt.⁴

Other Lands

The readings mention many other lands and peoples, many of which would be familiar to modern readers. The Pyrenees Mountains of France, Spain, and Portugal are mentioned in numerous readings as a transit point for Atlanteans fleeing their sinking land. India is also discussed in several readings as a fairly advanced culture that interacts with Ra Ta and his followers.⁵

Globalization

Although I would hesitate to call Ra Ta's world a "global village," there clearly is a sense of a much greater connection between ancient lands and peoples than most modern anthropologists would embrace. Worldwide commerce and cultural exchanges were apparently common.

As the story unfolds, particularly in its latter stages, pay attention to the interconnectedness of diverse lands and peoples – something that we are still struggling with in our time. The concept of unity and looking for the common ground among diverse cultural heritages is central to the message of this story. Or to put it another way, the Ra Ta epic is about relationships at all levels.



Egyptian Homestead

For the most part, the native Egyptians lived in one-story homes, utilizing the roof space as a living area much as we now use wooden decks for relaxation and entertaining.¹ This was a peaceful agrarian culture with a relatively high standard of living, even by modern standards. Typically, a group of single-family dwellings comprised a village or small town, often consisting primarily of an extended family.

The depicted scene is a dinner party with the guest coming in view. The excitement of the boy on the roof suggests that the guest party includes a playmate of about his age.

RA TA: THE EARLY YEARS



Ra Ta's Virgin Birth

Prior to being born, the soul of Ra Ta foresaw that the Ararat tribe of the Caucasus region would conquer Egypt providing a special opportunity for the continuing evolvement of the human race.¹ The Cayce readings tell us that Ra Ta chose a maiden (Arda) of the Persian tribe of Zu as the vehicle of his virgin birth.²

One can only wonder as to how this amazing event unfolded. Were Arda's parents shocked and distraught upon hearing that their unwed daughter was with child?

Another possibility is that they were not only aware of this possibility, but may have welcomed this astonishing news. This scenario would be similar to Cayce's rendition of the virgin birth of Jesus wherein an isolated sect (Essenes) chose and prepared Mary for the blessed event.

The readings (and other sources such as Aristophanes' Discourse from Plato's *Symposium*) inform us that in earlier times, both sexes were encased in one body, making sexual intercourse unnecessary. Perhaps Arda's pregnancy was a biological throw-back to the unisex mode of reproduction.



Arda's Parents

Did they receive the news with shock and dismay?



Or was the announced pregnancy a source of joy and celebration?

The Blessed News

This scene portrays the latter scenario in which Arda's parents are thrilled to hear of the pregnancy of their beloved daughter. This amazing achievement is the fulfillment of years of spiritual attunement on the part of the entire family.

The blessed news is delivered amid the livestock of the nomadic tribe. Who knows, maybe even a manger can be found to hold the infant baby when he makes his appointed earthly arrival.

The First Banishment

Whatever may have been the precise scenario of Ra Ta's amazing birth, one fact is clear – Arda and Ra Ta were banished from the Zu tribe. If the virgin birth was part of a grander plan, obviously the rest of the tribe was not in on it.

Throughout the ages, rejection and/or banishment is a common theme for prospective prophets. However, just as a later banishment to Nubia (when the adult Ra Ta was exiled from Egypt) provided a unique opportunity for development, this first banishment was also a blessing in disguise. For it was among the Ararat peoples that Ra Ta formed certain essential relationships for the fulfillment of his purpose for coming into the earth at that time.

Evidently, Arda's banishment from the Zu tribe did not sever her family connections. Years later in Egypt, her sister's daughter came to live with Arda in the household of Ra Ta who had become the high priest of that land.¹ It is not known whether other relatives from the Zu tribe also migrated to Egypt.

When a scandal befell Ra Ta and he was banished to Nubia, his cousin from the Zu tribe took sides against him, as did several other family members.^{2,3} Most of the family relationships were healed later upon Ra Ta's return from banishment.

Thus, the pattern of rejection, banishment, and renewal began almost at birth and continued to be an important theme throughout Ra Ta's entire life.



The Deal is Done

Arda's father may have been the facilitator of the deal that allowed Arda and the infant Ra Ta to join the Ararat tribe. Perhaps there was an exchange of goods or money. Perhaps it was a professional courtesy extended by the priest of one tribe to his counterpart in a rival tribe. Perhaps the leader of the Ararat community perceived a deep sense of soul duty that he had incarnated to fulfill – even without consciously knowing exactly why he should offer such assistance.

With Mt. Ararat as a backdrop, this imagined scene conveys the sealing of the deal, as it were. The proud Arda and her relieved father are welcomed by the tribal leader Arart. Ironically, Arart will later see his own son and grandchildren accept Ra Ta's prophecy and abandon their mountain homeland in favor of life in distant Egypt.

Outcasts

Arda and Ra Ta lived on the fringe of the Ararat tribe, not entirely accepted, yet thankful for the necessities provided to them. Coming from the rival Zu tribe with a fatherless child caused Arda much grief and hardship. Naturally, this made for a tough childhood for the boy. But love sustained them and eventually Arda found a companion, bore a family, and became accepted by the tribe.

Even at a young age, Ra Ta was a special person in many respects. His extremely pale (white) skin, blue eyes, and blond hair made for a peculiar appearance. His psychic abilities and eccentric conduct caused some of the tribe to ostracize him.¹

Childhood Pranks

The children of the tribe liked to play tricks on poor little Ra Ta. He always fell for their gags making him the clown of the tribe (some regarded him as the “village idiot”). Call it naïve trust or extreme social innocence, this endearing lifelong trait would make him vulnerable to a major scandal and banishment later in his life. Sometimes he believed and trusted in people too easily.

Ra Ta’s Secret Place

To escape the cruel pranks and jokes about his fatherless origin, he found refuge in a secret place with his faithful goat who never made fun of him. In the solitude of this sacred grove he often had unusual experiences of seeing and hearing things others could not fathom. He even developed close relationships with some “imaginary friends,” much as he did as a child in a later incarnation as Edgar Cayce in the rolling hills of Kentucky.



Childhood Pranks



Ra Ta's Secret Place

The Young Prophet

As we shall soon see, Ra Ta turns out to be a revered prophet whose pronouncements lead to the invasion of Egypt far to the south. We can only wonder as to how this astounding transformation could have come about. How did Ra Ta make the amazing transition from social outcast to trusted advisor and seer?

Even if the idea of invading Egypt was already in the works and Ra Ta's prophecy only affirmed the convictions of the tribal leaders, there would still have needed to be a large measure of confidence in the young prophet. Perhaps the young Ra Ta had made numerous similar pronouncements over the years when the tribe had engaged in battles or sought better pastures. Ra Ta must have developed a reliable track record for predicting future events. Otherwise, his prophetic utterances would have amounted to little more than the misguided babblings of the village idiot.

There is also the question as to the nature of Ra Ta's psychic process. Since Edgar Cayce's readings do not inform us on this matter, we can only wonder as to the source or method of the young prophet's gift. Were dreams the source of his predictions? Did he hear voices or see visions in the sky? Did he speak while in a deep trancelike state as he would in a later incarnation as Edgar Cayce?

The hills and mountains of the Ararat tribal homeland may have been factors contributing to Ra Ta's emerging psychic abilities. Throughout history high places have been recognized as the ideal terrain for contacting the divine. For example, Moses climbed a mountain to talk with God and receive the ten commandments. Perhaps Mt. Ararat or the peaks of the Caucasian range were utilized by Ra Ta in this way.

In later years, when banished to Nubia to the south of Egypt, the priest Ra Ta found refuge and attunement in the mountains of that land.¹ At his demise, Ra Ta is said to have "ascended into the mount" and was borne away.



The Young Seer's Mentor

Each tribal community of that era would almost certainly have had a senior holy man or seer that could be consulted by tribal leaders on important matters. Assuming that there was such a shamanic figure in the Ararat tribe, the peculiar Ra Ta must have surely attracted his (or her) attention.

If the senior prophet provided the young seer with guidance and protection, Ra Ta's latent psychic abilities would not only be nurtured but also given some credence by the ruling family. The mentorship of a trusted tribal prophet would be of immense value in the career of the fledgling seer. Without such acceptance and guidance it is hard to imagine that Ra Ta's prophecies would have been heeded. This scene depicts the hypothetical interaction of young Ra Ta with his mentor atop a mountain where they both perceive a sign in the heavens.

THE NORTHERN INVADERS



The Ruling Family

The Ra Ta epic starts to pick up steam with the invasion of Egypt by “northern invaders” of the Ararat region. Let’s take a moment to identify some of the primary characters involved in this great adventure.

It would seem that rulership of the Ararat tribe was a patriarchal process in which authority was passed down from father to eldest son. The ruler of the house of Ararat during Ra Ta’s childhood was probably King Ararat. Little detail is provided about King Ararat. At the time of the invasion he may have been deceased or chose to live out his remaining years in the familiar northern hills, for we hear nothing of him once the story unfolds in Egypt.

His son, Arart was the leader of the Egyptian invasion and became the first “shepherd king” in that land.^{1,2} Arart was a strong, assertive king with adroit political skills that came into play during the early years of occupation in Egypt.

At a key juncture, Arart passes along the kingship to his son Araaraart who becomes a central figure in this story.

Ralij, the young son of Arart, also makes the journey to Egypt where he eventually establishes himself as the troublesome Prince of Ibex.

Faces and Names

Don’t feel discouraged if you are having trouble keeping track of the names of the rulers in the house of Ararat. I still sometimes get confused, particularly with the spelling. And it gets even worse when an Egyptian scribe is given a tribal name (Aarat) so that he can share power in that land.

Hopefully the illustrations that are provided will help you to link faces with names. As the story unfolds and the unique personalities of these men become evident, I promise that it will become easier to keep track of these fellows.



Ararat



Arart



Araaraart



Ralij

Shepherd Warriors

One can imagine that by virtue of its nomadic life style, the Ararat tribe would sometimes encounter unfriendly neighbors. For example, the Persian Zu tribe to the south (home tribe of Arda and Ra Ta) was, in fact, mentioned as one such rival tribe.¹ Even if the Ararats were basically a peace-loving people, they would have had, at the very least, the capability to defend themselves.

Apparently the Ararat peoples were accomplished fighters. If they chose to be an aggressive, invading force they would have been formidable opponents. This fact would not have been lost on an Egyptian king if he were faced with the possibility of warfare with these shepherd warriors.

History does indeed document the invasion of Egypt by “shepherd kings” from the northeast. The invaders were called Hyksos. The Hyksos were known to use chariots drawn by horses. The Cayce readings indicate that the Ararat tribe made little use of such vehicles,² so it is unlikely that the northern invaders discussed in Cayce’s Ra Ta story were the historical Hyksos. The Ararat tribe may have been predecessors who demonstrated the feasibility of an invasion strategy. Later invaders would have been more confident if they knew that such an invasion had worked before.



Beasts of Battle

In addition to the sling, the Ararat warriors were especially adept at using animals as combatants. When fitted with spears, a common pack animal like the donkey became a formidable dual-purpose creature.

Cayce's readings state that dynastic Egyptian depictions of the use of animals in warfare harkened back to their utilization by the northern invaders. Bulls, bears, leopards, and hawks are specifically listed as beasts of battle that were trained to attack the enemy.¹

Ra Ta's Prophecy

As previously mentioned, Ra Ta somehow became respected for his psychic gifts which included the ability to predict future events. At some point Ra Ta prophesied that the Ararat peoples would journey to Egypt and assume control of that land of bounty.¹

The invasion of Egypt was certainly an inviting prediction. It is entirely possible that the idea of such an invasion had already been discussed prior to Ra Ta's prophecy. In that instance, his prediction would have merely confirmed what the leaders wanted to hear.

In any event, the Ararat leaders would likely have dispatched spies or scouts to Egypt to confirm Ra Ta's description of abundant wealth, moderate climate, and defenseless population. Ra Ta's prophecy was probably part of a complex matrix of tribal ambitions, practical logistics, and personal destinies.



Ra Ta's Young Family

At the time of the invasion of Egypt, the twenty-one-year-old Ra Ta was married to Ashua, who had bore at least three of his children: Aris Hobeth, Aidol, and Ali Shepht. Although she was used to packing up their tent and belongings and moving from place to place, the twelve hundred mile trek to Egypt was probably stressful for the young mother. Over the years, Ashua endured much as the wife of Ra Ta.



Around the Campfire

Throughout the ages the campfire has been a place for storytelling. Perhaps it was around a campfire that Ra Ta first expounded on his prophecy about the invasion of Egypt.

In this depiction, Ra Ta is describing his prophecy. Presumably this has happened before because his listeners are completely absorbed in his tale. The two elder leaders are quite serious because they immediately recognize the gravity of the moment. When Ra Ta speaks, things happen.

Araaraart and Ralij are in an entirely different state of mind. They are beginning to imagine the great adventure that lies ahead, for to them it is exactly that. They have no realistic sense of the risks involved in the long journey to Egypt.

Note that Araaraart almost seems to be a branch sprouting from out of the trunk of his father's body. The young Ralij is completely mesmerized by the seer's tale, a pattern that will repeat itself later when he is influenced by an evil soothsayer. His fiery disposition is also symbolized in this illustration.

