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# The Great Pyramid And Its Builders

A Study Of The Edgar Cayce  
Readings Regarding Early  
Egyptian History And The Great  
Pyramid



Lytle W. Robinson  
Edgar Cayce



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**The  
EDGAR CAYCE  
Readings**

The file of 15,000 psychic readings given by the late Edgar Cayce between 1901 and 1945 is preserved at Virginia Beach, Virginia, in the custody of the Edgar Cayce Foundation.

Subject matter of the readings is varied in the extreme, having been governed by the questions of various individuals who had access to the phenomenon during Mr. Cayce's lifetime. Since this booklet's subject was of interest to many of those who had readings—either individual Life readings or discourses on the topic—a considerable volume of pertinent data is in the files.

It should be stressed that this study is based wholly on the data in the Cayce files which, as a source of information, are unique. Their ideas and conclusions did not result from conjecture or reasoning, but from an apparent *knowledge* and *understanding* of the circumstances, acquired by psychic means.

The reader who is interested in forming an opinion as to whether this source of information was and is reliable will find much of the evidence presented for his examination in Mr. Cayce's original biography, *There Is a River*, by Thomas Sugrue.

In the course of this study statements will be made that cannot be checked against any authority that is recognized at this time. To save the author from having to preface all such statements with, "according to Edgar Cayce," we emphasize that, except for the introductory descriptions of Egypt and her mysterious monuments, the entire booklet is "according to Edgar Cayce."

## THE GREAT PYRAMID AND ITS BUILDERS

Of all the mysteries in the earth, the Great Pyramid of Egypt stands foremost in one respect: More has been written about it than any other man-made structure. As one of the Seven Wonders of the world, it has long been the object of speculation and debate regarding its age, purpose and manner of erection. The whole of Egypt, in fact, is a rich and fascinating field for scholarly research for here lie some of man's most baffling riddles.

The earliest known date in world history is that of the adoption of the Egyptian calendar, in 4241 B.C. A widely accepted dating system divides the history of the land into thirty dynasties—from 3400 to 332 B.C. Almost nothing is known of the times prior to these, although none of these dates is fixed beyond doubt. The Great Pyramid of Gizeh is generally believed to have been constructed about 2900 B.C.

It is located about ten miles west of the old and historic city of Cairo, Egypt, at Latitude  $29^{\circ} 58' 51''$  North; Longitude  $31^{\circ} 09'$  East (Greenwich). It is thought to be a burial tomb for King Khufu, or Cheops, although no remains were found there. The Great Pyramid covers a little over thirteen acres and measures 760 feet at each baseline, and 481 feet in height.

The Great Pyramid is the only one that has a square base and that is constructed entirely of stone: huge blocks of yellow limestone weighing as much as 54 tons each. The precision of its erection is so exact that it may be compared to the work of a lens grinder on a scale of acres. The joints are hardly discernible, and how the heavy stones were raised and fitted into place has long puzzled the engineering world. Originally it was covered with thick slabs of fine white limestone but this was later stripped off, as was the capstone or apex.

In geometric form, the Great Pyramid is what is called a true pyramid. Its base is a perfect square; each of its four sides are

perfect equilateral triangles which slant evenly inward and upward from the base, in the proportion of 10 to 9, until they meet at an apex situated squarely perpendicularly over the center of the base, where the two base-diagonals intersect.

The bearings of the base with respect to true east and west, north and south show an error of only 5 seconds—far and away the most accurately orientated building known to engineering science.

The Great Sphinx is the stone figure of a lion body with a human head. It is 189 feet long and is cut out of a single block of stone. Known as *Hu* in Egypt, it represents the god Horus, and antedates the Great Pyramid by many years. Other sphinxes, smaller in size, depict the upper part of a ram or falcon, and many inscriptions present human bodies with animal appendages of hooves, claws, tails and feathers.

Egypt is not alone in having mysterious sphinxes and pyramids. In Assyria there are sphinxes distinguished by having wings and there are also Persian and Greek sphinxes miniature in size. In Yucatan, Mexico, the remains of the Mayan culture reveal sphinxes and pyramids strikingly similar to their Egyptian counterparts but smaller in size. The power and riches required to build such structures are evident, and they indicate high civilizations of considerable wealth, as well as a common source.

In early Egypt astronomy was an important science, but little has been discovered about their religion. Indeed their beliefs appear to have been deliberately kept secret. Sun worship apparently was prevalent. The name *Re* or *Ra* was attached to the sun god, the chief of all gods. *Isis*, the prototype of all goddesses, was the nature goddess. Her worship as a deity presumably began about 1700 B.C. Today 90% of the populace is Moslem.

So little is known of ancient Egypt, in spite of the wealth of evidence, that it remains clouded in speculation and "mythology." In fact, much that has been discovered is not altogether understood, and it is on these very points that the Edgar Cayce readings cast a new light. Out of these readings emerges a con-

cept of this prehistoric period that is as convincing as it is illuminating.

They give a much earlier date—around 10,000 B.C.—for the construction of the Great Pyramid and Sphinx; and a significance is attached to both which relates them to man's spiritual evolution in the earth. The marked cultural similarities of Egypt and Yucatan are explained by the migrations of peoples to both lands from the sunken continent of Atlantis (*Lost Atlantis*, Edgar Cayce Publishing Co.). The line drawings of human beings with animal appendages are explained realistically; Isis comes to life; and the ancient manuscript, *The Book of the Dead*, takes on new meaning.

This, then, is to be the story of Egypt's first pyramid builders, according to the Cayce readings, without the introduction of outside sources or opinionated material.

## THE FIRST KINGDOMS

For nearly a quarter of a million years, Egypt was under water except for the regions of the Sahara and the upper Nile Valley. After other dry land appeared, it was still many centuries before much of the country was habitable. The first tribal rule, of the black race, was established in the fertile area of the upper Nile, near what later became known as the Valley of the Tombs.

The people lived in tents and caves, and made early use of beasts of burden. Although comparatively free from the invasions of the wild animals which were causing so much havoc in other parts of the earth, it was a weak nation beset with many inner turmoils.

Peace came during the second rule, that of King Raai, a wise and spiritual-minded man who had a broad understanding of universal laws. An effort was made to bring to the masses of the people a knowledge of the divine spark dwelling in them. In his twenty-eighth year, this King called a meeting of the world's leaders. Forty-four priests, seers and astrologers met to discuss subjects which would hasten man's development and his ability to cope with physical conditions, including the problem of the beasts in other lands. These leaders gathered in tents and caves, and the theme of the council was *spirit forces in man that make him supreme in the earth*. King Raai was the first to make it understood that this power in relatively weak man comes from a Higher Source.

The approach was through the evidence of the force of the sun's rays, the influence of the moon, and the waters bringing forth life. Formulated here was the first law of self-preservation attributed to divine power—man's first recognition of an intellect, a power greater than his own.

