



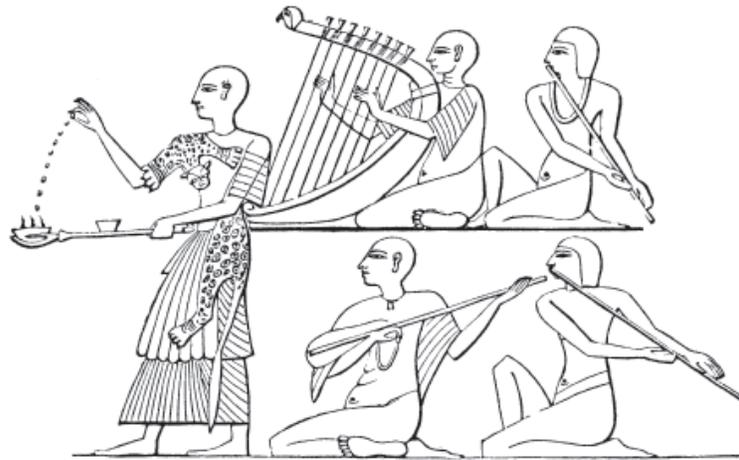
Edgar Cayce's  
Tales of  
EGYPT





**1. Goddess Seshat and Hermes-Thoth recording names and events on the Tree of Life**

Edgar Cayce's  
Tales of  
EGYPT



**Priests offering incense and music in celebration of the Nile**

John Van Auken



A.R.E. Press • Virginia Beach • Virginia



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by John Van Auken

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**Scribe with inkstand on table and pen behind his ear**





## INTRODUCTION

Edgar Cayce gave over fourteen thousand readings. They were termed “readings” because it was believed that he was reading minds, reading the Akashic records or The Book of Life, reading the so-called collective unconsciousness, and even reading God’s all-knowing mind, which he referred to as the Universal Consciousness. Of these more than fourteen thousand readings, 581 contained content about ancient Egypt. Much of this content came in the form of past-life readings for souls seeking to know what karmic influences were affecting this present incarnation. From Cayce’s perspective, reincarnation was a natural process of soul life and soul growth. Not only were souls living today that had had incarnations during ancient times, but these same souls had had sojourns in heavenly realms in-between their earthly incarnations.

In order to give one of these readings, he needed to make a transition from his normal state of consciousness into a sleep-like state (this was one of the reasons for his nickname “The Sleeping Prophet”), and then guide his deeper consciousness to a condition in which he could convey information and respond to questions. The guiding stage of his process required the assistance of a conductor, usually his wife, but occasionally others. The conductors would give him a strong, hypnotic-like suggestion when they noticed his breathing getting deeper and his eye beginning rapid-eye-movement (the REM state), an indicator that he was close to the dream state. The suggestion given changed over the years as he and his little band of helpers learned more about the process and the nature of soul life. The following are two examples (GC is Gertrude Cayce, his wife). Personal names were replaced with file numbers to provide privacy while allowing the readings to be published:



GC: You will have before you the entity, [2441], born July 23, 1905 in Kane, Penna. The entity now seeks a Mental and Spiritual Reading, with information, advice, and guidance as to making practical her spiritual, mental, and material-physical abilities. You will then answer the questions she submits, as I ask them.

GC: You will give the relation of this entity [808] and the universe, and the universal forces; giving the conditions which are as personalities, latent and exhibited in the present life; also the former appearances in the earth plane, giving time, place and the name, and that in each life which built or retarded the development for the entity; giving the abilities of the present entity, that to which it may attain, and how. You will answer the questions, as I ask them.

These suggestions were usually followed by a quiet pause, then the “sleeping” Cayce would respond, and his stenographer Gladys Davis Turner would take it all down in shorthand, later typing it up and storing a copy in the organization’s files. The collection of readings is now available on CD-ROM with text-search software, allowing anyone to search the whole of the Cayce work.

The Edgar Cayce readings were in the biblical language of the King James Bible, using “thees” and “thous” and the like. They were also in a linguistic structure that forced a reader to slow down and follow carefully the wording and order of topics being conveyed. In some cases in this book I have edited a Cayce reading for clarity and focus on the point being considered. However, when we do recite a reading, slow down and read it carefully. Despite the difficulty in reading these, there are times when it is worth reading Cayce’s original storytelling of people, places, and events.

Here is a brief overview of the conventions used in this book. These stories are composed of various parts of multiple readings. These particular reading numbers are found in the Appendix which contains the key readings for each chapter. Occasionally, there are reading numbers found in the text, which appear after exact quotes from the specific reading cited. In addition, I have blended ancient Egyptian myths and legends with Cayce’s stories to make for a more interesting book. In order to avoid confusion, these various sources are separated by three



em-dashes: ——. The text is a balanced interplay between the Egyptian legends and the Cayce readings.