PEACEFUL INVASION



Egyptian Royalty

Ancient Egypt was a land of plenty. The climate was much more moderate and conducive to farming than in the present era. Even by today's standards, the quality of life in Egypt at that time was quite high. Luxurious living was the norm.

The Egyptian ruler at the time of the Ararat invasion was a rather submissive ruler named Raai. The invasion by the "hordes that came in from the North country" must have been a tremendous shock to King Raai. Recognizing that his kingdom of farmers and scribes was no match for the northern warriors, he quickly conceded rule of his land to King Ararat. It was a peaceful invasion.¹

King Raai was widely criticized for surrendering without a fight. Even his own mother found him to be at fault for not putting up some resistance to the incursion.²

Interestingly, the Cayce readings credit Raai for his practical understanding of the situation and his willingness to resolve the matter without violence. The soul of King Raai gained from his choice of submission. Furthermore, the readings insist that his nonviolent response to the invasion of his land later became the basis for the teachings of the "Prince of Peace."³

Perhaps the key to Raai's soul development was the high value he placed on the relationship of man to the Creative Forces or God. So strong was his influence in this regard that the readings observed that the northern *conquerors* were actually *conquered* by the native Egyptians, once the understanding of this profound teaching took hold.

King Raai's daughter (Uk-El-In) was a key figure in bringing about a peaceful transition and instilling her father's beliefs in the hearts and minds of the northern invaders.⁴ Her association with Aarat, a scribe who would soon share power in the new government, was a key factor in her success. Many years later, Uk-El-In became a companion to the high priest Ra Ta, aiding him in the resolution of political unrest after his return from exile in Nubia.



King Raai



Princess Uk-EI-In

Political Intrigue

As noted, the incursion/occupation of Egypt by the northern invaders was a relatively calm, peaceful affair. This was due, in large measure, to King Raai's nonviolent religious beliefs and the imbalance of military force – the natives would have stood no chance had there been a battle.

These factors were clearly primary motivations for Raai's concession. There may also have been a more personal reason for his decision.

Apparently King Raai was influenced by a sweetheart deal involving a woman from the Ararat tribe who became his "companion." The deal was cooked up by Vasto, a "companion" of the invading king, Arart. The readings referred to Vasto's plan as "political intrigue."¹

Recognizing the potential for political resistance to the invasion and occupation, Vasto "matched wits" with the Egyptians by cutting a deal in which the Egyptian monarch abdicated his throne to Arart, the northern invader. The readings simply note that the native king gave up his land for the beauty of a woman and was consequently demoted.

The use of women as political pawns is a recurring theme in the Ra Ta epic. Perhaps such a sacrifice was viewed as a reasonable service and contribution to the greater welfare of the people – it may even have been viewed as honorable.

The Ararat woman who became the companion of Raai was named Isai.² Taking her role seriously, Isai was more than a mere consort for the deposed ruler. She became a leader in the movement toward improved relationships at all levels. Her effectiveness in this direction elevated her status and caused her to be revered by the rulers of the Egypt for years to come.



Raai's Young Sweetheart

In this depiction, the Egyptian king Raai is being introduced to a young woman of the invading tribe who became his companion (Asai). Arart, the adroit politician, looks on approvingly at the arrangement, conceived and negotiated by the clever Vasto.

The readings noted that Vasto's approach was not necessarily "underhanded," yet even in her twentieth century incarnation, this woman had the ability to have her own way regardless of the circumstances.¹

Kings and Counselors

The Cayce readings use the expression “shepherd kings” to describe the rulers of the northern invaders. History does indeed tell us that Egypt was invaded by “shepherd kings” from the north-east at various times. Thus, apart from the vast time difference (of at least several thousand years), this part of the Ra Ta story is resonant with the mainstream view. The Cayce readings go well beyond mainstream scholarship in describing the character and personalities of at least two shepherd kings – Arart and Araaraart.

Arart, the first king that entered Egypt at the urging of Ra Ta, was both wise and powerful. Once the reigns of power had been handed over to Arart by the old Egyptian king Raai, Ra Ta convinced Arart to choose counselors and administrators to help him rule.

The cabinet of advisers was selected based on the ideals of each individual rather than social status or past political experience. This tells us a couple of things about Arart and his relationship with Ra Ta: 1) Despite Arart’s apparent political savvy (and it seems that he was an astute politician), he was willing to make decisions based on principle; and 2) he trusted and valued the advice of the young seer.

The overt rule of Arart probably lasted about three years.¹ It was during this period that he chose his advisors and formed his government.

Probably the most important advisor selected by Arart was an Arabian named Asriaio. Asriaio served as chief councilor to Arart and was later appointed to the council of the second shepherd king Araaraart. Possessed of strong character, Asriaio was a staunch advocate for the rule of law.²

As the Ra Ta epic unfolds, Asriaio plays a crucial role in the banishment of Ra Ta and the eventual reconstruction period when his profile is used as a model for the Sphinx.³



Arart, the first shepherd king



Asriaio, Arart's chief advisor

Ra Ta's Strategy

With the various appointments and associated turmoil, it should not be surprising that the job of high priest would be hotly contested. Just because Ra Ta was an astounding psychic, this in itself did not necessarily qualify him for such an important position. Yes, he had the backing of the Ararat leaders, but as we have seen, that can be a blessing and a curse. To bolster support, Ra Ta came up with a brilliant strategy – psychic archaeology.¹

The Cayce readings portray human history and prehistory as a series of great cycles. However, the rise and fall of cultures go well beyond the scope of modern anthropology. Ra Ta utilized his considerable intuitive skills to obtain knowledge of these cycles in order to establish his credibility among the Egyptian natives and northern invaders.

One of the most important of the archaeological sites uncovered by Ra Ta is the monument now known as the Sphinx. The readings indicate that the modern Sphinx was created from ruins discovered during one of Ra Ta's archaeological digs. The site was restored and extended to form that mystery of the ages on the Giza plateau.²

The basic concept that Ra Ta utilized is still with us today. Discovery of the hidden records in Egypt and elsewhere that are described in the Cayce readings could lend considerable support to the validity and integrity of the Cayce readings as a whole. Interestingly, one of the chief repositories for the time capsule records deposited by the peoples of Ra Ta's era is said to be buried in front of the Sphinx awaiting discovery.³ The great cycles continue.



Visiting the Dig

The readings state that Ra Ta was able to unearth records of previous civilizations. In addition to lending credibility to his psychic talents, the deciphering of the records was an important part of the comparative studies approach of Ra Ta. He correlated information from many sources, including archaeological digs that pointed to the concept of one God and the brotherhood of man.

In this scene Ra Ta has made a major find of some old tablets and is waving to a group of officials who have come to evaluate the site.

Native Unrest

Even though Raai virtually handed over his kingdom to the invaders, some of the native Egyptians strongly disagreed with his concession of power. Adding insult to injury, some of the most powerful and influential natives were ignored when it came time to form a government and choose advisers to the new king.¹

Making political appointments based on the values and ideals of the appointees sounds great in theory, but imagine the reactions of all those former bureaucrats and administrators who suddenly were out of power. The situation grew worse as taxes were levied. Not only were the former elite out of power, they were required to subsidize the new government that had replaced them.²

History teaches us that taxation without representation is a political powder keg. The native Egyptians couldn't throw a "tea party," but they were able to somehow effectively communicate their displeasure to the new king.

So far as we know, there was no actual physical violence involved in the native's protest. It seems to be more a situation of civil disobedience and threats of rebellion.



Confrontation

In this depiction, King Arart and his sixteen-year-old son are out for a stroll when suddenly they are confronted by some angry Egyptians. A heated discussion ensues. The old king is more than capable of defending himself against a small band of the Egyptian elite. Araaraart is less confident and anxiously calls for reinforcements before the situation gets out of hand.

This hypothetical scene is only the first of a series of confrontations between the occupying northerners and the Egyptian natives. A change is needed and Arart cleverly proposes a compromise – co-rulership of the land by his young son and one of the Egyptian elite.

Compromise

Arart's solution for resolving the native unrest problem was to abdicate his rule to his sixteen-year old son (Araaraart) and appoint one of the native Egyptians as the official scribe.¹ The readings refer to Arart's move as a "pitting" of his son against the native.² The relationship almost sounds contentious.

The "pitting" of one person against another would seem to signify some sense of equality. Initially there may have been some attempts at least to project a sense of equality to calm the Egyptian unrest. The reality is that the elder king (Arart) was really running the show from behind the scenes for many years.

The readings do not provide the original name of the Egyptian scribe. With his elevation in status, he was given the name Aarat, clearly associated with the family name of the invading tribe.³ Names carried great meaning for the peoples of that era. Many instances are provided in which names were changed to symbolize an inner transformation or an outer change in rank, position, or duty.

Thus the change of name could simply have been a way of recognizing a change in rank and power. Perhaps King Arart truly liked the scribe and chose to honor him by adopting him into the tribe and giving him the family name. The name change might also have been a clever ploy by King Arart to save face and assimilate the Egyptian into his power base.

Whatever the motivation for the name change, the choice of the scribe was masterful. Aarat represented the Egyptian elite without posing a threat to the throne – he was without political ambition. He provided much needed intellectual capabilities for identifying, codifying, and communicating the concepts of the king (Araaraart) and high priest (Ra Ta). As an analogy, he functioned much as a Thomas Jefferson composing the Declaration of Independence.⁴

Initially Aarat did make a considerable contribution to forming the new state. However, over the years his influence waned to the point of irrelevance.⁵



Transfer of Power

The ancient Egyptians were prone to pomp and extravagance when it came to public activities. The coronation ceremony was a feast of color and sound, the formality of which was perfect for Aarat but made the young Araaraart extremely uncomfortable. The formal purple gown that was quickly sewn together for him was seldom worn – he much preferred the comfort of his old traditional garb.

Note that the elder king is leaning slightly in the favor of his son. The shared-power arrangement was never intended to be one of equals. Yet each person played his role. There was cooperation. Aarat's compromise solution was a practical solution to a potentially disastrous situation.

THE NEW SOCIETY



Diversity & Cooperation

The challenge of dealing with diversity is a primary motif of the human condition in all times and places. This was especially true in ancient Egypt. After the initial shock of the influx of Caucasian invaders and the intermingling of conquerors and natives, the various groups gradually became comfortable with the idea of peaceful co-existence. There was a subsiding of contentions and a greater sense of cooperation as the process of assimilation and integration proceeded.¹

Yet the inherent diversity of the population was allowed to express itself in the formation of groups of like-minded individuals. Some groups tended toward a greater emphasis on spirituality and metaphysics; others focused more on the material side of life in terms of business and political activities. Ancient Egypt was a melting pot that did not lose the uniqueness of its ingredients.

The trick is to maintain the integrity of individual and group differences while at the same time coming together as a unit. This is the dance of relationships, which is really what the whole Ra Ta epic is about – relationships between unique individuals, between diverse groups, and with the Creator.

At the personal level, healthy relationships are characterized by a creative tension between the unique expression of each person and the desire and willingness to yield to the needs of the other. The Cayce readings summed up this dynamic model of relationship by saying that the whole point of our existence is for each person to know himself or herself as an individual (with the full expression of the will), and yet to be part of the whole – diversity and cooperation.

The Ra Ta story suggests that we can learn to honor diversity and the uniqueness of each other while also cooperating. To be sure, it was not an easy lesson then and has certainly not gotten any easier over the millennia. Yet it is the big lesson for all of us. We will learn that lesson, sooner or later.



King Araaraart



Scribe Aarat

Shared Rule

The shared-rule arrangement of Araaraart and Aarat epitomizes the theme of diversity and cooperation. It's hard to imagine a more diverse pair of leaders.

Administrative Council

The young king Araaraart probably inherited his father's council of advisors when he became the official co-ruler at the age of sixteen. Clearly his father was the political force behind the young king's throne for many years. In fact, it was fourteen years after his coronation (when he was thirty years old) that Araaraart finally appointed his own cabinet of twelve councilors.¹ Here are a few thumbnail sketches of some of the key cabinet members chosen by Araaraart.

Henk-Elel – President of the council and chief of foreign affairs (comparable to secretary of state in the U.S. president's cabinet), Henk-Elel's services were especially helpful in relations with the leaders of Carpathia, Persia, Saad, and Gobi.²

Asriaio – A holdover from the old king's cabinet where he served as president, Asriaio was an Arabian who insisted on the rule of law. Years later, his advice to the king paved the way for the banishment of Ra Ta. His face was used as a model for the Sphinx.³

Arn-Art-El – Another holdover from the old king's cabinet, Arn-Art-El was especially instrumental in establishing relationships with the Atlanteans.⁴

Sil-At-Bell – Consistent with this native Egyptian heritage, Sil-At-Bell was a peacemaker whose negotiating skills would assist with the return of Ra Ta from banishment and the resolution of the Atlantean rebellion.⁵

These-El-Ar-An – This advisor was another key figure in resolving some of the turmoil and strife that would later arise. These-El-Ar-An was an advocate for the common people. He supported the recall of the Priest Ra Ta from banishment, served as negotiator in the native Egyptian rebellion, and helped resolve the Atlantean rebellion.⁶

Arrk-Ukel – This was a "troublesome" member of the cabinet who was overzealous and self-centered. He was one of the cabinet members who instigated the banishment of Ra Ta and joined the Ibex rebellion.⁷



Henk-Elel



Asriaio



Arn-Art-EI



Sil-At-Bell



These-EI-Ar-An



Arrk-Ukel



AA-Ha-Dal



Ahoat



Ash-EI-Tut



Cenraden



Didois



Eaael

The King's Men

These twelve individuals were mentioned as members of the administrative council appointed by king Araaraart. Note that there are no women in this group of government leaders!