This was the beginning of the study of the spiritual nature of man: the relation of man to man and man to the whole; the divisions of the mind—the conscious, subconscious and super-conscious; the divisions of the solar systems and the various planes of existence through which man must pass for his development. Such tenets covered many phases of man's tenure in the earth, as symbolized by the sun, the moon, the stars and the elements. The inscribing of these spiritual laws on tablets of stone and slate became the first Bible. This was the beginning of *The Book of the Dead*, as it later became known, and it was not formulated as a funeral ritual although it was interpreted as such.

The second rule in Egypt covered 199 years, and King Raai was afterwards worshipped as the representative of God made manifest in the earth. He did not preside as king the whole of his lifetime, however, because his country was invaded.

About this time, 11,016 years before the coming of the Christ or 300 years before the last of the land eruptions in Atlantis, there lived in the land of Arart (the region of the Caucasian Mountains of Eastern Europe) a large group of people of the white race. The ruler, named Arart, was influenced by the prophecy of a godly young priest called Ra-Ta.

At the age of twenty-one, Ra-Ta predicted that the people of the tribe of Zu who had migrated from Arabia would march on Egypt and subdue it for the betterment of both races. Egypt would then become the leading nation of the day, he prophesied. Arart, the King, at the urging of Ra-Ta became convinced of the success of such a venture and prepared for the long journey to Egypt. The expedition, led by Arart and guided by Ra-Ta, was destined to set up the first dynasty and play an important part in the history of the nation.

King Raai had become so engrossed in his metaphysical studies that he failed to heed the warnings of his advisors that he must defend the country against the threatened invasion from the north. Almost without opposition Arart swept down upon the kingdom and conquered it. Raai surrendered immediately rather than be a party to the shedding of his people's blood, and this action brought quick condemnation from many quarters in Egypt. It was, however, a blessing in disguise. Although Raai

gained spiritually for his attitude, the real importance of his life's work lay in the years ahead when it was to become the basis for a new religious concept and incorporated in *The Book of the Dead*.

At first there was a great deal of strife and contention between the conquerors and the conquered. The leader of opposition to the conquerors was not Raai, but a native scribe of considerable influence and following. He was sufficiently strong to incite rebellion just as the new king was about to bring order out of the confusion. Arart, aware of being a foreign conqueror and therefore personally unpopular with the Egyptians, made a bold and clever political maneuver. He abdicated the throne in favor of his young son, *Araaraat*; and at the same time he appointed the belligerent native scribe to high office and membership in the official family, with the title of Aarat. This immediately silenced the enemy and gained the support of the Egyptian people.

Another factor which helped to ease the unsettled internal situation was the attraction of the deposed King Raai to one of the beautiful maiden daughters of the invaders, who eventually became his companion. She became renowned for her beauty and virtue, and so beloved by both peoples that upon her death she was revered as a goddess. Her name was Isai.

At the youthful age of sixteen, in the city of Luz, the young King Araaraat undertook the formidable task of directing the destiny of a nation made up of many peoples—for there were already emigrants from India, Mongolia and Atlantis, in addition to the native Egyptians.

During the eighty-eight years of his rule there were periods of strife as well as peace, both within and without the land. King Araaraat was aided in government affairs by an inner council of twelve advisors and also an official cabinet consisting of heads of various departments: labor, economics, commerce, chemistry, construction, education, history, and the arts—especially music. These leaders were wisely chosen from among the Egyptians, the Atlanteans and the conquerors from the north.

As there was the gradual sinking of the once powerful continent of Atlantis into the ocean, Atlantean refugees were by



now coming to the country in large numbers. They brought with them their slaves and mixtures,\* their religion, and some of their advanced science. At one time during the process of solidifying the government, Arart had been compelled to come out of retirement to put down an attempt by certain Atlanteans to overthrow the rule of his son. They sought to take advantage of the unsettled political situation and establish themselves in power. This ambition was short-lived, however, due to Arart's quick action.

\* Subnormal humans with animal characteristics which had resulted from genetic experiments over long periods, by the Atlanteans.

## THE NEW ORDER

With the coming of peace within, and the amicable settling of differences of opinion, great strides forward were made in many directions. The Egyptian scribe, Aarat, at the age of thirty-two, became a leader in the combined government and worked closely with King Araaraat for the good of all factions. He helped to formulate and execute both civil and religious laws. He was a methodical recorder, and many of his inscriptions may still be found in a tomb near the Sphinx, which was in part constructed during his lifetime.

After much opposition, Ra-Ta, the prophet of the invaders, was proclaimed High Priest of Egypt. He was to direct the spiritual studies and metaphysical research of the country for many years. Ra-Ta had definite ideas about the nature of man and his relation to the whole. He was interested in both the physical and spiritual evolution of man; specifically, the continuity of life, or the immortality of the soul not only from physical birth but from the very beginning; the law of karma, or cause and effect on the spiritual level; and the concurrent indwelling of souls in other planes for their further evolution, mental in character. Ra-Ta taught that with proper schooling it was within the realm of possibility to communicate with these souls. But most important and revolutionary: he taught the law of the One God—"The Lord thy God is One"—as against the worship of the sun, which up to that time had been the religion of the Egyptians.

The natives at first were not inclined toward such teachings. Because of the wealth of the land and the easy material life they led, they were more interested in present advantages as physical entities than in any future incarnations in the earth, or spiritual life in the cosmic plane.

Up to this period, the social order of the Egyptian nation was unlike that of the more advanced Atlanteans. Although there

were clans and tribes, there were no family households. By state law, all the women of a tribe were housed at night in a separate temple of their own, with the males residing outside. Even the King's own residence was no exception to this rule; he lived with his servants and certain of his advisors, but no queen nor companion dwelt with him. The relations for the propagation of the race, while considered sacred, were consummated in special temples set aside for this purpose. These buildings were three or four tiers high and contained many chambers, seven by nine feet in size. There was also a large hall for dancing and recreation. Furnishings consisted of hand-made rugs, blankets and couches.

Matings were not by the personal choice of the participants but at the decree of the King, with the good of the race in view. Children born in the Temple of the Hall of Birth were taken from their mothers at the age of three months and reared for the state by specially trained groups, in buildings dedicated to this purpose.

The high priest, Ra-Ta, viewed this whole procedure with distaste. In his many travels to other lands—Atlantis in particular—he noted the benefits of family ties. He perceived the moral values of family life for the people—the consecration of individual lives one to another for a purpose, and the responsibilities attached to such consecration.

Upon his return from one of his Atlantean trips, therefore, Ra-Ta decreed as a first step in working toward the family unit, that henceforth all men were to be restricted to one companion. For himself he chose the mother of his children, the mate who had come with him from the north. This ruling in regard to one companion proved to be a popular one, even though the choice of mate and care of the offspring were still under the control of the government. It was, nevertheless, one of the great strides forward in the social life of Egypt.