The headquarters of the organization that grew up around Cayce and his work is located on five acres in Virginia Beach, Virginia. It is the Association for Research and Enlightenment, better known as the A.R.E. Along with this organization developed the Edgar Cayce Foundation (ECF), Atlantic University (AU), and the Cayce-Reilly School of Massage (massage and hydrotherapies). There is also a camp in the Blue Ridge Mountains of Virginia. Conferences, seminars, retreats, and workshops are conducted at the A.R.E. and throughout an international network of local teams. The A.R.E. has a large web site at [EdgarCayce.org](http://EdgarCayce.org). The Association also conducts tours each year to various sacred sites around the world. The address of the headquarters is A.R.E., 215 67th Street, Virginia Beach, VA 23451 USA, and its phone number is 757-428-3588. There is also a toll-free number 800-333-4499.

According to Cayce's own readings, the work of Edgar Cayce and those souls associated with him began in ancient Egypt. This book is about those times and the spiritual-mental dynamics that were set in motion so long ago and continue to influence souls today.





1

## A RAY OF SUNLIGHT ON EARTH

In ancient times a mega-flood, an eruption of a super-volcano, a succession of powerful earthquakes, and a shower of fiery meteorites brought an end to the mythological lands of Lemuria (Mu) in the Pacific Ocean and Atlantis in the Atlantic. According to Cayce's visions, remnants of these prehistoric peoples migrated to safe lands and played a role in the rise of new civilizations, including the extraordinary people of ancient Egypt.

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Egyptian legends tell of receding floodwaters and the descent of the "Heron from Heaven"—it was called the *Bennu* bird, the phoenix of Egyptian lore (see illustration 2). According to this legend, the Bennu bird was the *soul* of the sun god Ra (likely pronounced *ray*, occasionally spelled Re). The soul of Ra in the form of the Heron from Heaven landed on the primordial *Ben-ben* mound that rose from the inundation of the chaos occurring in the latter period of the First Creation. Upon landing, the Bennu cried out: "I am the Bennu bird, the Heart-Soul of Ra, the Guide of the Gods to the Duat." The Duat is the underworld in Egyptian teachings, the land of the night—corresponding to the subconscious realms of our minds, lying just beneath daily consciousness behind a veil that separates our earthly awareness from our soulful, heavenly consciousness. The Bennu's cry marked the beginning of the Second Creation.

The drying Ben-ben mound upon which the Bennu settled was in the ancient land of *On*, a place known today as Heliopolis, "City of the Sun," near modern-day Cairo. In this manner the light of heaven came to Earth; thus Egypt was born from the ashes of the First Creation.



## 2 ∞ Edgar Cayce's Tales of Ancient Egypt

This tale may be compared to the biblical first creation of Adam and the lands he and his families knew. Then, when the first creation spread darkness, filling in the hearts and minds with all manner of evil, the Great Flood cleansed away the first creation, as described in Genesis 6. After this cleansing the biblical story tells of a new beginning with Noah and his families—thus began the second creation.

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Edgar Cayce's visions contain many detailed stories of ancient, pre-historic times filled with dates, events, and named people. His Egyptian narrative begins with a strange tale about a *discarnate* soul looking for just the right opportunity to begin anew during the Second Creation. This soul's mind scanned the recovering planet from beyond the veil of material consciousness, and it saw that migrants from the former lands and peoples of Og were now living on and around Mt. Ararat, where Noah's Ark is thought to have landed. Mt. Ararat is in modern-day Turkey. Og was one of the principle regions of Atlantis, according to Cayce, and the area known today as that of the American plateaus or the north portion of the US state of New Mexico and the surrounding highlands today. These migrants from Atlantis retained the spiritual ideals of the earlier children of the Law of One, as Cayce called them, indicating that they retained the belief that an unseen oneness connects all life. The Maya and other Mesoamerican peoples have a legend of the children of God wrestling with the Lords of the Underworld to win the deadly game between the dark and the light. This remnant group, now in Ararat, were seeking to make a new life and a better world by subduing the vices and confusions of their Atlantean experience while holding on to their virtues and higher wisdom.

The celestial soul observing them through the veil intuitively knew that this Ararat clan would eventually come down out of the great mountain and surrounding lands, enter the region we know as Egypt, and begin the wondrous era of creativity, productivity, and enlightenment we see in surviving Egyptian temples, pyramids, papyrus, and statuary. This was the opportunity that the extraterrestrial soul was seeking. However, knowing that a prophet has little honor in his own tribe,



the soul searched beyond the Ararat clan for a way to come to these people from another group.

Cayce's vision described a people in the Far East known as the tribe of Zu, in what would be known today as the high plateaus of the Mongolian lands. These people were also refugees of the destruction of the First Creation, but they were from sunken Lemuria in the Pacific. Strangely, these people, and those in India, had ideals and sacred rituals that would eventually become a part of Egypt's early culture. Among the Zu clan was a daughter of their leader whose body, heart, and mind were perfect for the incarnation of this powerful, celestial soul. Her name was Arda. She was a pure, selfless portal into this world; thus, with love and idealism, the celestial spirit overshadowed the young girl and persuaded her deeper self and the very cells of her body to yield to his coming. Having a more *fourth* dimensional mind and heart, Arda responded, and the spark of the Spirit of Life quickened her three-dimensional womb. Though a virgin, having known no human man, she conceived a new and ideal physical body through which the celestial soul could incarnate into this terrestrial world to fulfill its grand mission.