Economic Progress

The young king had a natural ability for resource development and economic progress. Araaraart opened mines in Ophir, Kadesh (Persia), and Nubia (also known as Abyssinia). Precious stones including onyx, beryl, sardis, diamonds, amethyst, and opal were dug from the earth and transported to Egypt. Mines also produced an abundance of gold, silver, iron, lead, zinc, copper and tin. Commerce with Madagascar yielded a bountiful supply of pearls.¹

Trade skills were developed based on individual abilities and interests resulting in a division of labor ranging from singers and musicians to weavers and potters. Silks and fine cloth were produced for clothing and hangings in the temples.²

Stonecutters and carpenters gathered and processed construction materials for building temples and housing. Most notably, the Temple of Sacrifice and Temple Beautiful were completed during Araaraart's reign. Planning for the construction of the Sphinx was also initiated during this period.

Storehouses were established in a manner similar to a modern banking system. Grains and other necessities were abundant and available to each individual based on need. There were no merchants – they were not required. It was a period of expansion and development in many sectors.³



Nubian Mines

The mountains of Nubia were an important mining resource. In addition to the gems and ores extracted from the earth, the mines and caves of this southern kingdom probably provided much needed shelter for Ra Ta and his band during the early days of his banishment (which is years away in the future).

State Control

Living arrangements were a natural outgrowth of the political philosophy of the new regime. All the females lived together in the temple. All the men lived in quarters outside the king's house. Segregation of the sexes was a practical way of controlling sexual relations. Marriage as we know it did not exist in this state controlled society.¹

"Companionships" were appointed, rather than by individual choice. The concept was to breed a pure race free from degenerative tendencies. Couples were matched up to produce the optimal offspring. There were special mating chambers for sexual intercourse. There were special birthing rooms. Offspring were taken from the mother at about three months of age to be reared in a group setting to ensure optimal development. The whole operation was sort of an extreme forerunner of behaviorist B. F. Skinner's communal *Walden Two*. To the modern mind this may sound like socialism run amuck. But remember that we have had some similar social experiments during the past one hundred years.

Ra Ta would later get a law passed that would do away with the state breeding program. Monogamy would then become the standard, allowing individuals to choose their own mates and raise their own children. But let's not get too far ahead of the story.

Matchmakers

A committee has been formed to match companions in the state breeding program. One couple is delighted with the match. The other pair subtly express their disappointment.

Planned Parenthood

Special rooms were made available for sexual intercourse. I wonder if there were chaperones on duty to ensure total compliance with the matchmaker's pairings.



Matchmakers



Planned Parenthood

Buildings

An ambitious building program was begun soon after the political situation had settled down. Temples providing health services (Temple of Sacrifice) and holistic education (Temple Beautiful) were built over a thirty-year period.

Housing was clean and comfortable, but certainly not spacious by any measure. Small individual rooms were stacked three or four stories high.¹

Great halls were incorporated into the architectural designs to provide common areas for group activities such as eating, dancing, and recreation. The whole arrangement is comparable to some type of modern dormitory integrated with large multi-storied rooms for common activities.

Eventually, housing options became more diverse as Ra Ta insisted on homes for individual families.

Dormitory Room

A typical housing room was seven feet wide by nine feet long and about eight to ten feet tall.² We would probably regard it as a rather small “dorm” room.

Dorm Chat

This scene is an imagined chat between a visiting Atlantean and a migrant from the northern hills. The Atlantean is griping about the limited space and lack of personal freedom. The reformed shepherd points out that he used to camp out under the stars in his scrubby clothes. He comments that it was quite an adjustment, but was not so bad once he got used to it.



Dormitory Room



Dorm Chat

Perfect Bodies

One of the major objectives of Ra Ta's plan for the human race was the perfecting of the physical body as a worthy abode for the soul. At that time the body was worshipped in a sincere form of spiritual devotion.¹ But the matter was more complex than that.

According to the readings, some individuals were composite beings – part human and part animal. The process by which this came about is too complicated to address here. A later section on “Atlantean Things” will fill in some of background on this incredible theme. For now, let us just acknowledge the readings' assertion that stories about mythical creatures such as mermaids, cyclops, and centaurs may have some basis in historical events, even if this seems to be a bit much to swallow.²

Apart from the question of whether this concept is literally true – that these composite beings actually existed – there is a deeper level of meaning to this issue. Of all the ideas in the Ra Ta story, I suspect that the concept of composite beings may be the most relevant if we can only sort out the truth of the matter. Let me explain what I mean.

Even today, most of us are still composite beings, to some degree or other. Science has proven it. Just consider the human genome project that declares that we have almost the same genetic material as a goat or horse. We are probably not far away from the selective breeding and cloning of animals to provide organ transplants for our ailing bodies.

The readings state that the modern expression of our animal ancestry is manifest in carnal habits and desire patterns.³ Is there a more pressing social problem today than drug addiction? Obesity-related disease is a close second. Take your pick of numerous other addictions that signal our difficulty in coming to terms with the biology of our natural desires. Is this part of the truth of composite beings? Are we still in need of evolving a more perfect body that is free of these inherited patterns?



Tek-Le-On

Tek-Le-On was the first of the composite beings to be treated in the Temple Beautiful program for physical perfection. Her lower limbs were those of the “beast of the field.”¹

She was a descendent in a line of part human-part animal creatures that resulted from the aberrant project of spirit into matter. The Cayce readings indicate that mythical creatures such as centaurs and mermaids really did exist in those days. Ra Ta developed a purification program to hurry evolution – to bring such pitiful beings into a truly human form. The Temple of Sacrifice was the first stop in the Tek-Le-On’s transformational journey.

Temple of Sacrifice

The Temple of Sacrifice was the ancient Egyptian version of a modern hospital or medical clinic.¹ Healing of the physical body was a primary focus, in addition to the purification of the race. Various therapies including diet, exercise, herbal medicine, music therapy, dance, hypnosis, spiritual healing, and even surgery were included in the diverse treatments available in this healing place. In modern parlance, the model utilized in the Temple of Sacrifice could be called “holistic” or “integrative” in nature. This approach later became the hallmark of the Edgar Cayce physical readings given for the suffering sick who sought his medical advice in the twentieth century.

Altars played a prominent role in the temple procedures.² The fires were not sacrificial in the sense of burning flesh to please or appease a deity. Rather, the sacrifice was a means of purification from animal instincts and desire patterns. Such purification was regarded as a prerequisite for further development in the Temple Beautiful.

Treatment in the Temple of Sacrifice was voluntary. Some of the procedures (especially the extreme surgical modifications of the composite beings) were described as experimental.

The concept of racial purification via medical or technological means was just as controversial in ancient Egypt as it is today. The pursuit of a perfect race haunted the twentieth century from the early decades of Nazi eugenics to the unraveling of the human genome at the century’s close. One of the disturbing aspects of Ra Ta’s racial purification program was that he held himself up as the ideal human form – white skin, blond hair, and blue eyes. Keep in mind that many of the readings in this story were given during the rise of Nazism in Europe.

The readings criticized Ra Ta’s program of racial purification in the Temple of Sacrifice as an attempt to “hurry the evolution” of the body.³ With the recent scientific advances in genetics, we may again find ourselves confronting this recurrent issue.



Transformational Surgery

Tek-Le-On's transformation from composite being to the fully human form was not quick or easy. In this scene the surgery process is about to get underway. She is being given hypnotic suggestions of a positive and affirming nature. In the Cayce physical readings this form of natural hypnosis was called "suggestive therapeutics." Music in the background reduced anxiety and stress. The surgeon prepares his knife in the altar fire. Later, the migrating Atlanteans will introduce an advanced surgical procedure using a bloodless knife – perhaps a laser scalpel or other advanced instrument. Ra Ta supervises the procedure. The patient does have a successful surgery and full recovery.

Temple Beautiful

The Temple Beautiful was the modern equivalent of a holistic university featuring a progressive program for personal development and social service. Individuals passed through this program with the focus of improving the world in whatever field for which they were best suited. The ultimate purpose was to improve relationships at all levels – relations at the interpersonal and social levels as well as the relationship to the Creative Force called God.

In certain respects the Temple Beautiful program was an extension of the Temple of Sacrifice purification process. Altars were available where various forms of desire were symbolically sacrificed to help free the body of animal characteristics. Vocational guidance and training was provided.

The outer form of the Temple Beautiful was that of a pyramid. Within the pyramid shape, the interior space was in the form of an oval globe or dome.¹ Images of the celestial bodies (sun, moon, constellations, etc) were placed on the ceiling of the dome much in the manner of a modern planetarium. The structure was supported by seven columns that also marked seven stations or phases of development. The center station was in the middle of the building making for a common crossing point between the other stations.

Over the entrance of the temple were written these words: “Parcoi So Suno Cum” (*Lord, lead thou the way, I commit my body, my mind, to be one with Thee*).²

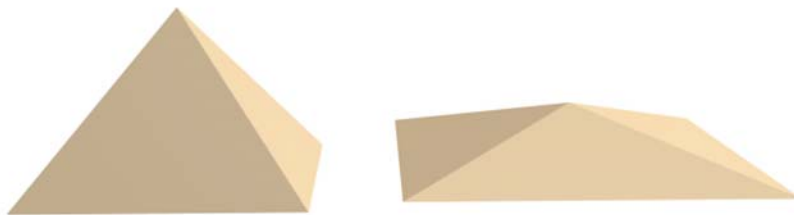
The readings actually provide some dimensions for the temple beautiful in a somewhat garbled fashion. The illustrations to the right portray one interpretation of these dimensions based on a book titled *Saga of the Soul* by John Dennis. A model of the great pyramid is provided for comparison. This interpretation shows the Temple Beautiful to have been larger at the base, yet much shorter in height than the great pyramid. The cross section is my own attempt to portray the oval dome within its rather flat pyramid shape.