Over the years, Ra-Ta gained in popularity and influence, although he provoked dislike among many ambitious Egyptians by urging the King to select for high office only those natives who could be proved honest, competent and loyal. This policy met opposition from the wealthy and prominent, who sought powerful positions so that they could control and exploit the

people for their own selfish benefit. Although the type of government was a monarchy; as eventually established, it was not unlike democracy in principle if not in method.

When Ra-Ta's archeological research and findings began to uncover remains showing there had been an earlier civilization in Egypt, the natives gradually began to listen to his ideas concerning the Oneness of All and the One God for all.

Ra-Ta's studies in metaphysics convinced him that through the knowledge of the workings of divine law, man's process of evolution could be speeded up. He believed it possible to achieve a more perfect race, mentally and physically, in less time than was required by the natural processes of birth and rebirth. His great hope was to produce perfect bodies, eventually; and it was in the implementation of these theories that Ra-Ta made his most important contribution to humanity. But first, much discord and dissension were brought to the land, and considerable discouragement to Ra-Ta.

In the meantime, King Araaraat (this being only one of his many titles) turned his attention to more industrious endeavors for the people, and a period of commercial activity began.

He drew the various races together and developed their abilities so that they might be used for the benefit of the masses instead of the classes. The rich material resources of the land were discovered. He opened mines at Ophir, later called Kadesh, in Persia, as well as in Abyssinia and other areas of the upper Nile country; he promoted the mining of such diverse precious stones as onyx, beryl, sardius, diamond, amethyst and opal. Pearls were taken from the sea near what became Madagascar. Stone cutting and polishing grew to be principal crafts for workmen. From other mines throughout the country, gold, silver, iron, lead, zinc, copper and tin were produced. Corn, wine, hides and jewelry were in common usage. Large granaries were constructed, as well as ships, bridges and viaducts. In Deosho, later named Alexandria, libraries were founded for the safekeeping of the greatest collection of manuscripts of the day.

From the wealth of the land, the King's palace and other state buildings of majestic splendor were erected. One of these was the

Temple of Gold which was studded with enormous gems and paneled inside with highly polished woods of various colors. Its remains will one day be uncovered.

Storehouses, which also functioned as banks, were established as a means of exchange of goods and communications among the important nations of the world. These lands were Poseidia, the last of the great Atlantean islands to sink into the sea; Og (Peru) in South America; the region of the Pyrenees Mountains in Europe; and what later became known as Sicily, Norway, China, India and America.

Only in Atlantis, where the Great Flood had broken up the continent into islands, had a division of tongues taken place. In other countries, the people still spoke the one language. In Egypt itself there was one tongue, but many dialects.

While the King was engaged in these pursuits and in political and social direction of the country, the high priest Ra-Ta and his associates were busy setting up spiritual codes in conformity with the worship of the One God. The priest also helped to frame the civil laws for the penal and moral relationships of the people. New temples were therefore constructed to house the activities for physical and spiritual rehabilitation of the masses.

Ra-Ta made frequent trips to Poseidia to study the methods and interpretations of those who remained faithful to the Law of One. In the city of Alta, he met and discussed these matters with Hept-Supht (meaning "He who keeps shut"). An honored and learned man, Hept-Supht was custodian of the records of many profound and secret religious tenets and laws which had been handed down from one generation to another in Atlantis. From Hept-Supht the priest learned a great deal about the problems concerning the mixtures, as well as the Sons of Belial—the materialists, the followers of evil. Hept-Supht was anxious that the laws of the Children of One be preserved in Egypt.

Upon one of his returns home, Ra-Ta immediately set plans in motion for the erection of two new temples: the Temple of Sacrifice and the Temple Beautiful. These two temples were thirty years in the building. The Temple of Sacrifice was like a hospital

or health center; the Temple Beautiful was a school of higher learning and vocational training.

Some of the people of Egypt, as in other countries, were mixtures at varying stages of development. Large numbers were mentally, spiritually and physically inferior, with grotesque body appendages of wings, tails, hooves or claws. Further complication of the social problem were the hordes of slaves who were still migrating from Atlantis with their masters, the Sons of Belial.

Ra-Ta hoped that the evolution of these creatures could be forced; to the point where they would be stepped-up enough in spiritual vibration to enable them to act as thinking human beings, and not be at the complete mercy of their masters, who treated them as little better than beasts of burden. This higher evolution would also remove their degrading influence from society.

Contemporaneously with these creatures, many people at a high state of evolution lived in the land; and it was the priest's plan to help these also in achieving a more rapid realization of spiritual at-one-meant with the Creative Forces. Thus they in turn might aid in the development of others less fortunate. An extensive training period was given, and these highly evolved ones were used to staff the two new institutions, or Temples.

The Temple of Sacrifice was not only a physical but a spiritual hospital. Treatments for correction of deformities—bodily and mental—were accomplished not only through the use of surgery, medicines, electrical therapy, massage, spinal adjustments and the like; but by diet, the vibrations of music, colors, dancing, song and chanting. Most important, by the use of deep meditation in contacting the God force within the body. Both the patient and the priest or priestess assigned to the case took part in these activities. The objective was a purging of carnal desires from the mental, and of bodily defects from the physical.

There was also a process of purification involving the flames of the altar fires, and usually some six and a half years were required to complete the change or self-renewal. When the dross

was burned away, the individual emerged as a progressed human being and soul, ready to begin the next stage of development. Because of the high degree of self sacrifice in these ordeals, towards the ideal of perfection in body and spirit, the human body came to be worshipped as something sacred, and a great deal of emphasis was placed upon its perfection and beauty. As the temple of the living God, it was indeed sacred.

The rejuvenation, however, was not always complete; in some cases as many as four incarnations in the earth were required to complete the change. Yet in a few centuries the mixtures began to disappear altogether from the face of the earth—an occurrence which would have taken place far less rapidly through rebirth and intermarriage with those of pure lineage.

These unfortunate creatures, the mixtures, were the ones which were depicted so accurately in Egyptian, Assyrian, Greek and Persian art and hieroglyphics; and became the basis for legends of their existence in "mythology" thousands of years later.

From the Temple of Sacrifice, the patient graduated to the Temple Beautiful, and to courses of vocational and spiritual training, recreation and rehabilitation. Here a highly specialized corps of priests and priestesses decided upon the type of vocation for which the student was best adapted—for his own good as well as that of society. An important decision was involved here, for it affected not only the present life of the individual but would have a bearing upon his future lives in the earthly cycle of progression.

Only the most highly developed and qualified men and women had the distinction of being chosen as instructors in the Temples. The status of the two sexes was equal; their dress almost identical—long flowing robes of handwoven material resembling linen but fabricated from the fibers of the papyrus and lotus plants. The color combination was a striking white and purple.