Arda was exhilarated by the new life within her, yet she was uncertain how her people would receive the news. Hopeful, she explained to them what had happened. Unfortunately, her kinsmen could not share in her belief in a celestial conception. They drove her from the tribe in shame. Her father—confused by his ready-to-believe-anything love for her and yet his rigid hold to the laws of his tribe and the realities of this physical world—stood motionless as she was driven off.

Cayce details how she journeyed westward—not by some thought-out plan but by an inner, intuitive push west. Eventually, she camped near the tribe living on and around Mt. Ararat (biblical Asia Minor, modern-day Turkey, see illustration 3). The Ararats (remnant Atlanteans) had no love for the tribe of Zu (remnant Lemurians), so Arda was not welcomed, only tolerated. However, when her child was born and his beauty was perceived by the people of Ararat, she was tolerated a little better. The child grew in stature and wisdom, revealing a knowing that quickly identified him as a prophet, a seer. In one of the young boy's

#### 4 ∞ Edgar Cayce's Tales of Ancient Egypt

pronouncements, he prophesied the entrance of this clan into the rich lands of Egypt and that they would build one of the grandest cultures on the planet. King Arart (pronounced *aur-art*), the elderly leader of the tribe, was moved by this prophecy and began to hold the boy in high esteem, giving comfort and support to him and to his mother. She had suffered much for her celestial conception, but now the fruit of her womb rewarded her. From this moment on, Arda was an honored woman; she and her offspring were fully adopted into the Ararat community.

Cayce described how her boy was of unusual coloring; his skin being lighter than his mother's, his hair the color of the sun, and there was a radiant mystique about him. Because of these features, the people named him *Ra-Ta*, meaning something akin to "sunlight upon the land."

Young Ra-Ta's remarkable prophetic abilities naturally made him the priest of the tribe. At the age of twenty-one, he led King Arart and his whole clan down out of the mountain region, across the plains, and into the fertile lands of Egypt (see illustration 3 for a map). Egypt was then called the Black Land (*Kemet*, *KMT*). This was because of the rich black silt that the Nile had left behind as it receded from its flood stages. According to Cayce's story, some nine hundred souls composed this invading horde. A small number today, but this was that biblical time when the planet had been cleansed of many earlier peoples by a karmic reaction to their evil (again, read Genesis 6). Now the planet was being repopulated for a new start. This was the beginning of the Second Creation.

Naturally, the sight of a horde of northern mountain people marching toward their land of ease and plenty was upsetting to the natives of the Black Land, especially to their upper class who enjoyed a life of luxury and leisure. However, the natives had once been invaders themselves, having entered this rich land from the southern mountains of Nubia. Though they were strong then, they had grown comfortable and satisfied for a very long time. Their newfound land required little labor and provided plenty of recreation and sunshine. Adding to the natives' softness was the laid-back passivity of their leader, King Raai (pronounced *Raa-ee*). He had become old and weary of the demands of

rulership and thus, surrendered much of his power to the people, wanting to be left alone with his personal pursuits. Even when petitioned by his people to build up the defenses of the country and create a defense plan against the northern mountain invaders, King Raai simply refused to do so. However, he did call for a meeting with the invading king to discuss terms for peaceful co-existence of the two populations. During a series of these meetings, King Raai became enamored with one of the more beautiful Ararat women, seeking her company and companionship rather than actively participating in detailed meetings about the country and co-rulership. King Arart, seeing this native king's disinterest in power, might, and rulership, concluded that his clan could just march into the heart of the Black Land and take over. And that is just what he did, but not violently. Amazingly, the natives put up little to no resistance. That is until the new landlords set up laws and taxes.

In the telling of this story, Cayce sadly stated that King Raai "gave over the activities of the land for the beauty of a woman." But paradoxically, Cayce found some good in King Raai, noting that he *originally* had "brought to that land the study of the relationships of man to the Creative Energy" and that his disposition against bloodshed and war was admirable. In this current situation, this led him to seek a peaceful solution, even though he got lost in the arms of the beautiful Ararat woman, leaving his people at the mercy of King Arart. Cayce even noted that this disposition of King Raai was not simply submission but was based in his principle of nonviolence and that this disposition "became the basis for the studies of the Prince of Peace." Curiously, Raai's peace principle so affected the invading Ararat people that they established schools in the land to help both tribes better understand one another.

This is not to say that all of the people of Ararat agreed with their king. Many were very upset about this, wanting instead to drive the natives back into the Nubian hills from whence they came. In an effort to temper these feelings, King Arart quickly arranged for special educators to go throughout his tribe explaining the ideal of peaceful co-existence and its benefits to the clan in this land of plenty for everyone. These educators were successful, except for a few pockets of discontent and violence.