Great Pyramid

Temple Beautiful

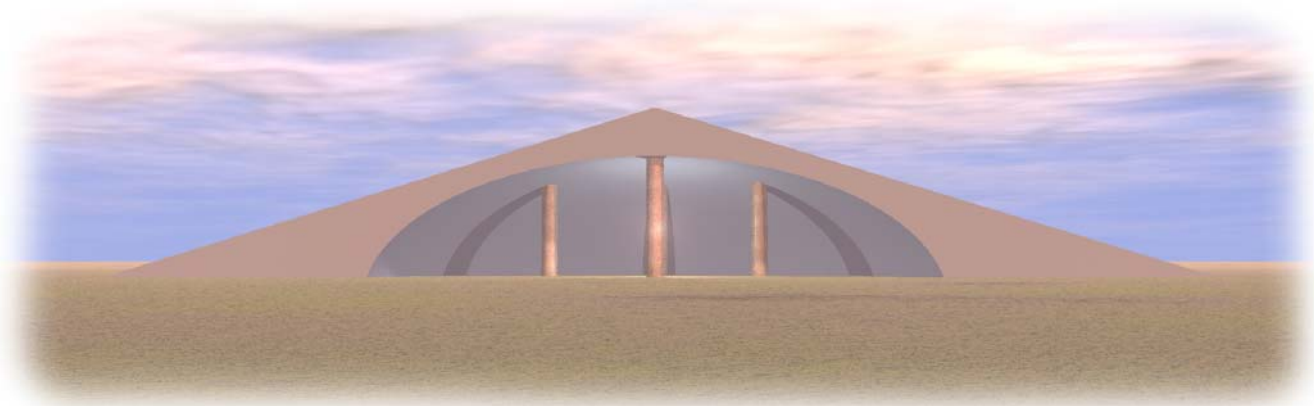
Top View



Great Pyramid

Temple Beautiful

Side View



Temple Beautiful Cross Section

ATLANTIS ODYSSEY



Atlantean Odyssey

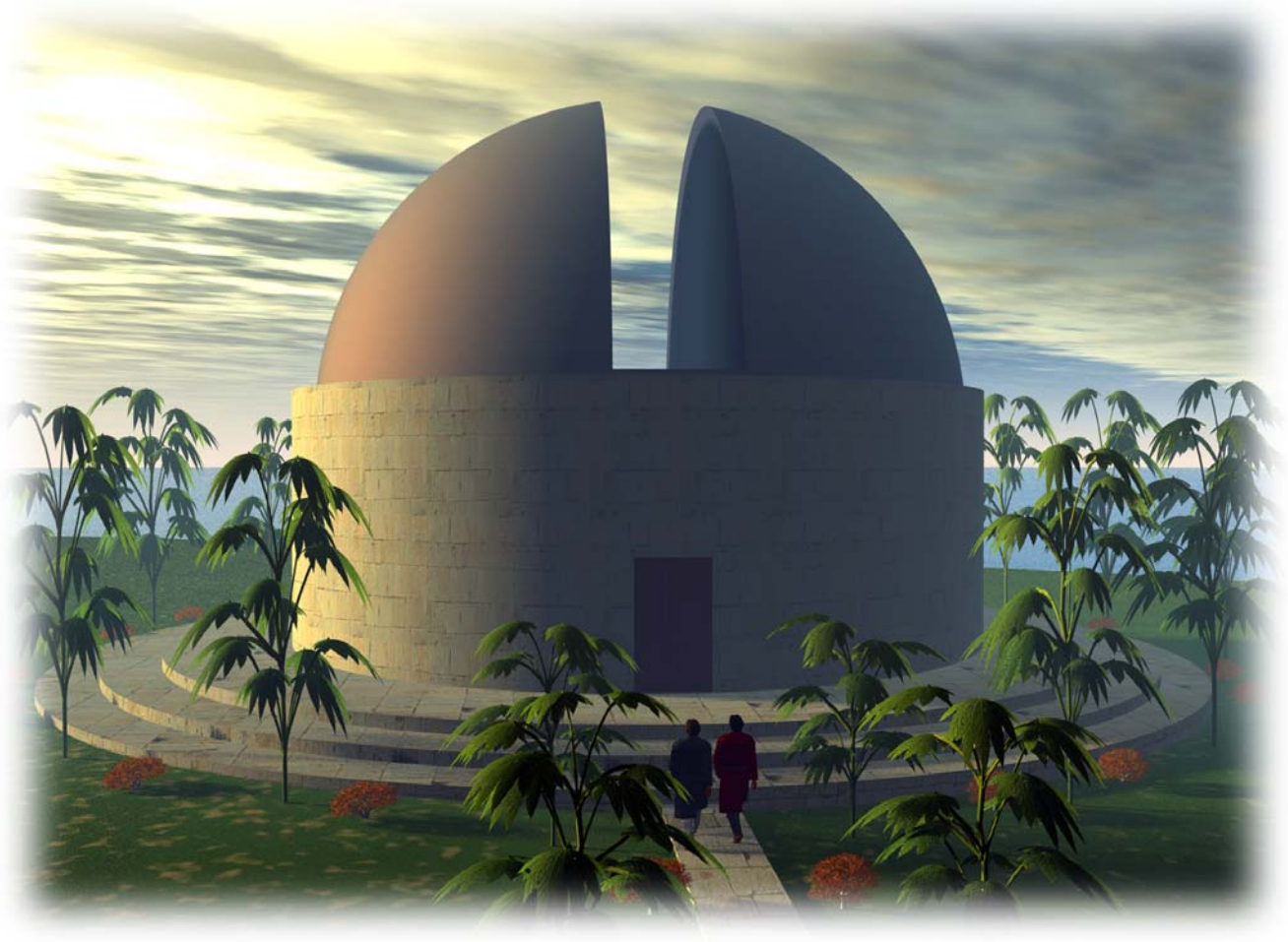
As an integral part of Ra Ta's education and training as high priest he took frequent trips to other countries to learn from wise men and correlate truths from all the great wisdom traditions. Over a period of thirty years Ra Ta traveled to distant lands, including mysterious Atlantis.¹

Edgar Cayce's readings on Atlantis are remarkably consistent with the story told by the Greek philosophy Plato. In its earliest times, Atlantis was a sizable continent in the Atlantic Ocean, located between the Gulf of Mexico and the Mediterranean Sea.² By the time of the Ra Ta epic, a series of catastrophic destructions had reduced Atlantis to just three islands.

The Atlantean civilization was technologically advanced, even by modern standards. Actually, Cayce's readings indicate that much of our modern advancement in science and technology is the result of Atlanteans who reincarnated en masse in the twentieth century.^{3,4}

Atlantean society was highly structured with social classes or castes based on origin.^{5,6} Essentially the Atlantean society consisted of two competing upper classes (Law of One and Belial) and a lower class of laborers ("things" or automatons) who functioned as living machines to do menial work.⁷ Disagreement over the use of the "things" was a major divisive issue between the two upper classes – the followers of the Law of One favored the evolution of the lower class while the "children of Belial" wanted to keep them subdued as slaves.^{8,9}

Clothing was one of the means of maintaining the social hierarchy – the longer the coat or cloak, the higher the social rank. Also, Atlanteans had the distinction of wearing pants whereas other ancient peoples were typically garbed in robes or gowns.¹⁰



Atlantean Power Station

Much of the advanced Atlantean technology was based on the use of crystals to capture and transmit cosmic energies. Pictured above is a large power station with a circular domed roof that could be retracted to allow light from the sun and stars to shine within. At the center of the building was an enormous crystal (“Tuaoi stone”) that converted the energy into a form that was broadcast to vehicles on land, in the air, and under water.¹

Atlanteans

To even begin to understand Atlantean culture, we must have some grasp of Edgar Cayce's broader explanation for how the human race came to be. Edgar Cayce's creation story is too complex to fully elaborate in this format. Let me provide a general outline that will help us to understand the origins and uniqueness of the Atlantean civilization.

In the Cayce creation story, the Atlanteans were one of five pure races that were projected from the spirit realm into matter at various locations around the world.¹ The special creation of the five races was necessitated by the projection of thought forms that pushed themselves into matter evolving into the composite beings discussed previously.

Interestingly, the idea of a mixture of modern humans and a less evolved humanoids is not entirely novel. Modern anthropologists have speculated on such a strange interaction (and even interbreeding) between the Cro-Magnon and Neanderthal in Europe near the end of the last ice – at about the time of the final destruction of Atlantis when the Atlanteans were migrating to southern Europe in significant numbers.

Red skinned and of high mental ability, the pure strain of Atlanteans were rightfully proud of their advancements in so many fields of endeavor. I am sure that Ra Ta must have been impressed by their material and cultural sophistication.



Hept-Supht



Ax-Tell (Ajax)

Two Powerful Atlanteans

Ra Ta encountered the noble Atlantean Hept-Supht during his first trip to Atlantis. They hit it off immediately, forming a lifetime association of friendship and cooperation. Hept-Supht was so impressed with Ra Ta and his grand mission that soon after the initial visit, Hept-Supht visited Egypt and took up residence there.¹

The readings do not discuss any possible meetings with Ax-tell, another powerful Atlantean who is central to this epic story. It is likely that such a meeting would have occurred during one of Ra Ta's visits – Ax-Tell was too important and influential to be ignored. Note the long cloaks on both of these individuals – truly noble Atlanteans!

The Law of One

The followers of the Law of One (often referred to as the “children of the Law of One” or the “sons” or “daughters of the Law of One”) were a highly spiritual people descended from a pure strain tracing back to the projection of spirit into the five races. These noble Atlanteans believed in the oneness of all experience as in the biblical phrase, “the Lord God is One.” Thus all of life should express oneness: one wife, one home, one nation, one religion, one God, one purpose, etc.¹

In the twentieth century, Edgar Cayce provided a practical model for working with this concept. He called it the “ideals exercise.” The point of the exercise is to identify a spiritual ideal and bring the mental and physical aspects of life into unison with the ideal. Thus every part of life becomes an expression of the ideal. Properly applied this exercise brings attunement to the divine and the expression of another important biblical concept – the “fruits of the spirit.” This is the basic premise of the law of one.

Interestingly, modern physics is seeking a theoretical model that appears to be the scientific counterpart to the Law of One. Albert Einstein unsuccessfully devoted the latter decades of his life to create a “unified field theory” that would integrate the force of gravity with the three forces that operate at the atomic level. Unification of the four primal forces of nature is widely viewed as the “holy grail” of physics – an essential accomplishment that would validate the belief that the universe is the expression of a single force. Sounds almost like an attempt to prove God, doesn’t it? The Cayce readings consistently refer to God as a “creative force” or “creative energy.”

Perhaps the ancient Atlanteans’ science and technology achieved a theoretical and practical “unified field theory” that allowed them to tap into nature’s abundant energy source for their anti-gravity machines that provided transportation and the ability to easily move large stones.



Freedom of Choice

Atlantean family structure evolved over time, with a tendency toward what we would probably regard as extended families.¹ In contrast to the Egyptian model of state control and limited personal freedom, Atlanteans could choose their mates and raise their own children. They had freedom of choice in these most personal of matters.

Ra Ta's strong belief in freedom of choice in marriage and the raising children was effected by his travels to other lands. Atlanteans, especially the followers of the Law of One, probably influenced him in this regard.

Later, after the return of Ra Ta from his banishment in Nubia, he developed a program for educating and training parents for home life. Atlanteans who had migrated to Egypt were especially helpful in this area.

Followers of Belial

The followers of Belial (also known as the “Sons of Belial” or “Children of Belial”) were possessed by an extreme materialistic focus, not unlike our modern world. Gratification of physical desires, unbridled selfishness, and disregard of others were the distinguishing characteristics of this group. The readings simply say that they were without a standard of morality.¹

While the followers of the Law of One believed in a Creator and divine destiny for the human race, the followers of Belial were atheistic hedonists motivated by self indulgence. The followers of Belial were aware of spiritual forces – the differences is that they chose to apply spiritual forces selfishly to satisfy their carnal appetites.²

It was the followers of Belial who were primarily responsible for the various upheavals that destroyed Atlantis through the misuse of the fantastic Atlantean technology.³ The Belial philosophy, with its emphasis on creature comforts, gradually converted the tremendous solar power generated by enormous crystals away from spiritual attunement and communication with higher cosmic forces to personal leisure and self gratification.⁴

Not surprisingly, in contrast to the followers of the Law of One who got many readings providing details about their past Atlanteans lives, little of a specific or personal nature is given for persons with past-life-Belial incarnations. I guess they were just not the type to seek out a reading from Edgar Cayce.



Children of Belial

The followers of Belial were only interested in self – self glorification, self exaltation, self aggrandizement, self indulgence, etc.¹ You get the picture. They would feel quite comfortable in our modern world.

Touring Poseidia

Ra Ta's thirty-year period of travel abroad must have provided some instances of culture shock. Imagine his first glimpses of the splendor of the Atlantean capital of Alta on the main island of Poseidia.

The high culture and advanced technology of the Atlanteans as described by Edgar Cayce can only be characterized as incredible. After all, if such a civilization existed 12,000 years ago or before, it would be regarded as a stone-age culture by modern anthropologists.

Maybe that is the secret of the fabled Atlantean high technology – a knowledge and expertise of the use of stones that we have yet to fully grasp. If Plato's account of Atlantis has any truth, the Atlanteans were masterful at constructing large stone buildings and monuments. Perhaps Atlantean knowledge and expertise of stone architecture accounts, in part, for the monumental works constructed after Ra Ta's return from exile later in this story.



A Stroll Through Alta

In this depiction, Hept-Supht is proudly showing his new buddy Ra Ta the sights of Alta.¹ The circular canals provide efficient shipping lanes for the active commerce of the thriving city. Yes, that is a pyramid in the background. Atlanteans were expert pyramid builders.

The stone building to the right is apparently some sort of warehouse which is being replenished by Atlantean workers. Ra Ta notices something peculiar about the situation. The boss seems to be treating his workers in a rather demeaning manner, as if they were not even human, but rather as subhuman slaves or automations. Hept-Supht explains that much of Atlantean commerce is based on a slave labor model whereby servants (“things”) do all the menial work and hard labor for the higher class Atlanteans (especially the followers of Belial). Ra Ta is understandably bothered by this arrangement.

Things

In its latter days, Atlantis was a stratified society with levels or castes of rank and power. At the bottom of the Atlantean social structure was a class of humanoid creatures which the Cayce readings called “things,” indicative of their status as objects or possessions.¹ Functioning as servants and slaves, these automatons were the descendents of the thought forms that had “hardened,” as it were, into physical bodies.²

The followers of Belial insisted on using and abusing the “things” for their own purposes – economic prosperity and personal indulgence. Whereas the composite beings in other parts of the world at that time still had visual vestiges of their partial animal ancestry, the latter day Atlantean things had largely been purged of the outward manifestations of their carnal origin. The sophisticated Atlantean technology allowed for bloodless surgery and rehabilitative reconstruction to produce more efficient and attractive servants.

The inner being was another matter. The followers of Belial had intentionally deprived the “untouchables” of education and social evolution. Trapped in a dependent and obedient state, much as a highly-trained animal that must rely on its master for sustenance, the pitiful “things” were a major source of contention between the followers of Belial and the followers of the Law of One.^{3,4}

Much like the slavery issue in the United States during the nineteenth century, the disagreement of how to deal with the automatons was one of the major issues leading to extreme civil discord in which the Belial gained the upper hand just prior to the final destruction of their land.

Fortunately, some of the followers of the Law of One were able to migrate to Egypt with the rudiments of their technology to be of assistance in the Temple of Sacrifice.



“Untouchable”

Crystal Technology

Almost from the beginning of their civilization the Atlanteans had a profound understanding of the laws of nature and how to apply them for material benefit and spiritual development. One of the first technological breakthroughs was the creation of large balloons made from animal skins and filled with natural gas. The balloons were used for transportation and the movement of building materials.¹

The discovery of electricity, used in applications that we have yet to replicate, was another major landmark in Atlantean advancement. One instrument that does have a modern ring to it is an electrical knife capable of “bloodless surgery.” This knife was later put to good use in the Temple of Sacrifice in Egypt.²

Crystal technology formed the basis of the amazing Atlantean communication system.³ Distant broadcast of images and voice comparable to modern television and radio were achieved. The readings also make numerous references to the “nightside” forces as the source for much of their sophisticated technology.⁴

One of the most fascinating applications in this field was the use of a “white” crystal in the “crystal room” for the purpose of receiving information from realms outside the material plane of this planet.⁵ This crystal technology was also used as an energy source for transportation.