Music, in the Temple Beautiful, was an essential part of the course in raising the vibration and thought pattern of candidates to a degree that would enable them to become attuned to the

Universal Forces through the "Silver Cord", or spinal column. Instruments such as the flute, lyre, harp and viola were used; and remains of some of these still lie buried in undiscovered tombs. Still to be discovered also are *seals* or *plaques*, emblematic of the soul patterns of persons who were in training.

Plaques were a sort of spiritual coat-of-arms, showing a series of scenes and symbols which served as a guide for the individual in adhering to the plan for his future development in the arts, crafts and professions.

Graduates of the Temple of Beauty went into many fields: agriculture, horticulture, music and singing, work in clay and pottery, in linen—including carding, weaving, and embroidering. Linen was made from cotton, hemp, papyrus and lotus fibers, and was of a higher quality than any attained since. There were no merchants at this time, since there was one common store for everyone.

After the Temples had become firmly established, Ra-Ta the high priest gradually delegated authority to those he considered responsible and well grounded in the tenets of the law and sciences. He himself spent much of his time in travel in order to keep informed of the practices in other countries. Even when in Egypt, he devoted a great deal of his attention to prayer and meditation, as did the Hindus later; with the ideal of developing a closer contact with the higher forces. As he entered more and more deeply into relationship with the Creative Influences, it was possible for him to attain unusual psychic abilities.

In virtual seclusion, he could be reached only through two or three persons close to him; and this fact coupled with the leaving of so much to subordinates, invited trouble from unsuspected sources. By the very fact of his trusting nature, the priest was totally unaware of some of the deteriorating practices which had spread throughout the land and had crept into the rites of the Temples.

Certain leaders in the Temples were greatly influenced by ambitious Atlantean political groups; and these considered the priest an obstacle in their desire for control. These Temple au-

thorities had conspired with those under them to bring about changes in practices, especially in regard to sex relations of the candidates—which heretofore had been restricted. Thus it came about that many who were dangerous and hostile to the spiritual significance of the worship began usurping power.

## RA-TA'S BANISHMENT

Upon Ra-Ta's return from one of his protracted journeys, he was shocked to discover so much loss in spiritual purpose of such widespread nature, when he had supposed steady progress was being made. The lusts of the flesh had become rampant; concocting of strong drink was prevalent; even blood sacrifices were being offered upon the temple altars which had always been devoted to offerings of fruits of the harvests.

An open break occurred when the priest unmasked those who had introduced such practices; and this precipitated a greater widening of the breach. Then the small but powerful group of enemies plotted the priest's downfall by another method, using the priest's interest in the idea of producing perfect physical beings.

In the Temple Beautiful was a native dancer of unusual beauty, grace and intelligence. She was regarded throughout the land as the most glorious and perfect creature yet to be born in Egypt—to such an extent that upon her death, years later, she was extolled as the personification of Egyptian beauty and perfection. Her name was Isris, later changed to Isis, and her memory was preserved in many statues.

As the daughter of the second sacrificial priest and a favorite of the King, Isris had access to the high priest, Ra-Ta. Pressure was brought to bear upon her to influence Ra-Ta to join with her to produce the perfect being of which he had long dreamed—thus subtly gaining permission for those already perfected in body to procreate more rapidly, since the trainees' sex life had been limited.

Isris did not suspect the real motives of the instigators and was tricked into becoming a party to the plot against the priest. And Ra-Ta did succumb to her unusual charms and the possibilities of the idea of their propagating the perfect being.

After Isris gave birth to the offspring of this union—a daughter named Iso—the politicians immediately exposed the high priest as the father, therefore the violator of one of the most important tenets laid down by the priest himself! *He* had written the law that no man should have more than one companion, and *he* had been the one to break the law.

The cry went up for banishment of the priest, and soon the country was split in a heated debate. As the lines of dispute were drawn, many arguments arose. The clamor was especially loud on the point of parents' keeping their children rather than turning them over to the state.

King Araaraat was torn between factions and faced with the task of deciding which was greater: the law, or the maker of the law. Finally, after much mental torment and indecision, and considerable advice—some from the ones who were of the secret conspiracy—he issued the decree that sent Ra-Ta the high priest into exile. This was the first real division between church and state.

The place of refuge for the priest was the Nubian land, or what later became Abyssinia, south of Egypt. With him went 232 of his most devout and loyal followers, including Isris, Hept-Supht (who had migrated from Atlantis), and many native Egyptians. The king kept the child Iso as hostage; and this child died at the age of four years.

After the priest's banishment, internal strife nevertheless continued unabated. One faction consisted of the Atlanteans, many of whom were followers of Belial. These wanted to mold the young Egyptian civilization to fit their ideas. They disregarded the fact that the country was still in a formative state, and considered its civil and religious laws as inferior. What especially interested them was maintaining slavery of the mixtures, as they had done in Atlantis—and general oppression of the masses. Since the removal of the high priest, the way now seemed to be open.

Civil wars broke out in scattered parts of the country. The tools of warfare were the sling and the projectile, the former often fastened to the backs of animals; and trained beasts such

as bulls, leopards and hawks which were turned loose on the enemy. Transportation on land was by ox and cart; on water by raft.

Rebellions arose also on religious as well as political issues—even involving the King's own household. The most outstanding disturbance was the Ibex Rebellion and the King's handling of this rebellion illustrates well the long-range wisdom and compassionate handling of human problems. Ralif, Prince of Ibex, was a younger brother of the King and had been given sub-rulership of a territory some distance from the Upper Nile country. Church and state representatives from both countries were exchanged, much as ambassadors are exchanged between allied countries today. While the King was absent on a long journey, Ralif moved in on the palace and kidnapped members of the royal court, including the King's wife, Osus; then he set up a separate southern state. When the King returned he found the capitol in an uproar. A short but bloody war ensued and Prince Ralif was overcome. When the terms of the peace were made known, however, the people were astounded; for King Araaraat restored his brother to his former position as governor in that part of the kingdom, and he allowed Ralif to keep Osus whom he loved and who returned his affection. Later years proved how great had been the King's wisdom, for the Prince of Ibex became one of his most trusted and valued aides, as well as supporter of the Priest's teachings.

During this rebellious period a great deal of friction and dissension was also caused by a powerful Atlantean leader named Ax-Tell (or Ajax). He disagreed with the King in civil matters and with the Priest in religious matters—although in Atlantis he had been well trained as a follower of the Law of One. He had nothing but scorn for what he considered the inferior civil and religious conditions in Egypt, compared with Atlantis.

