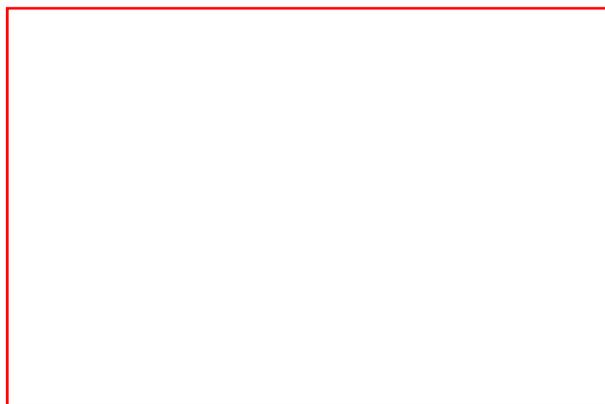


Edgar Cayce - Great Pyramid and Sphinx Reading from 1932



READING 5748-6

This Reading given by Edgar Cayce July 1st 1932.

1. EC: Much has been written respecting that represented in the Great Pyramid, and the record that may be read by those who would seek to know more concerning the relationships that have existed, that may exist, that do exist, between those of the Creative Forces that are manifest in the material world. As indicated, there were periods when a much closer relationship existed, or rather should it be said, there was a much better understanding OF the relationship that EXISTS between the creature and the Creator.

2. In those conditions that are signified in the way through the pyramid, as of periods through which the world has passed and is passing, as related to the religious or the spiritual experiences of man - the period of the present is represented by the low passage or depression showing a downward tendency, as indicated by the variations in the character of stone used. This might be termed in the present as the Cruciatarian Age, or that in which preparations are being made for the beginning of a new sub-race, or a change, which - as indicated from the astronomical or numerical conditions - dates from the latter portion 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, which - from an astrological viewpoint - will bring a greater interest in occult or mystic influences.

3. At the correct time accurate imaginary lines can be drawn from the opening of the great Pyramid to the second star in the Great Dipper, called Polaris or the North Star. This indicates it is the system toward which the soul takes it 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 journey through the pyramid. 4. How was this begun? Who was given that this should be a record of man's experiences in this root race? for that is the period covered by the prophecies in the pyramid. This was given to Ra and Hermes in that period

during the reign of Araaraart when there were many who sought to bring to man a better understanding of the close relationship between the Creative Forces and that created, between man and man, and man and his Maker.

5. Only those who have been called may truly understand. Who then has been called? Whosoever will make himself a channel may be raised to that of a blessing that is all that entity-body is able to comprehend. Who, having his whole measure full, would desire more does so to his own undoing.

6. (Q) What are the correct interpretations of the indications in the Great Pyramid regarding the time when the present depression will end?

(A) The changes as indicated and outlined are for the latter part of the present year [1932]. As far as depression is concerned, this is not - as in the minds of many - because fear has arisen, but rather that, when fear has arisen in the hearts of the created, SIN lieth at the door. Then, the change will occur - or that seeking will make the definite change - in the latter portion of the present year. Not that times financially will be better, but the minds of the people will be fitted to the conditions better.

7. (Q) What was the date of the actual beginning and ending of the construction of the Great Pyramid?

(A) Was one hundred years in construction. Begun and completed in the period of Araaraart's time, with Hermes and Ra.

8. (Q) What was the date B.C. of that period?

(A) 10,490 to 10,390 before the Prince entered into Egypt.

9. (Q) What definite details are indicated as to what will happen after we enter the period of the King's Chamber?

(A) When the bridegroom is at hand, all do rejoice. When we enter that understanding of being in the King's presence, with that of the mental seeking, the joy, the buoyancy, the new understanding, the new life, through the period.

10. (Q) What is the significance of the empty sarcophagus?

(A) That there will be no more death. Don't misunderstand or misinterpret! but the INTERPRETATION of death will be made plain.

11. (Q) If the Armageddon is foretold in the Great Pyramid, please give a description of it and the date of its beginning and ending.

(A) Not in what is left there. It will be as a thousand years, with the fighting in the air, and - as has been - between those returning to and those leaving the earth.

12. (Q) What will be the type and extent of the upheaval in '36?

(A) The wars, the upheavals in the interior of the earth, and the shifting of same by the differentiation in the axis as respecting the positions from the Polaris center.

13. (Q) Is there not a verse of scripture in Isaiah mentioning the rock on which the great pyramid is builded?

(A) Not as we find; rather the rock on which John VIEWED the New Jerusalem - that is, as of the

entering in the King's Chamber in the Pyramid.

14. (Q) What is the date, as recorded by the Pyramid, of entering in the King's Chamber?

(A) '38 to '58.

15. (Q) If the Passion of Jesus is recorded in the Great Pyramid, please give the date according to our present system of recording time?

(A) This has already been presented in a fair and equitable manner through those students of same, and these descriptions have been presented as to their authenticity.

16. (Q) How was this particular Great Pyramid of Gizeh built?

(A) By the use of those forces in nature as make for iron to swim. Stone floats in the air in the same manner. This will be discovered in '58.

17. (Q) What is the significance of the character of the figure of the Sphinx, mentioned above?

(A) In this particular period of Araaraart and of the priest (that began those understandings - and passed through those of the hell in the misinterpretation of same), there was even then the seeking through those channels that are today called archaeological research.

In those periods when the first change had come in the position of the land, there had been an egress of peoples - or THINGS, as would be called today - from the Atlantean land, when the Nile (of Nole, then) emptied into what is now the Atlantic Ocean, on the Congo end of the country. What is now as the Sahara was a fertile land, a city that was builded in the edge of the land, a city of those that worshipped the sun - for the use of its rays were used for supplying from the elements that which is required in the present to be grown through a season; or the abilities to use both those of introgression and retrogression - and mostly retrograded, as we are in the present.

The beginnings of these mounds were as an interpretation of that which was crustating in the land. (See, most of the people had tails then!) In those beginnings these were left. When there was the entrance of Arart and Araaraart, they begin to build upon those mounds which were discovered through research. With the storehouse, or record house (where the records are still to be uncovered), there is a chamber or passage from the right forepaw to this entrance of the record chamber, or record tomb. This may not be entered without an understanding, for those that were left as guards may NOT be passed until after a period of their regeneration in the Mount, or the fifth root race begins. In the building of the pyramid, and that which is now called the Mystery of Mysteries [the Sphinx], this was intended to be a MEMORIAL - as would be termed today - to that counsellor who ruled or governed, or who acted in the capacity of the director in the MATERIAL things in the land.

With the return of the priest (as it had been stopped), this was later - by Isis, the queen, or the daughter of Ra - turned so as to present to those peoples in that land the relationships of man and the animal or carnal world with those changes that fade or fall away in their various effect. These may be seen in a different manner presented in many of the various sphinxes, as called, in other portions of the land - as the lion with the man, the various forms of wing, or characterizations in their various developments. These were as presentations of those projections that had been handed down in their various developments of that which becomes man - as in the present.

18. We are through.

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