Crystal Room

This image portrays the use of the white crystal in the crystal room. Hept-Supht has brought his guest Ra Ta to meet Princess Ilax (“princess of fire”) who is one of the primary persons in charge of the crystal room.¹ The scene is similar to a séance or psychic reading. Everyone in the room has entered a meditative, attuned state so that the “princess of fire” can function as an oracle for communication with “creative forces.” Princess Ilax eventually migrated to Egypt.²

Atlantean Records

It is natural that any great civilization, when faced with its imminent demise, would wish to pass along a record of its glorious history and achievements. The approximately 200,000 years of Atlantean history would certainly provide plenty of material to put into a time capsule. Taking no chances, the Atlanteans made three time capsules, so to speak, each containing 32 stone tablets or plates documenting the history of not only Atlantis, but the story of creation itself.¹

The three locations in which the tablets were stored were: 1) within the temple of Atlan in Atlantis (presumably on the island of Poseidia), 2) within the temple of Iltar in Central America (Yucatan), and 3) buried in the hall of records near the Sphinx in Egypt (Giza).²

Edgar Cayce prophesized that the records would be opened at the appropriate time. Unfortunately, the chiseled text will probably be incomprehensible to anyone who does not know the Atlantean language in which it was written. Cayce did note that the records could be read by anyone who could psychically attune to them, even in their sealed state.³ I have to admit that it would be fun to know a little more about all those advanced Atlantean gadgets.

In all likelihood, we do not need to be present for the physical opening of the sealed vaults or enter deep meditation to gain access to the information in the Atlantean records. The Cayce readings themselves provide an enormous amount of information on the contents of the stone tablets – the coming of man, the rise and fall of Atlantis, and the destiny of the human race.



Carving the Sacred Tablets

Hept-Supht was one of the key figures in charge of preserving the Atlantean records.¹ Here we find the noble Atlantean explaining the process for creating the records. Ra Ta is fascinated, not only by the content of the tablets, but especially by the Atlantean plan for ensuring their survival. Later both men were instrumental in seeing that one set of the records were stored in the Hall of Records at Giza.

CONSPIRACY



Dance

As a purely social activity, dance provided a means of nonverbal communication that helped bridge the gulf of diverse cultures and ethnic groups. Furthermore, its transformational potential was utilized in both the Temple of Sacrifice and Temple Beautiful.

Dancing was a means of rehabilitation for the surgical patients in the Temple of Sacrifice.¹ The graceful movements of the temple dancers were both inspirational and therapeutic. Consider the therapeutic potential of dancing as movement therapy – a form of holistic physical therapy intended to improve flexibility and allow the full expression of the soul in its new body.

Dancing in the Temple Beautiful was yet a further extension of the healing and transformational effects of dancing – as the literal embodiment of both motion and emotion.² In this context, dancing is the kinesthetic expression of beauty and truth much as the artistry of a modern ballet dancer.



Aar-Shua-Phit

Aar-Shua-Phit was one of the temple dancers that became involved in a conspiracy against Ra Ta. Perhaps she was also jealous of Isris, the King's favorite dancer.³



The King's Favorite Dancer

King Araaraart enjoyed dance as entertainment. This scene portrays the king watching his favorite dancer Isris, said to be the most perfect woman in the land.

The audience of this private performance also includes co-ruler Aarat whose proud smile seems to say, "We may not be much as warriors, but you can't beat our woman for beauty and artistry." The priest to the left of Araaraart is the proud father of Isris. Behind Araaraart is his daughter Ae-Or-Aen who is later married off to a troublesome Atlantean (Ax-tell).

Isris' role as king's favorite dancer will become relevant soon when Ra Ta's enemies use her as bait to entrap the high priest. The use of women for entertainment and as political pawns suggests that even though equality was given lip service, men were definitely more equal than women. Isris helps change this pattern later.

Scandal in the Temple

With Araaraart preoccupied by his private dancing performances and Ra Ta busy traveling around the world learning of other cultures and networking with sages of various traditions, apparently none of the principle leaders took notice of some disturbing practices taking place in the temples of Egypt.

Keep in mind that prior to the invasion by the northern kings, native Egyptians were a rather hedonistic culture. Worship of the body was a deeply engrained value. Indulgence in sensual pleasures was widely accepted at all levels of society. This all changed with the new system implemented based on Ra Ta's vision of a new society.

Thus, we shouldn't be too surprised to learn that in the absence of close supervision by the high priest and co-rulers, some of the priests and counselors had reverted to the old practices of indulgence in "lusts of the body" rather than physical and spiritual development.¹ Perhaps they viewed these activities as a form of tantric yoga or as an alternative means of spiritual evolution rather than simple depravity.

A scandal ensued when Ra Ta realized what was happening and put a stop to the whole affair. Powerful enemies were made among the temple priests. The priests combined with the bureaucratic matchmakers that Ra Ta had already upset and a couple of the king's counselors who had their own political agendas to form a powerful conspiracy against Ra Ta.



The Temple Sensuous

With Ra Ta away so much of the time and the young King oblivious to temple activities, some of the priests and attendants develop their own “temple sensual” program complete with strong drink and sexual orgies.

The sacrificial priest has adapted the altar into his own personal barbeque pit. On a graver note, the readings do mention a “debased” priest who destroyed himself making “strange fires” on the temple altars.¹

By the way, the dancer is Aar-Shua-Phit, who becomes one of the conspirators against Ra Ta following the temple sensuous scandal.² Imagine Ra Ta walking in on this scene!³

The Plot

The conspirators developed a cunning plot – get Ra Ta to violate his own law, the one calling for monogamous relationships based on freedom of choice.¹ The resulting scandal would at least get even with the priest for the humiliation that he brought to the conspirators. I doubt that even they dreamed that the plan would be so effective as to get him banished to another land

The plot was targeted to some basic weaknesses in Ra Ta’s character. He was overly trusting, even gullible at times.² He may have also have had some vanity. Who among us doesn’t wish to see ourselves in the best possible light?

Ra Ta was flattered into believing that he could be the progenitor of the new pure race that he was so intent upon creating.³ Instead of using the slow tedious processes of surgery, rehabilitation, and education, it would be much more efficient to just procreate the perfect bodies directly. He, being the perfect male, could serve as the sperm donor. Several of the women in the temple service could provide a suitable female vehicle. One woman in particular was especially suited for the role – Isris, the king’s favorite dancer.

One of the primary conspirators in this plot was a “soothsayer” named Udarr. Like Ra Ta, Udarr migrated down into Egypt from the region called Persia.⁴ Udarr could almost be regarded as the shadow of Ra Ta. Perhaps it was professional jealousy or simply a resentment of Ra Ta’s success that fueled Udarr’s ill will toward the high priest. Udarr’s false teachings of selfishness were a stumbling block that led many astray, including the king’s own brother (Rali) in the IbeX rebellion that was to come.



The Threat

Getting Isris to be complicit with the plan was not easy. She could not be frightened or coerced on her own behalf. Finally the conspirators resorted to threats against her people to gain her cooperation.¹ This in itself is very revealing with regard to her character. She was not afraid for herself, only for those she loved. Such integrity must have caused her some guilt as she allowed herself to be used as bait to entrap Ra Ta.

This scene depicts a meeting in which Udaar (center) and two of the King's counselors coerce Isris into becoming a co-conspirator. She knew that she was up against some ruthless men who had the power and intent to follow through with their threats.

The Decree

As Ra Ta became more active in the day-to-day activities of the temples, restoring them to their original purpose, he came into close contact with Isris. Naturally he was impressed by her beauty and character.¹

We are not told exactly how the proposition was put to him except that “the decree eventually came.”² This is a curious phrase with evocative implications. Decrees are official orders. Since the king (and presumably his trusted advisors) would not have issued such a decree, who was responsible for the formal order that Ra Ta and Isris should procreate a perfect child?

The obvious culprits would have been the members of the group that was previously in charge of the breeding program (which I have called the “matchmakers”). The power and prestige of these bureaucrats had been diminished by Ra Ta’s decree making monogamy the law of the land. Maybe it was this committee that put the proposition to the unwitting Ra Ta.

This in itself raises an interesting question about the psychic ability of the high priest. Why did he not intuit their evil intentions and simply avoid the trap? The same question comes up in the life of Edgar Cayce when on at least two occasions he gave psychic readings that resulted in entrapment and jail time for violating local laws pertaining to his service as a medical intuitive. Obviously there are limits to psychic ability, even for such a sensitive soul.



The Proposition

Here we have a possible scenario for how the proposal was made. The matchmaker's committee has asked for Ra Ta and Isris to come before them. Maybe Isris encouraged Ra Ta to cooperate. To gain Ra Ta's good will, the committee could have apologized for its previous excesses, but pointed out that it was all done for the right reasons – to produce a pure race as quickly as possible. And while on the subject, the proposal could have been laid out as a possible way to speed up the process. Regardless of exactly how the proposal was made, it must have been a persuasive argument for Ra Ta “fell for the whole proposition.”¹

The Trial

Once the relationship was consummated and a child (Iso) was born in due time, the conspirators accused Ra Ta of violating his own law which established monogamous relationships based on free choice rather than state-appointed matings. Remember that Ra Ta was already married to Asua who was the mother of his children. The resulting scandal was probably even more devastating than even the conspirators had hoped.

King Araaraart was deeply torn over the whole affair.¹ He was angry with Ra Ta for taking his favorite dancer, for whom he obviously had a deep affection. Yet, he had admired and respected the high priest for many years, going all the way back to the initial tribal trek to Egypt.

The trial was a curious affair. The accused was not allowed to directly confront his accusers or even meet with the king and council who would serve as his judge. Communications were relayed back and forth between the individuals by messengers who functioned somewhat as lawyers, explaining the positions of the two factions.²

The elder king (Arart) apparently maintained a loyalty to Ra Ta and his cause throughout the trial. Perhaps it was a deep-seated affection for the boy he had seen grow up in the far-away mountains. Surely there had formed a strong bond of trust and respect for Ra Ta, the young prophet that had helped him with the invasion and occupation of Egypt.

There also may have been a very practical reason for Arart's support of Ra Ta. Perhaps his advocacy for the high priest arose from the wisdom of an accomplished politician who could envision the trouble that lay ahead if Ra Ta lost authority.

The readings describe the turmoil surrounding the trial and ultimate decision as the "first uprising between church and state."³



Voices of Dissent

As the trial proceedings of the king and his council progressed, tending toward a condemnation of the high priest, two counselors (Aa-Ha-Dal and Est-Ero-Ar-Ar) stood up in favor of Ra Ta.^{1,2} These voices of dissent may have been aware of the plot against Ra Ta and advocated for leniency or outright forgiveness.

Note that the council is comprised solely of men. The elder king Arart (standing behind his son) is a stabilizing factor to the proceedings.

The Verdict

The decision was eventually made. Ra Ta, Isris, and those who had stood with Ra Ta were banished to Nubia, a land to the south and east of Egypt.

Iso, the child born to Ra Ta and Isris, remained in Egypt in the Sun Temple (essentially a prison). At slightly over four years of age Iso died while still a political prisoner of the king.¹ Her death resulted from a lack of parental love and affection. Araaraart's anger and revenge ran deep.

Surely, if the child had been born to one of the other women who were not favorites of the king, the decision would not have been so harsh. The conspirators had laid a clever trap with just the right bait to trap Ra Ta. Without his even realizing it at the time, the king himself would nearly be brought down by the aftermath of his severe verdict.

Apart from Araaraart's emotional feelings of betrayal and loss, the legal issue was that of law and order. Just as in our modern world where rule of law is viewed as a necessary condition for democracy and freedom, it was even more essential in those times when the whims of a king or dictator could mean life or death to an individual or the masses.

When Araaraart turned to his counselor Asriaio for advice, the rule of law was invoked. Ra Ta had established monogamy as the law of the land. He had broken the law. He must be held accountable.² If Araaraart had any qualms about his emotional involvement in the case, the cold legal clarity of Asriaio's guidance must have been a soothing balm.



Asriaio Counsels Araaraart

Araaraart's difficult decision was strongly influenced by the advice of councilor Asriaio. Asriaio held strong beliefs about the importance of the rule of law. Although he was not one of the conspirators, he did insist that Ra Ta was not above the law and should be held accountable for his actions. Araaraart followed his advice resulting in the exile of Ra Ta and his followers to Nubia.

The decision brought caused great consternation within king Araaraart. He was plagued with the self doubt as to whether he was justified in banishing Ra Ta and Isris to Nubia. Could there have been a better way to resolve this whole affair? Perhaps he had some awareness that his troubles were just beginning.

BANISHMENT TO NUBIA



Nubian Society

Occupying the land currently known as Sudan, the ancient Nubians were a dark-skinned people with a relatively advanced social system. Nubian politics had a distinctly feminine character. According to the readings, it was a matriarchal society.¹

Interestingly, the readings also state that the Nubians were a warlike people.² Considering that the Egyptians to the north would have been an easy target for invasion prior to occupation by the Ararat tribe, it is curious that the Nubians didn't invade first. Apparently being a fierce warrior doesn't necessarily translate into aggressiveness. Perhaps the Nubians were only warlike if they were attacked.