But the most significant uprising came from among the Egyptians themselves. When the wave of rebellions was at its height, a native leader of the intelligentsia named Oelom organized an armed band to back up his demand for an audience with the King. When the opportunity to present his views was finally granted, he asked for the immediate recall of the high priest Ra-Ta as the only one who could bring peace amidst the con-

tinuous social, religious and political turmoils. This idea was supported by many of the dissenting groups, for stories about the Priest's remarkable achievements had been coming out of the Nubian land. When King Araaraat and Oelom finally settled their differences, realizing that their ideals were the same, a big step forward had been taken towards recall of the Priest.

What had been the achievements of the Priest in the Nubian land during his nine years' stay?

When Ra-Ta entered the land, the Nubian natives were a war-like and savage nation. In nine short years peace and prosperity had become established; private homes had become the custom, and great advancement had been made in the knowledge of astronomy and astrology. Through studies made in deeply excavated caves, Ra-Ta had arrived at calculations which established what we know as longitude and latitude. He gained an understanding of the law which holds the heavenly bodies in place in the solar system, and the influence the sun exercises upon life; the effect of the moon upon the tides and the reason underlying the planting of seeds at certain phases of the moon. He came to believe that there is no time or space—that all force is One Force, and man is the representative of the Higher Consciousness on the earth planet.

Those who shared the Priest's banishment also advanced in spiritual capacity. Many worked ceaselessly through various channels of contact with those in Egypt who had access to the King and the Councillors, to arrange for the Priest's return. Hept-Supht, the Atlantean, returned to Egypt after three years, and successfully maintained a state of neutrality which was of great assistance, for he was respected and revered by all and he bent every possible effort to effect a reconciliation.

Thus at the conclusion of the Oelom rebellion, arrangements were shortly made for the return of the Priest to Egypt. Those close to him in the Nubian land had been fearful that he would break under the terrific strain which his activities had put upon him, at his advanced age. For Ra-Ta was now physically old, close to 100 years of age.

## RA-TA'S RETURN TO EGYPT

The announcement of the Priest's recall brought rejoicing throughout Egypt. After an arduous journey from Abyssinia, the day came at last when the Priest and his followers entered the royal city—a city lined with multitudes of cheering citizens in the broad highways where colorful and fragrant flowers, bright green rushes and feathery grasses were strewn. Many in Egypt had remained faithful to the Law of One and he who had left with bowed head and heavy heart now returned, inwardly humbled and uplifted in wonder and gratitude that the faith in him had been so great.

The caravan from Abyssinia was made up of camels and other domesticated beasts, but also of vehicles constructed like chariots and propelled by the gases the Atlanteans had know so well how to control. In one of these vehicles sent by the Atlanteans now in Egypt, Ra-Ta rode with Isris, his companion. Other members of the Priest's family and those closely associated in the temple service rode in the remaining vehicles. In all, 167 souls returned to Egypt with Ra-Ta.

From that time forward, Ra-Ta was known simply as Ra; Isris was made a queen in her own right, and her name was changed to Isis. She became influential in working for the rights of women and in acting as an advisor to them; thus raising them in the social order. Many years later she came to be worshipped as a goddess.

After many days of celebrating their return, Ra and the King met with other officials of the government and planned the amendment of certain laws, and reorganization of the Temple practices. The Temple of Sacrifice and the Temple Beautiful were cleansed of corruptness and consecrated again to the worship of the One God. Segregation of family units into homes became firmly reestablished, and the holiness of motherhood rec-

ognized. The revised law permitted a man to have more than one companion; however, such companions were chosen by the individuals and not by the government as before.

When insurrection disappeared, forts were quickly replaced by peaceful towns and villages, and a period of social and spiritual rebuilding was under way. With establishment of a strong centralized government in Luz, nationalism grew and here in Egypt began the first nation-spirit of a people. The King was once again in complete control of the political; the Priest supreme in religious matters.

Aarat, the native adopted member of the royal family, who had previously been such a power with which to contend, was now subordinate to the King's will and his influence with the people was now less vital. An opportunity was thus afforded others with ability for leadership to rise to positions of prominence and responsibility, and new ideas were admitted into the country's activities.

By this time, word had spread abroad concerning the wonders taking place in the new Egyptian civilization. Learned men from countries previously visited by the Priest now came to see and learn about the material and spiritual accomplishments. Emmissaries were exchanged with the various lands of the world—those countries later known as China, Mongolia, India, Norway, Peru. This brought about an exchange of understanding and a correlation of civil and spiritual laws with other lands. In many directions, Egypt rose and took her place as a leader among nations, some of which were now declining.

A growing feeling existed among those in authority that the wisdom of this greatest of Egyptian civilizations should be preserved in a safe place for the benefit of a new age yet to come. It became clear to Ra that it was his duty—and part of his purpose—to preserve the great truths that he had learned at such sacrifice to all.

Furthermore, the records Hept-Supht had brought with him from Atlantis, together with the great spiritual truths discovered by Raai, were considered invaluable. All leaders agreed that this body of records should be safely preserved somewhere against

profanation by coming generations; until such time as man could again comprehend their significance. This would happen when the earth again changed its position on its axis, as it did in the Atlantean period, and pass through another inundation. According to the prophecy, this land change was sure to come.



## THE SPHINX, THE PYRAMID OF RECORDS AND THE GREAT PYRAMID

The site finally selected for the safekeeping of all records and for the great symbol of the esoteric content of the law was the fertile plains of Gizeh, which had stood firm during the flood that had swept over much of the land some thousands of years earlier. This site was situated even higher than was the temple of Isis which had endured during that deluge. Also this area was conceived as being nearly the mathematical center of the land areas of the earth, where there might be the least disturbance by future earthquakes or floods. Here the record vaults were to be hidden, in a small pyramid between the Sphinx and the Great Pyramid, connected to both. Here, too, other large pyramids were to be erected.

The Sphinx had already been started; then work was discontinued; then restored and added to, after the return of the Priest, Ra. Originally it was intended to be a memorial to Araaraat, but after the recall of Ra the meaning was changed to symbolize the relation of man and the animal, or carnal world, to those changes which must come about in his spiritual evolution—changes which were already coming about, in the fading or falling away of imperfections of man's bodily pattern.

The base of the Sphinx had been laid out in channels, and in the corner facing the Great Pyramid the story was inscribed as to how all these were begun and built, giving the history of the first invading ruler and the ascension of Araaraat. From the right forepaw, a passage was made to lead to the entrance of the Record Chamber, or Pyramid of Records. This was to remain undiscovered until man overcame his ego and reached true spiritual understanding, at the beginning of the fifth root race.

The Hall of Records was enclosed in a pyramid of its own, also to stay hidden for many thousands of years. It is situated

between the Sphinx and the Great Pyramid. Hidden in the north-east corner were thirty-two tablets, buried with the remains of King Araaraat. This was the first of the pyramids to be constructed, and it will one day be uncovered from the shifting sands.

The Great Pyramid of Gizeh was one hundred years in the Building: from 10,490 to 10,390 B.C. Ra himself made extensive studies of the terrain, and great care was taken in figuring the geometrical location in relation to the Sphinx and the four points of the compass. Although it was planned by Ra, the actual construction and engineering were worked out by Hermes, a descendant of Hermes Trismegistus, who had returned with the Priest from the Nubian land of exile.

The Great Pyramid was built as a hall of initiation, the "House Initiate" for those dedicating themselves to special services in the secrets of the mystery religion of Egypt. Here the masters performed their vows, consecrating themselves to holy service. Its purpose, therefore, was far greater than that of a burial place.

It was erected by the application of those universal laws and forces of nature which cause iron to float. By the same laws, gravity may be overcome, or neutralized, and stone made to float in air. The Pyramid was thus built by levitation, abetted by song and chanting, much in the same manner in which the Druids of England set up their huge stones at a later period.

Material for erection of the Pyramid was brought from as far away as Nubia; many different kinds of stone being used. Highly polished white limestone was placed on the four sides, in slabs whose joints were cemented together so imperceptibly that the work may be compared to jewelers' precision. This casing stone was later stripped off and pieces may still be found in buildings in Cairo. Portions still lie buried below the sand. A few are still in place at the foundation line on the north side.

The Pyramid's capstone was composed of an alloy of copper, brass and gold, pounded into a covering for the top of the Pyramid. This also was desecrated; by the sons of Heth, on orders of

the Pharaoh under whom the children of Israel suffered in bondage. In certain seasons a cosmic fire was lighted on top of the Pyramid, for symbolic purposes, by a method known only to the Atlanteans.

A long and elaborate ceremony marked the dedication of the Pyramid after the capstone was put in place. (See Appendix, *Lost Atlantis*—Edgar Cayce Pub. Co.). The event was announced to the people by a loud clanging of metal. From this ringing-out has arisen the call to prayer, thanksgiving and worship, as symbolized in the church bell. It is also the origin of the trumpet call to arms, and the ringing-in of the New Year.

The Great Pyramid is a record in stone of the history and development of man from the time of Araaraat and Ra to the end of the present earth cycle, in 1998. Its records are written in the language of mathematics, geometry and astronomy, as well as in the kinds of stone used, with their symbology. At the end of the cycle, there is to be another change in the earth's position, with the return of the Great Initiate for the culmination of the prophecies. All changes that have come and are to come are shown there in the passages from the base to the top. Changes are signified by the layer of stone, the color of it, and the direction in which the turns are made. There are no undiscovered rooms, as such, in the Great Pyramid.

In the smaller Pyramid of Records, yet to be uncovered, there is a vault sealed with heavy metal, containing the prophecy for the period from 1958 to 1998. Here were secreted the records of the People of the One God, from the beginning of man's entrance into the earth. The occasion of this sealing was attended by Araaraat, Ra and the priests and priestesses of the Temples.

In the Great Pyramid current history is symbolized by the low ceiling at the entrance of the passage leading to the King's Chamber, as it is called. This low passage or depression shows a downward tendency, as indicated by the variations in the kind of stone used. The present period, therefore, may be termed the Crucitarian Age, or the age in which preparations are made for the beginning of the new sub-race. Astronomical and numerical factors indicate this date began in the Autumn of 1932.

When the gradual change taking place in the position of the North Star, Polaris, becomes noticeable as calculated from the entrance of the Pyramid, there will be evidence of the incoming of the new race, with a greater influx of souls from the Atlantean, Lemurian, La, Ur or Da civilizations. These conditions are indicated by the turn in the passage through the Pyramid. The empty sarcophagus in the King's Chamber is itself a symbol of the enlightenment of man as to the meaning of death—as a transition from one plane of existence to another.

The length, breadth, height and various directions of the many layers of stone in the passages and chambers of the Pyramid depict accurately the events of significance in the spiritual evolution of man in the earth plane. The birth and death of Jesus of Nazareth are indicated to the year, day and hour, at the turn of the passageway leading to the Queen's Chamber.

At one point in the low passage, 1936 is prophesied as a year of disturbances and turmoils, including wars, storms and land upheavals; with a resulting unrest among groups and masses. After 1956 a time of adjustment follows, and then the world enters a new period as shown in the King's Chamber—some time between 1938 and 1958. This era is the beginning of developments of an unusual nature in many ways, terminating in the year 1998. It will be a time of preparation for the coming of the Master of the world—not necessarily His actual coming, the time of which no man knows. It will be a period of greater spiritual reawakening and enlightenment; of new understanding, new life and new faith. There will be marked advancements in the field of science and new knowledge concerning the balancing of the forces of gravity by which the Pyramid itself was built.

The present age of mankind is rapidly approaching a peak in its development. At the crest of the wave there will be a breaking, a clash between the material-minded and the spiritual-minded. Many will fall away; but those who stand firm will be guided in finding the records and interpreting them for the benefit of men everywhere. The important thing is not just their discovery, but their interpretation.

The Great Pyramid of Gizeh stands as an historical monument to the present root race. It records the story of man's

struggle for spiritual wisdom, and for many ages it was used as a temple of initiation for many of the world's great teachers and leaders. It was here that the Great Initiate, Jesus who became the Christ, took the final Initiate degrees, along with John the Baptist, His forerunner.

## ARAARAAT'S PASSING

At the age of 104, King Araaraat passed away and was buried in the northeast corner of the first pyramid built during his reign of eighty-eight years. The High Priest, Ra, lived to be several hundred years' old according to the method of computing age in prehistoric times.

It had been a remarkable rule in many ways; one of turmoil and peace and progress, of social and spiritual enlightenment. Together Araaraat and Ra had brought the country into closer understanding with the other nations of the world. Together they had raised the standards of their own people to a new high, materially and spiritually. They had fostered a civilization that was to be the greatest expression of Egyptian culture for a long time to come. But most important: they had inspired man's first real search for God among a heathen people.

Today man stands again at the threshold of a new era.

## APPENDIX

### Extracts from the Edgar Cayce Readings

“As Amululu, the entity was among the Atlanteans who came into Egypt; coming among the children of the Law of One to make preparations for the preservation of the tenets and truths that had been handed down by the teachers. This made for an interpretation of those truths dealing with the relationship of man to the Creative Forces. In application of their dealings with their fellow creatures may be found that which is the soul’s own true relationship to its Creator, within its own experience. This is an inversion of what He gave: ‘As ye do it unto the least, ye do it unto me.’

“In that experience, the entity was of assistance in those activities dealing with the correlation of the teachings from the peoples of the land now called the Indian, or the land of Saneid, the land of On, and the people from the Mongolian land; as these gathered . . . for the correlation of the best in each, that these (truths) might be applied in the lives of the peoples. They sought to make greater and greater manifestations in dealings with their fellow man, and their activities brought them into closer relationship and understanding with the Creative Forces.