Nubian Women Rule

In this depiction we see the Nubian queen with her chief adviser and male attendant. Note the stern countenance of this stately ruler. Perhaps she had just gotten the news that a group of strangers from the north had taken up residence in her country.

Ra Ta's Bodyguard

Anticipating that the warlike Nubians could pose a security threat to Ra Ta, several of the 231 individuals that followed him into exile were guards or soldiers.³ Fortunately, there was no fighting and the guards ended up functioning primarily as messengers between the priest and the Nubians who became increasingly interested in his philosophy.

Obia was one of Ra Ta's bodyguards who gained from the close daily association with the priest as he withdrew into the mountains for spiritual attunement with the Creative Forces. While in Nubia, Obia's name was changed to Obobo, suggesting that he had undergone an inner transformation from the experience.⁴



Nubian Women Rule



Obia (Obobo), Ra Ta's Bodyguard

Royal Resistance

Understandably, the Nubian rulers were distrustful of Ra Ta and his banished followers. After all, a couple of decades earlier Ra Ta had led a band of invaders from the north that entered and occupied Egypt. Perhaps this group was an advance party intended to scout out the weaknesses of the natives and then send for more troops.

The readings cite at least three Nubian royals who were initially resistant to the idea of Ra Ta's group taking up resident in the southern kingdom: prince El-Ed-In,¹ prince 416 (his Nubian name was not given),² and princess Sharlam.³

As we have seen before in such instances, marriage between members of opposing groups can have a powerful influence in the resolution of such conflicts. Prince El-Ed-In and prince (416) married members of Ra Ta's group and became advocates for Ra Ta and his teachings.

Princess Sharlam never accepted the foreigners. She continued to belittle and condemn those of her own household who were receptive to Ra Ta's teachings.



Prince El-Ed-In



Princess Sharlam

Banished!

Life in Nubia was at first difficult for Ra Ta and his banished followers. The Nubian royalty mistrusted the diverse group led by the peculiar priest.

Ra Ta's group consisted of 231 individuals who were loyal to him or his cause. We can only wonder at how they survived until they became established. Where did they find food and shelter in those first months of exile.

You may recall that the establishment of mines in Nubia was one of the commercial accomplishments of the young king Araaraart.¹ Presumably there may have been some connections with the miners of that land.

Perhaps the mines themselves served as temporary (or even permanent) lodging for the exiled troop. The readings state that whole mountains were "honeycombed."² The extensive digging tapped into the "perpetual fires" (volcanic or geothermal energy?) of that land that are still active. The readings also refer to the "mount" in Nubia where Ra Ta spent much of his time in meditation and attunement to Creative Forces.³



Life in a Cave

This hypothetical scene portrays the immediate impact of banishment on Isris and Ra Ta. If they did have to assume residence in a mine or cave upon arrival in that strange land, what might have that been like – and how would it have affected Isris?

Keep in mind that she had just faced public humiliation and had her baby taken away. She most likely would have felt discouraged, perhaps even depressed. Ra Ta is attempting to cheer her up as they adapt to life in a cave.

Note the stark contrast between Isris's elegant possessions and the dark moistness of her new environment.

Hermes

If nothing else, exile in Nubia did provide Ra Ta with one crucial opportunity. It was there that he met and developed a close friendship with Hermes, a scribe or wise man of truly mythic proportions.¹

Worshipped as the god Thoth by the Egyptians, Hermes was also later recognized as a god by the ancient Greeks who revered him as a son of Zeus. Closer to our own times, Hermes is acknowledged as the founder of the Masonic initiatory rituals still in use by followers of that order.

There are some tantalizing clues in the Cayce readings suggesting that Hermes may have been an incarnation of the master soul that we know as Jesus. Glenn Sanderfeur's *Lives of the Master* makes the best case that I have seen on this aspect of the Hermes story.

Regardless of his godly status or possible incarnations as the Master, Hermes plays a pivotal role in the Ra Ta epic. As we shall see later, Hermes becomes the architect of the great pyramid built at Giza and a central figure in the creation of other monuments containing knowledge sealed for future generations.

We are not informed as to the circumstances surrounding his initial meeting with Ra Ta or what role he may have played in smoothing the way, as it were, for the priest to make inroads among the Nubian rulers. I suspect that Ra Ta and Hermes made an instant bond of friendship and that the highly regarded Hermes helped Ra Ta gain some measure of acceptance in Nubia during those trying times.



Hermes

Nubian Astronomy

Throughout his life Ra Ta had a profound interest in astronomy and astrology. During his exile in Nubia, he pursued an intense study of the position of heavenly bodies and the interactive cosmic forces that influence life on earth.¹

Hept-Supht, the Atlantean scribe and record keeper, accompanied Ra Ta and Isris to Nubia where they met Hermes. Later, when Ra Ta returned to Egypt, this dynamic quartet worked together on the building of the great pyramid and other monuments. Ra Ta envisioned the general nature of the structure and conceived its purpose with the advise of Isris who functioned as a project manager. Hermes served as architect and Hept-Supht acted as construction supervisor.

Recent studies on the topographical layout of numerous Egyptian monuments suggests that they are positioned to correspond to star configurations – a reflection of heaven on earth, so to speak. If this line of reasoning is valid, perhaps the grand design of these architectural marvels had its inception during the Nubian exile period.



Surveying the Heavens

In this illustration we view Ra Ta and Hermes pointing out some of the important heavenly bodies and their astrological influences to Hept-Supht and Isris who are doing their best to make out the distant planets and constellations.

Note that Ra Ta is beginning to look a bit haggard and aged due to the stress and strain of his banishment.

Nubian Role Model

In contrast to the Egyptian society in which Isiris was raised, Nubian women were politically and personally empowered.¹ The balance of power that flowed from matriarchal rule probably appeared quite strange and refreshing to Isiris. The details of her interactions with Nubian women during her banishment are not provided, so it is impossible to say exactly how she may have been influenced.

What is clear is that Isiris emerged from banishment in Nubia as a much different person than when she was exiled. Her astonishing transformation from the king's favorite "dancing girl" to her eventual status as queen and goddess of Egypt may have been influenced by her interaction with the matriarchal system of the Nubian culture. As we shall see, she would never again allow herself to be put into situation where she could be used by men!

Whatever the precise nature of the Nubian influence, the eventual impact on Isiris unmistakable. She was liberated. More importantly, her personal development later became a model for Egyptian society.

Thus, as with the many of the social and political themes in this story, there are modern parallels. Just as women of the twentieth century experienced a liberation movement, so also there was revolutionary change in the role of women in ancient Egypt. The main advance was that Isiris and those who followed her would be respected partners in the new society as mothers, homemakers, teachers, and diplomats rather than simply breeding stock and political pawns.

Isiris led the change and served as a role model for other women of her time. Perhaps she found a positive female role model for herself among the Nubian women.



A Woman-to-Woman Chat

During exile in Nubia Isris bore at least three more children by Ra Ta, all daughters: Is-Ar-Is, Isibio, and Os-Is-El.¹ Being pregnant for so much of the time must have been a challenge for her, but may have also unexpectedly opened some doors to the Nubian royalty. In this hypothetical scene the very pregnant Isris has been invited to visit with the Nubian monarch for a casual, woman-to-woman chat.

The universal experiences of pregnancy and birth can dissolve cultural and political barriers. Such a meeting could have provided an important bonding experience for the women, especially for Isris – a queen-in-the-making.

Progress in Nubia

As Ra Ta became accepted by the Nubian royalty and his ideas were applied with great success at all levels of Nubian society, recognition of the value of his teachings elevated Ra Ta in both respect and honor.

Ra Ta and his followers made notable contributions in the fields of agriculture, mining, animal husbandry, and medicine. His spiritual teachings closely meshed with those of his new friend and associate Hermes to strengthen the social fabric of the Nubian society. Notably, homes were established for the natives and for the priest's followers with freedom of the choice of spouse or companion.¹

When news of Ra Ta's contribution to Nubian culture was relayed back to Egypt, it served to validate those who demanded for his recall and re-appointment as high priest.²

Aris Hobeth – “Favored One”

Aris Hobeth was Ra Ta's faithful daughter who supported his decision to have a child with Isris, defended him during his trial, and followed him into exile in Nubia. It is no wonder that her name means “favored one.”³ While in Nubia Aris Hobeth assisted in the medical activities, even learning some new techniques that she later applied in the Egyptian temples after the recall of her father.

Planting by the Moon

One of the areas in which Ra Ta helped the Nubians make exceptional progress was in the application of astronomical data to improve crop production.⁴ Planting crops in accordance with the phases of the moon is a time-honored tradition still utilized by modern gardeners who consult the *Farmer's Almanac* for that purpose.



Aris Hobeth – “Favored One”



Planting by the Moon

EGYPT IN TURMOIL



The Ibez Rebellion

As if poor Araaraart didn't have enough trouble, soon after Ra Ta and his followers had been banished to Nubia, rebellions began in Egypt. The problems had probably been simmering for some time. The troublemakers may have sensed a weakened king in the aftermath of Ra Ta's trial and exile. The opportunity to overthrow the king and take control of the land was too great a temptation for some.

Probably the most troubling turmoil was a revolt from within the house of Ararat itself. King Araaraart's younger brother Ralij, the prince of Ibez, ignited the sibling rivalry by kidnapping some of the women from Araaraart's household.¹ This insulting behavior almost smacks of a copy-cat crime. His action almost seemed to be saying, "If Ra Ta can steal the king's favorite, look what I can do!"

Ralij's boldness and disrespect for his brother was kindled by the counsel of an evil soothsayer named Udaar. This is the same fellow who was a ringleader in the plot against Ra Ta. Udaar's teachings were directly opposed to those of Ra Ta and caused many to go astray.²

In contrast to the other revolts during Ra Ta's banishment, some blood was probably shed in the "Ibez Rebellion." Family skirmishes can sometimes be the most vicious. The readings indicate that sides were taken, much as in a civil war, where brother may literally fight against brother. Men were trained in combat, a rarity in peaceful Egypt.

Eventually the Ibez Rebellion was crushed and Ralij was himself banished to Arabia.



**Ralij, brother to the king and
Prince of Ibex.**

The Atlantean Rebellion

Atlanteans had been migrating in small numbers to Egypt and other locales for many years. As the final destruction of their homeland became imminent, the flow of migrants from the doomed land increased to the extent that King Araaraart was faced with a dilemma. Some of the Atlanteans, and in particular one powerful fellow named Ax-Tell, assumed that Atlanteans were innately better qualified to rule Egypt. As we have noted before, the Atlanteans had a stratified society. Some of the Atlanteans devised a plan for Egypt that had the Atlanteans at the top with everyone else in subservience.

Ax-Tell, the leader of the rebellion, had definite views on the situation in Egypt. He didn't like the policies of King Araaraart. He didn't find much in common with the teachings of Ra Ta and especially disapproved of Ra Ta's sex scandal.¹ In short, he perceived a society on the verge of collapse that didn't measure up to his high standards and decided that he could better. He was truly an Atlantean!

Although Ax-Tell headed the movement, other notable Atlanteans joined the rebellion, namely Amaziah and princess Ax-El-En-Ta.^{2,3} All three of these individuals eventually relented and made important contributions to the reconstruction of Egypt.

Plato's views aside, the Atlanteans were not especially warlike. The Atlantean rebellion was probably more along the lines of a political coup or social takeover than a violent conflict. Even the obnoxious followers of Belial had no real taste for fighting. Besides, most of their powerful technology was left behind in Atlantis.

Recognizing that the Atlanteans' claims to authority could only be counteracted by an equally powerful voice of authority, some natives began to call for the return of Ra Ta to deal with Ax-Tell and others with similar ambitions. Were it not for Ra Ta, the Atlanteans may well have won out and our story would have had an entirely different ending.



Ax-Tell, leader of the Atlantean Rebellion.

The Native Rebellion

The most curious and interesting of the rebellions that occurred during Ra Ta's banishment was led by an intellectual named Oelom. The readings referred to him as the leader of the intelligentsia – he definitely was bright.¹

Basically Oelom led his rebellion to ensure the return and re-installment of Ra Ta as high priest to address three major concerns. For some time Oelom and other Egyptian intellectuals were disappointed with the decline of the culture – the readings called it “slothfulness.”² It seems that the temple scandal that had incensed Ra Ta was merely the tip of the proverbial iceberg. Like some of the socialist experiments in our own twentieth century, the self-serving bureaucracy had turned in on itself resulting in a stagnant society with declining quality of life. Oelom believed that the high ideals of Ra Ta could yet redeem the declining culture.

Of even greater concern for Oelom was the Atlantean invasion, as it were.³ He was particularly concerned about the Children of Belial and their “things.” His sense of equality and freedom was outraged. His real fear was that these Atlanteans would predominate, forcing the Egyptians into servitude little better the “things.”

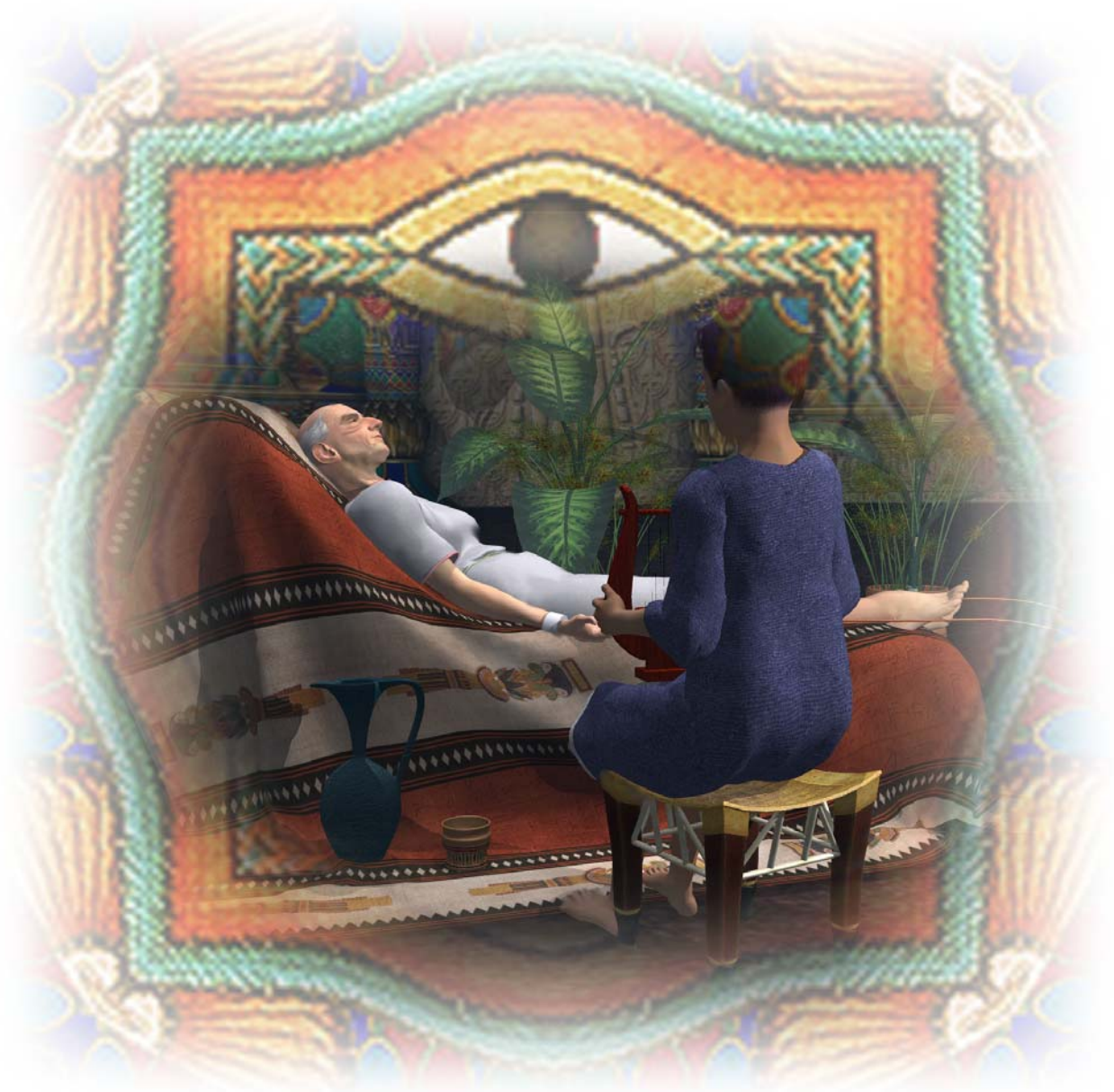
The third major motivating factor in the Native Rebellion was Oelom's belief that each individual should be free to choose his or her own mate.⁴ He had been subject to the state-controlled breeding program and may have feared a return to this distasteful practice in Ra Ta's absence.

His strategy was brilliant. The Native Rebellion fed off the turmoil of the Ibex Rebellion. He was not in accord with Ralij's purpose, but recognized that the king would be preoccupied, thus giving him a chance to pursue his agenda. Although Oelom's rebellion was eventually put down, it further weakened the king's control and contributed to the movement to recall the exiled high priest.



**Oelom, leader of the intelligentsia
and instigator of the Native Rebellion.**

RESTORATION



Peace is Restored

During periods of social unrest and turmoil, the mass psyche of a people can become affected. The psychology of a group can instantly be reversed by good news that brings hope. So it was in ancient Egypt when Ra Ta returned from exile. He was in a severely weakened physical state, not able to accomplish anything in a concrete manner. Yet the belief that he would be able to restore peace and prosperity to the land was enough to begin the process of collective healing. His return satisfied the main objective of the native rebellion and thus brought unity on that front. The king had already gained the upper hand over his younger brother in the Ibex rebellion. Ralij was subsequently banned to Arabia with his followers.

It is not clear how the Atlantean rebellion was resolved. Not all the Atlanteans were supportive of Ax-Tell's attempt to usurp king Araaraart's power. Although there were some followers of Belial instigating unrest, for the most part the Atlanteans were not evil people. Keep in mind that for centuries they had undergone social division between the followers of the Law of One and the followers of Belial. They had also just undergone the collective trauma of seeing their homeland being destroyed. Ax-Tell and the other Atlantean leaders in the revolt probably felt as if they were fighting for the survival of their people.

Ra Ta's influence in resolving the Atlantean rebellion may have simply been to talk sense into the headstrong Ax-Tell – to appeal to the high ideals of the Law of One. When reminded of this spiritual heritage, and perhaps feeling a little ashamed of his aggressiveness, Ax-Tell accepted a compromise – he and some of the other Atlanteans became part of the government with Araaraart remaining as king. As an aside, Ax-Tell took a daughter of King Araaraart as wife,¹ a pattern that we have seen before where women become a means of resolving political feuds. Thus the nation was gradually healed and rejuvenated as Ra Ta himself underwent his own personal therapeutic regimen.



Ra Ta's Regeneration

Due to the stress and strain of banishment, Ra Ta's physical condition had deteriorated to the point where many feared he would not survive the trip from Nubia. Once back in Egypt, he began a seven-year rejuvenation process to heal and regenerate his body. In addition to prayer, meditation, diet, and herbs he also recruited the services of the young musician Apt-Hen, who played the harp and chanted.¹ The musical vibrations may also have been supplemented with a low form of electrical vibration from a simple chemical battery that recharged the system. Some experts in the Cayce material believe that such a mild form of electrotherapy was the forerunner of the wet cell battery that Edgar Cayce prescribed so often in his psychic readings.

Cultural Renaissance

The Egyptian temples had been in decline even before Ra Ta's nine-year banishment. Although the physical structures were in need of repair and redecoration, it was the mental and spiritual ideals of the staff that really needed assistance. Ra Ta was too weakened to directly restore the functioning of the temples. Rather, he served as an adviser to those who would carry out his dictates.

One of the top priorities instituted in the temples was the creation of families. The strategy was to focus on the education and training of women to become responsible mothers and care takers of home life – the foundation of society.¹ In the state-controlled system of the previous era, this was not regarded as necessary or appropriate.

Temple activities were strongly influenced by the culture and technology of the Atlanteans. The high energy of the Atlanteans literally electrified the activities in the temples. An electrically-powered bloodless knife allowed for much more efficient and humane surgery in the Temple of Sacrifice.² Atlantean understanding of body energies and natural remedies provided further advancement in the healing arts. Other electrical appliances provided opalescent light, much as in the magnificent Atlantean temples.^{3,4} Atlantean craftsmen brought new artistic and technical skills for the design and construction of buildings.⁵

A global outreach effort was begun to share the cultural advancements with other groups around the world. One of the primary programs within the Temple Beautiful was for the training of emissaries for service in other lands.⁶ The readings also used the terms “ambassadors” and “missionaries” to describe the role of these individuals. The purpose was not necessarily to convince or convert others to Ra Ta's philosophy. Rather it was simply to help others improve their quality of life at all levels. The primary mission was about improving relationships – between individuals, groups, and with the Creator.



Has-Shad: Great Mother of Emissaries

One of the most prominent individuals in the Temple Beautiful emissary development program was Has-Shad. Has-Shad was a noble-born Atlantean who served as an altar maid in the temples. At some point, she came under the influence of the Belial element. When she later migrated to Egypt prior to destruction of her homeland, she was part of the Atlantean rebellion that brought turmoil and strife to that land.

With the return of Ra Ta and the restoration of the temples, she shifted her energy to the emissary program where she was a very effective educator and trainer. She even bore many children who became emissaries and authorities in Said, Og, On, Carpathia, the Pyrenees, and America. Her prolific output of offspring and positive influence in the emissary program earned her the title of “Great Mother.”¹

Comparative Studies

With news of the rapid advancements in Egypt and the sending out of emissaries, leaders from other lands traveled to Egypt to learn of the new society and share the teachings of their cultures. This was exactly what Ra Ta had always wanted – the “unification of knowledge.”

From the beginning of his tenure as high priest, his approach had been one of comparative studies rather than assuming that his own beliefs constituted the ultimate and final truth. Remember that during a thirty-year period after becoming high priest of Egypt, Ra Ta had invested much time and energy going to other lands to learn other traditions and integrate those teaching into his own philosophy. With news of his rejuvenation and the remarkable advances in the restored Egyptian society, wise men from other lands came to Egypt, a new center of learning and progress.

Ra Ta’s premise was that truth can be found in all the wisdom traditions. There is one God that manifests to all peoples of the earth, therefore, the basic teachings of the various traditions should correlate.¹ The modern expression of this comparative studies approach is called the “perennial philosophy.” There is truth in all the established religions and philosophies. Rather than focus on differences, more can be gained by correlating the truths. A similar sentiment is expressed in the Christian ecumenical movement that seeks unification by emphasizing common beliefs among diverse Christian sects and denominations.

Regular meetings or conclaves were established, much as we now may have conferences or symposiums at set intervals.² In certain respects the meetings were a reflection of a great cycle – over forty thousand years earlier leaders from around the world met in Egypt to discuss the problem of large beasts that endangered the human race.³ Rather than the survival of the human species, Ra Ta’s conclaves focused on its physical, mental, and spiritual evolution.



Yak



Saneid



Tao

Great Teachers

Each culture of that time had its own wisdom tradition and resident sages to carry out its teachings. Cayce's readings mention several exceptional individuals who journeyed to Egypt after hearing of Ra Ta's rejuvenation and the cultural advancements in Egypt. This illustrious group included three wise men: Saneid from India, Yak from Carpathia, and Tao from Mongolia.¹ Unnamed representatives also trekked from northern Europe and South America to share during the regular gatherings to advance the "unification of knowledge."

Atlantean Contributions

In some respects the Atlantean Rebellion was more of a misunderstanding than anything else. An important misunderstanding with important implications, to be sure, yet we must not let that overshadow the greater assistance given by many Atlanteans, including the agitator Ax-Tell. Here is a brief list of prominent Atlanteans with their more notable contributions:

Ajax-Ol – With the possible exception of Hept-Supht, Ajax-Ol may have been the most important Atlantean migrant in Egypt. He resisted the overbearing Ax-Tell and helped resolve the Atlantean Rebellion. He became supervisor of archaeological excavations and helped transfer some of the Atlantean knowledge of metallurgy and electro-medicine to his new home. He helped plan both the Sphinx and great pyramid, encoding historical and prophetic information into the structures.^{1,2}

Shushepen – She contributed much in temple service, especially in the preparation of emissaries to other lands.³

Apex-El – In about 10,300 B.C. Apex-El was the first founder of the library of Alexandria.⁴

Het-Le – With the demise of Ra Ta, Het-Le assumed the role of spiritual leader of the land.⁵

Asc-Nath-Ess – She was the one who personally cared for the Atlantean records brought to Egypt for preservation.⁶

Ex-Tel-Odom – One of the Atlanteans born in Egypt, this man was instrumental in reconstructing Atlantean technology involving chemical, gas, and electrical energies.⁷

Ax-Tecl – This Atlantean woman contributed to the expression of beauty through dress.⁸

Ajxor – In addition to his contribution in bringing records from Atlantis, Ajxor was in charge of maritime shipping and transport, commanding fleets of ships to Egypt and along the waterways of other lands.⁹

Apt-Uldan – Her contribution was primarily in the healing arts, particularly aiding those who were suffering in the Temple of Sacrifice.¹⁰



Ajax-Oi



Shushepen



Apex-EI



Het-Le



Asc-Nath-Ess



Ex-Tel--Odom



Ax-Tecl



Ajxor



Apt-Uldan

THE LEGACY



The Great Pyramid

Ra Ta's archaeological pursuits and comparative studies, particularly of ancient sources, must have impressed upon him the need for preserving this wisdom for future generations. His prophetic abilities in conjunction with the intuitions of his associates also helped him to envision a future that would sorely need the wisdom that had been collected and integrated during his sojourn. The compelling need to project these accomplishments into the future resulted in a monumental building program that has survived for millennia and still evokes mystery and inspiration. If the Ra Ta story is accurate, more monuments wait to be discovered.