“There at the first of the entity’s activities we find these making for a depletion in self, through . . . the things that man so oft worships, that are made by his own hand. These we find moth and rust do corrupt; for change of attitude, change of environ, change of ruling influences cause such to fade away. Modes and manners may change but the purposes remain, for as He gave, ‘The heavens and the earth will pass away, but my word and deed—and kindness and loving thought, patience, persistence in the right—do not pass away.’ These are the foundation stones upon which nations rise that seek to know God. These taken away, make for those destructive forces that have arisen

and do arise when man has forsaken God and turned rather to a god of greed, a god of gold, a god of stone, of fame or of fortune. These fade and die but the deeds, the kindness, the gentle words remain forever.”

(Case No. 1159)

“The entity was among those who were keepers of moneys, corn, wine, skins and precious stones; and the one close to the King who rose in power during that experience. The entity gained; for not only did the entity make for better relationships with the peoples in the various lands round about . . . but the entity prepared the channel through which the understanding gained was carried to other lands.

“There may still be found in the pyramid not yet uncovered that which was accomplished during this period; not only the entity’s seal of the King, but the entity’s own personal seal bearing the dove and the horns of the ram.

“In the present we find many of these same people, and many have become associated together. Also there exists the urge for a return of man’s more perfect understanding of the divine laws which have been made manifest through the various ages of evolution of man in this plane. And the indwelling forces will be of assistance in gathering such together.”

(Case No. 261)

“The body was worshipped then as sincerely as most of the . . . spiritual worship today; for bodies were changing in form as their developments or purifications were becoming effective in the temples. These bodies gradually lost, then, feathers from their legs . . . many lost hair from the body, gradually taken away. Many began to lose their tails, or protuberances in various forms. Many paws or claws were changed to hand and foot, so that there might be more symmetry of the body. Hence . . . the body became more erect, better shaped to meet the various needs.

“Those who had achieved such transformation, to be sure, were considered to have the body beautiful—beauty as something divine, for the divine has brought and does bring such various beauties of form or figure to the body; for ‘the body is the temple of the living God.’”

(Case No. 294-L-8)

“Then, if it is practical to put activities of that period in present day language, or words: let’s give a review of the happenings of that period—what was attempted, what was accomplished, and what influence it had upon the souls. . . .

“Here we find, first, an individual with a desire and purpose, not for exploiting people, or individuals, or souls; but to build an influence within the experience of individuals in material life. This Priest (Ra-Ta) was not merely a director of spiritual counsel of the body of people who entered Egypt, but (director) of an activity in which *all phases* of man’s endeavor were to be acted upon. . . . The Priest was an individual who had received inspiration from within. And realizing that such an influence might be imparted to others in their search for the reason and purpose of material life, he then sought out one who might foster such a study in materiality.

“Thus from those places that were a portion of what is now called the Carpathias, he [Ra-Ta] came with a great horde (as to individual souls, numbering nine hundred) into the land now called Egypt.

“*Why Egypt?* This had been determined . . . as the center of the universal activities of nature, as well as of the spiritual forces; and where there might be the least disturbance by convulsive movements which came about in the earth through the destruction of Lemuria, Atlantis and . . . in later periods . . . the flood. When the lines about the earth are considered from [the standpoint of] the mathematical precisions, it will be found that the center is nigh unto where the Great Pyramid, which was begun then, is still located. Then there were (factors of) mathematical, astrological and numerological indications, as well as the individual urge. . . .

“Then the individual of that experience was not necessarily other than a soul or entity seeking knowledge as to the relationship of that which would sustain and gain *for man* certain abilities to continue not only physical evolution but spiritual or soul evolution also.

“Such a one, then, was Ra, or Ra-Ta.”

(Case No. 281-42)

"In structure, this [the Temple Beautiful]: There had been gathered from all the nations of the earth that which represented from their environ and surroundings the most beautiful gift; that this might be a reminder to those who purified or gave themselves in service there, the *beauty of service* of every land in this preparation of the bodies. . . .

"The materials used, outwardly, were from the mountains nigh unto the upper waters of the Nile. It [the Temple Beautiful] was in the form of the pyramid, within which was the globe . . . which represented to those who served there a service to the world.

"The furnishings may be surmised from the fact that the most beautiful things from each land were gathered there: gold, silver, onyx, iron, brass, silk, satins, linen.

"As to the manner of the service there: The individuals, having cleansed themselves of those appendages that hindered, came not merely for a symbolic understanding. . . . There were first the songs, the music, as we have indicated that ye sing . . . which makes for . . . the vibrating with light—that becomes color, that becomes tone, that becomes activity. . . .

"With the music came then the dance, that enabled those having disturbing forces and influences to become more erect and upright in body, in thought, in activity.

"Then there was the giving of the seal of life by the Prophetess, that was set upon each and every one who passed through these experiences—[showing] how or in what field of activity were the individual's relationships to its fellow man, in maintaining material existence; being *in* the world, yet not *of* the world. . . .

"The teaching, the preparation, the ministering, the song, the music, the activities that give expression—these arise in man's experience from those activities in the Temple Beautiful."

(Case No. 281-25)

"And, as might be termed in the present, some (of the native leaders) indicated that the Priest alone would be a match for the

activities of some of the stronger and more forward Atlanteans. For they had brought with them . . . many *things* or individuals . . . that were without purpose—merely automatons to labor or act for the leaders. . . . And, as the Natives found, such beings were being classified or judged to be such as many of the Natives of the land. . . .

"With the return of the Priest, there began the choosing of those to be considered in authority, in the spiritual precepts. . . . Thus, as has been indicated, there arose the need for the Temple of Sacrifice, where entities . . . might offer themselves for the purification of their bodies. . . . Such activities might be best explained by comparing same to the present hospitalization when there might be operative measures for the removal of such things as tumors, breaks, growths or the like. . . .

"Then, with such activities, the various groups began their preparations not only through the Temple of Sacrifice but also the Temple Beautiful. The Temple of Sacrifice was a physical experience; while the Temple Beautiful was rather of a mental experience—in which there was a spiritualization . . . or specialization in preparation for given offices of activity."

(Case No. 281-43)

"With the political situation, then, the King—the young King, then only thirty—gathered about him many who were to act in the capacity of council; a portion to be the inner council that ruled on the general circumstances of the people as a whole; then the council that had supervision over various parts or departments of the activities of the people. This as would be termed in the present day surroundings, as . . . various offices of a cabinet; the departments being in that day much as they are in the present. For remember, there is nothing in the present that hasn't existed from the first. Only the *form* or the manner of its use is changed. And many an element was then used, the art of the use of which has been lost; and many are being re-discovered by those called scientists in the present, all of which in that day were common knowledge of the most illiterate, as would be said in the present.