The concept of building large stone monuments to serve as repositories of knowledge and prophecies of the future may have occurred to Ra Ta during his trips to other lands, particularly Atlantis. Hept-Supht and other Atlanteans dedicated themselves to preserving records of their vanishing civilization and assisted with the design and construction of the great pyramid at Giza.^{1,2}

The concept may have been more deeply impressed on the banished priest during his stay in Nubia where he surveyed the heavens and met Hermes, the wise man who eventually served as architect for the great pyramid that was built in Egypt. Apparently, Ra Ta and Hermes had begun the building of memorials or some sort of monumental structures in Nubia prior to the return of the priest to Egypt.³

The primary construction team for the great pyramid consisted of Ra Ta, Hermes (architect), Isris (project manager), and Hept-Supht (construction supervisor). Naturally, many others served as consultants on the project by contributing special knowledge and skills to this daunting task.^{4,5}



Monumental Plans

This scene depicts an early planning meeting for the great pyramid in which a basic model has been developed for critique. Ra Ta is absent from the meeting (he is still undergoing his rejuvenation). Isris has taken center stage. Her critical eye and confident posture assert: “Alright guys, I’m here to make sure you get this right!” To the left, Hermes is discussing the geometry of the pyramid with Arsra, a mathematician and precious stone designer of the ruler (king Araaraart, who had commissioned construction of the structure). On the right we see the smiling Hept-Supht listening to his fellow Atlantean Ajax-Ol. Atlanteans were renowned pyramid builders. Ajax-Ol is commenting, “Yes you have created quite a nice design. This is going to be a marvelous pyramid. But we need to talk more about the inner chambers and how we are going to encode knowledge and prophecies into the structure of this building.”

Buried Records

Whereas the great pyramid served as a place of initiation in which future prophecies were encoded, another monumental structure was constructed to function more as a time capsule. The “Hall of Records” was built as a repository of objects and artifacts of that era.

Lying between the Sphinx and the Nile river, this mysterious sealed temple has yet to be uncovered. Some of the materials stored in the Hall of Records are Atlantean stone tablets, duplicates of which were also stored in a sunken Atlantean temple and the temple of Iltar in the Yucatan (central America). The thirty-two tablets give the history of Atlantis, written in the Atlantean language which was a different script from the other writings stored in the buried hall.¹

Also lying between the Sphinx and the river are one or more pyramids or mounds yet to be uncovered.² These structures serve as storehouses for gold and precious stones, as well as common objects representative of that period. Musical instruments, clothing, artwork, and medicines await discovery.

Sealed vaults also contain personal items of some of the dignitaries of that time. Some of King Araaraart’s valued possessions were placed in an undiscovered mound or pyramid that may serve as his tomb.^{3,4}



The Record Chamber

Throughout the period of monument building and record storage, Hept-Supht continued to play a major role. In keeping with the emphasis placed on the meaning of names, we are told that Hept-Supht means “help keep it shut.”¹ Hept-Supht was the official sealer of the records in the great buried hall, serving in his capacity as Atlantean record keeper and faithful associate of Ra Ta, Isris, and Hermes.

Here we view Hept-Supht supervising the placement of items in the record chamber. In many respects one could say that the Hall of Records was Hept-Supht’s legacy.

The Sphinx

That mystery of mysteries, the enormous Sphinx on the Giza plateau, is emblematic of the Ra Ta epic itself. Its history predates Ra Ta – its complete purpose is yet to be fulfilled.

According to Cayce's readings, the Sphinx was built on mounds discovered by Ra Ta's archaeological research program.¹ The readings trace the site's inhabitation back to truly ancient times when the Sahara desert was a fertile land and the Nile river flowed across the Sahara emptying into the Atlantic Ocean (instead of its present course terminating in the Mediterranean Sea). A city built in the Giza area housed sun worshippers. The readings mention as an aside that most people had tails then!

Apparently, king Araaraart and his engineers utilized those mounds in the creation of the Sphinx. Its construction served multiple purposes. Originally the Sphinx was intended as a memorial to the king's faithful chief advisor Asriaio.^{2,3} Asriaio's face was used as a model for the Sphinx, which was begun before the exile of the high priest.

With the banishment of Ra Ta to Nubia, construction on the Sphinx halted. When Ra Ta and Isis (Isris) returned, the project was completed. However, the purpose of the Sphinx was altered by Queen Isis to symbolize the relationship of man to the rest of the animal kingdom as embodied in the composite beings discussed previously in this book.⁴ The human head on the torso of a lion signifies the struggle of spirit with the carnal forces of an animal body. Thus the Sphinx is a reminder of where we have been as a species in our evolutionary journey back to our spiritual Source.

Another purpose for the Sphinx that was mentioned in the readings is that of guardian or sentinel to the pyramids and hidden temples in that area.⁵ In this regard, it has done its job well. The hidden structures under the Giza plateau and the Sphinx itself remain a mystery to this day.



A Young Sphinx

We are so used to seeing the Sphinx as an old, decrepit beast that has struggled mightily against the ravages of man, weather, and time. Imagine a young, pristine Sphinx in all its youthful vigor. Arsraha, a member of the Aarat tribe that originally invaded Egypt, supervised the construction of the Sphinx. Here he takes an evening stroll around the nearly completed monument.

God and Goddess

The story of Ra Ta and Isris is that of two individuals whose destinies take them from humble beginnings to leaders of a mighty nation, and eventually to status as a god and goddess.

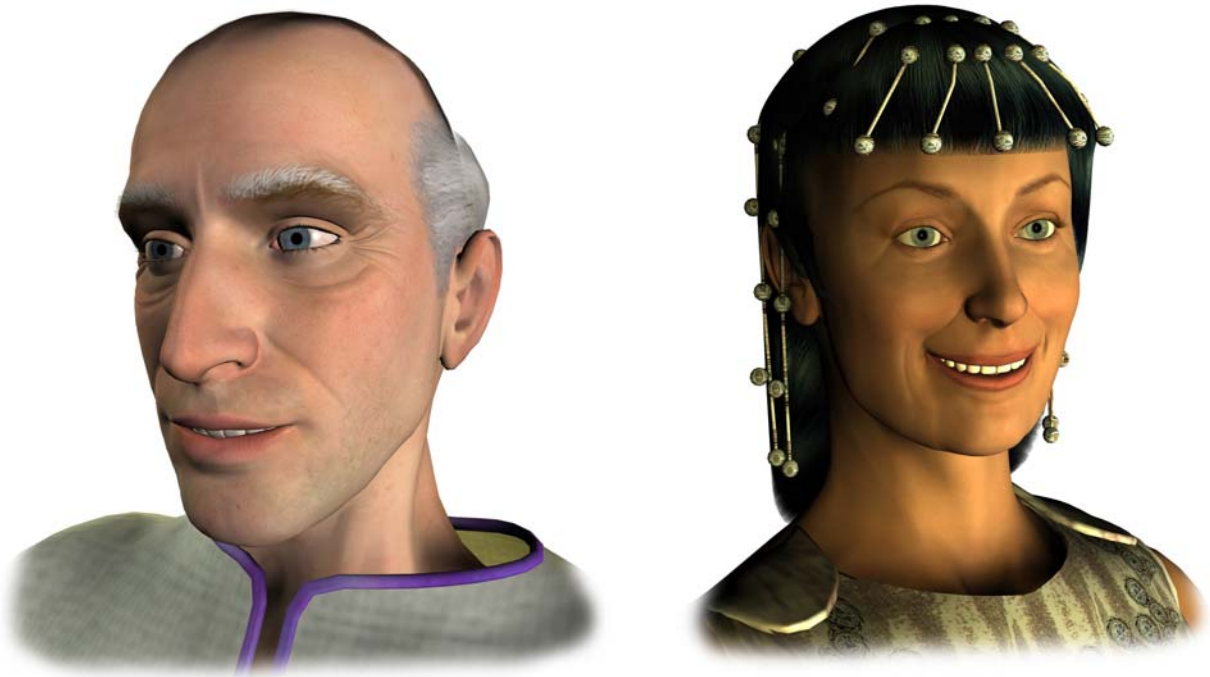
Isris's transformation from priest's daughter and temple dancer to unquestioned queen was a bittersweet journey. Public humiliation, the painful loss of her first born, and banishment to a strange land only made her stronger.

She became a role model for women of her society at all levels – mother, homemaker, and political force among powerful men. The society that she helped to found was not perfect, but she did make an enormous contribution to the status of women of her time.

In the tradition of meaningful name change, she was eventually simply called Isis.¹ Isis is the name of the highest female Egyptian deity. Likewise, Ra Ta was shortened to Ra, the highest male god in the Egyptian pantheon.

He remained a figure of controversy throughout his entire life. Continuing in his quest to populate the earth with perfect children, he had several companions who bore him children in the latter years of his life.²

Ra Ta's exit from the earth's sphere is almost as mysterious as his entry. One reading mentions that he ascended into the mount and was borne away.³ Other readings speak of his "demise" as a conscious withdrawal from this plane. Presumably his physical body died and his spirit ascended.⁴



Egyptian Dieties - Ra and Isis

Ra and Isis were elevated to the status of god and goddess.

Reading References

The Cayce readings are assigned numbers to protect the privacy of the individuals who obtained the readings. The first number in a reading represents the name of the group or individual who received the reading. The second number designates the sequence. For example, 294-5 is the fifth reading in a series for the individual 294.

Page	Ref.	Reading	Page	Ref.	Reading	Page	Ref.	Reading	Page	Ref.	Reading	Page	Ref.	Reading
14	1	275-38	46	3	378-16	72	10	275-38	97	1	294-149	130	4	993-6
14	2	849-45	48	1	294-148	73	1	444-5	98	1	369-3	130	5	378-16
14	3	294-47	48	2	275-38	74	1	364-9	98	2	1564-1	130	6	109-1
16	1	798-4	50	1	341-8	75	1	378-13	98	3	294-148	131	1	1947-1
16	2	294-49	50	2	294-148	76	1	2437-1	99	1	1378-1	132	1	991-1
16	3	877-10	50	3	294-147	77	1	877-26	99	2	1662-1	132	2	1021-3
16	4	877-26	50	4	900-275	78	1	877-26	100	1	341-10	132	3	5748-3
16	5	364-6	50	5	294-157	78	2	1792-2	100	2	953-24	133	1	991-1
17	1	798-4	54	1	341-9	78	3	2251-1	104	1	816-3	134	1	470-33
18	1	958-3	56	1	294-148	78	4	440-5	104	2	294-150	134	2	2462-2
18	2	364-3	56	2	5395-1	79	1	877-26	104	3	294-150	134	3	1458-1
18	3	1219-1	56	3	953-24	81	1	378-13	104	4	943-2	134	4	315-4
18	4	1859-1	56	4	289-9	82	1	1968-2	106	1	816-3	134	5	2795-1
18	5	987-2	56	5	1188-3	82	2	2031-1	106	2	416-1	134	6	2523-1
19	1	798-4	56	6	2834-1	82	3	1968-2	106	3	5098-1	134	7	2419-1
22	1	294-147	56	7	3411-1	82	4	3257-1	108	1	294-148	134	8	945-1
22	2	294-147	58	1	294-148	84	1	364-6	108	2	295-150	134	9	797-1
24	1	2520-1	58	2	294-149	84	2	470-33	108	3	294-151	134	10	499-2
24	2	2345-1	58	3	294-148	84	3	440-5	110	1	294-151	138	1	378-16
24	3	282-7	60	1	294-149	84	4	1714-1	112	1	294-151	138	2	281-42
26	1	294-147	62	1	294-149	84	5	830-1	114	1	816-3	138	3	294-150
28	1	294-151	62	2	294-149	85	1	830-1	115	1	2015-3	138	4	294-151
32	1	2121-2	64	1	294-148	85	2	966-1	116	1	294-150	138	5	378-12
32	2	136-1	64	2	2067-6	86	1	2329-3	116	2	294-150	140	1	2329-3
34	1	294-147	64	3	281-44	86	2	440-5	116	3	2329-3	140	2	993-3
34	2	900-277	65	1	1223-6	86	3	2329-3	116	4	294-150	140	3	759-1
35	1	900-277	66	1	281-44	87	1	378-1	120	1	457-2	140	4	341-8
36	1	294-147	66	2	275-43	90	1	1815-1	120	2	3479-2	141	1	378-14
40	1	1734-3	66	3	2390-7	90	2	1207-1	122	1	487-17	142	1	5748-6
40	2	833-1	68	1	281-25	90	3	1874-1	122	2	2902-1	142	2	5748-6
40	3	1734-3	68	2	281-25	92	1	294-148	122	3	2487-1	142	3	378-16
40	4	2541-3	72	1	378-13	93	1	437-2	124	1	849-45	142	4	953-2
42	1	2603-1	72	2	364-3	93	2	1874-1	124	2	2520-1	142	5	5748-6
42	2	1732-2	72	3	364-1	93	3	294-148	124	3	849-45	144	1	538-9
43	1	2603-1	72	4	2794-3	94	1	294-149	124	4	849-45	144	2	3424-1
44	1	900-275	72	5	1302-1	94	2	294-148	128	1	2635-1	144	3	294-152
44	2	341-10	72	6	333-2	94	3	1580-1	129	1	949-12	144	4	2794-3
44	3	953-24	72	7	877-26	95	1	294-148	130	1	3299-1			
46	1	294-147	72	8	1968-2	96	1	538-9	130	2	470-33			
46	2	5748-6	72	9	3507-1	96	2	294-149	130	3	1193-1			