"With this giving in . . . of the King to parallel activities of the natives . . . there was the necessity for matching the abilities

of the King's Council with facilities of the natives . . . in various phases of what would be termed *progress* in the present. Hence the opening of mines by Araaraat: mines in Ophir, in what was later known as Kadesh, or in the land now called Persia. Also in the land now known as Abyssinia (and those portions yet undiscovered in the upper lands of the river Nile) there were mines for precious stones—as onyx, beryl, sardis, diamond, amethyst, opal—and the pearls that came from the sea near what is now called Madagascar. In the northern (or then the southern) land of Egypt, there were those mines that produced quantities—and quantities, and quantities—of gold, silver, iron, lead, zinc, copper, tin and the like. . . . Also there was the producing of stonemasons who began gathering materials for the residences of the King's peoples. . . . Also Ra-Ta began to gather his own people and those pointed out to him . . . for the establishing of the name forever, in the land. Hence with these, there were preparations for the temple where there would be various forms of worship. . . .”

(Case No. 294-L-13)

“As the monument called the Pyramid of Gizeh was being built in the plains, this entity superintended building or laying the foundations. He figured out the geometrical position of the Pyramid with relation to the buildings which were put up or connected with the Sphinx.

“The Sphinx was built in this manner. Excavations were made for it in the plains above where the temple of Isis had stood during the deluge which had occurred some centuries before. . . .”

“The base of the Sphinx was laid out in channels; and in the corner facing the Pyramid of Gizeh may be found the wording of how this was founded; giving the history of the first invading ruler and the ascension of Araaraat to that position.”

(Case No. 195-L-2)

“The sojourn of Araaraat in Egypt was 11,016 years before the Prince of Peace came into this land. We find that this was one of the highest civilizations of Egypt since it has been in its present position. For it had been submerged for nearly a quarter of a million years since civilization had been in that portion of the earth. . . .”

“Araaraat drew the people together and developed their abilities so that they could be used for the benefit of the masses, rather than classes. . . . Many titles were given to him in the various dialects of the people. But Araaraat is the one that will be found recorded, with those of the other rulers.”

(Case No. 254-39)

“As respecting the pyramids and their purpose in the experience of the peoples, in the period of the rebuilding by the Priest during his return to the land—some 10,500 before the coming of the Christ into that land: there was first the attempt to restore and add to what had already been begun on what is called the Sphinx, and the storehouse facing same, between this and the Nile, in which records were kept by Arart and Araaraat in that period.

“Then with Hermes and Ra . . . there began the building of that now called Gizeh . . . that was to be the Hall of the Initiates of that sometimes referred to as the White Brotherhood. . . .”

“In this same Pyramid did the Great Initiate, the Master, take those last of the Brotherhood degrees with John, the forerunner of Him, at that place . . . as is shown in that portion when there is the turning back from raising up of Xerxes, as the deliverer from an unknown tongue or land; and again is there seen that this occurs in the entrance of the Messiah in this period—1998. . . .”

Q-5. What was the date of the actual beginning and ending of the construction of the Great Pyramid?

“A-5. Was one hundred years in construction. It was begun and completed in the period of Araaraat's time, with Hermes and Ra.”

Q-6. What was the date B.C. of that period?

“A-6. 10,490 to 10,390 before the Prince entered into Egypt.

. . . . .

“In the building of the Pyramid and that which is now called the Mystery of Mysteries: This was intended to be a *memorial*—as would be termed today—to that counsellor who ruled or gov-



erned . . . in the *material* things in the land. With the return of the Priest, it was later (since construction had been stopped) changed so as to represent the relationships of man and the animal world, along with those changes that fade or fall away in their various effects . . . presented in many of the various sphinxes, so called, in other portions of the land—as the lion with the man, various forms of wing, characterizations of various developments.”

(Case No. 5748-5)

Q-7: What was the character of the Atlantean teachings that the Priest was called back to counteract?

“A-7: That all who were lacking in sufficient purpose to seek the *whole light*—because of the very influence of the appendages and conditions . . . manifested in materiality such as to make them *things*—were to be kept submerged, to be used by those with greater abilities. (These *things* were the world’s first slaves.)

“The Priest held that these were one; and that such conditions offered the possibilities through which each soul might find a way of escape—by the purifying of the body in each experience; and such activities . . . might eventually become channels through which blessings and knowledge of the Divine influence and force might be made manifest.”

(Case No. 281-44)

“The Hall of Records, which has not yet been uncovered . . . lies between or along that entrance from the Sphinx to the temple . . . or the Pyramid, in a pyramid of its own, of course.”

(Case No. 2329-L-2)

Q-2: What is meant by automatons who labored in that experience? Were they individual souls developing, or was it spiritual evolution?

“A-2: Both and neither. They were the offspring of the Sons of God with the Daughters of Men, or vice versa.”

(Case No. 281-44)

“This, then [The Pyramid] holds all the records from the beginnings of that given by the Priest, Arart, Araaraat and Ra,

to that period when there is to be the change in the earth’s position; and the return of the Great Initiate to that and other lands, for the fulfillment of those prophecies depicted there.

“All changes that occurred in the religious thought in the world are shown there: in the variations in which the passage through same is reached, from the base to the top—or to the open tomb *and the top*. These [changes] are signified both by the layer and the color and the direction of the turn.”

(Case No. 5748-5)

“In those conditions that are signified by the way through the Pyramid—as of periods through which the world has passed and is passing, in relation to religious or spiritual experiences of man—the period of the present is represented by the low passage or depression showing a downward tendency, as indicated by variations in the kind of stone used.

“This might be termed in the present as the Crucitarian age, or the age in which preparations are being made for the beginning of a new sub-race, or a change which—as indicated from astronomical or numerical conditions—dates from the latter or middle portion of the present fall [1932].

“In October there will be a period in which the benevolent influences of Jupiter and Uranus will be stronger and this—from an astrological viewpoint—will bring a greater interest in occult or mystic influences.

At the correct time, accurate imaginary lines can be drawn from the opening of the Great Pyramid to . . . Polaris or the North Star. This indicates it is the system toward which the soul takes its flight, after having completed its sojourn through this solar system. In October there will be seen the first variation in the position of the polar star in relation to the lines from the Great Pyramid.

“The Dipper is gradually changing; and when this change becomes noticeable, as might be calculated from the Pyramid, there will be the beginning of the change in the races. There will come a greater influx of souls from the Atlantean, Lemurian, La, Ur

or Da civilizations. These conditions are indicated in this turn in the passage through the Pyramid. . . .”

Q-8: What is the significance of the empty Sarcophagus?

“A-8: That there will be no more death. Don’t misunderstand or misinterpret! The *interpretation* of death will be made plain.”

(Case No. 5748-6)