Beneath the Pyramids
ANDREW COLLINS

Andrew Collins is a science and history writer and the author of various books that challenge the way we perceive the past. They include From the Ashes of Angels (1996), which shows that the Watchers of the book of Enoch were shamans responsible for the Neolithic revolution and that their homeland—the biblical Eden—was southeast Turkey, where archaeologists have recently found the oldest stone temple in the world; Gods of Eden (1998), which reveals that Egyptian civilization is thousands of years older than is conventionally believed; Gateway to Atlantis (2000), which demonstrates that Plato’s Atlantis was located in Cuba and the Bahamas; and The Cygnus Mystery (2006), which argues that veneration of the Cygnus constellation was responsible for the world’s earliest sky religions. Andrew, born in 1957, lives with his wife Sue near Marlborough, Wiltshire, England.

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By the same author

FROM THE ASHES OF ANGELS
GODS OF EDEN
GATEWAY TO ATLANTIS
TUTANKHAMUN: THE EXODUS CONSPIRACY
THE CYGNUS MYSTERY
THE NEW CIRCLEMAKERS
Beneath the Pyramids

Egypt’s Greatest Secret Uncovered

ANDREW COLLINS

WITH ADDITIONAL RESEARCH BY
NIGEL SKINNER-SIMPSON AND RODNEY HALE

4th Dimension Press  ■  Virginia Beach  ■  Virginia
To Bernard,
without whom my quest to
find Giza’s lost underworld
would never have begun

Collins Pyramids Front 5 9/9/09, 1:10 PM
I have come to Rostau in order to know the secret of the Duat . . .

Spell 241, The Coffin Texts, c. 2134-1786 BC.

View of the Sphinx during Giovanni Cavigia’s excavations in 1817, after Henry Salt.
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Acknowledgments

I would like to thank John Van Auken, Kevin Todeschi, Cassie McQuagge, Alison Ray, Claire Gardner, Karen Davis, Jennie Taylor Martin, Amanda Nieves, Cathy Merchand, and all at the Edgar Cayce Foundation and the A.R.E. Press for everything they have done to make this book a success; Greg and Lora Little, for their unerring support and friendship, which is beyond words; Rodney Hale and Nigel Skinner-Simpson, for coming on board and bringing alive this fascinating project; Doris Van Auken, for her patience and virtues during the editing of this book; David Southwell, for the inspiration that initiated this current quest after the completion of Gods of Eden in 1998 and for his invaluable think tank sessions, without which Beneath the Pyramids could not have existed; Bernard, the original inspiration behind my quest to find the so-called Crystal Chambers, with its enigmatic “Green Chamber” (you changed my life forever, and it has been a pleasure knowing you in this incarnation); and Richard Ward, for the questing part in England, which gave us the tools to find the answers in Egypt.

Can I also thank SheerFaith for the extraordinary cover artwork; Pete Glastonbury, Jürgen Krönig, Mike Grierson, and Nik Douglas at World Art & Antiques, Martin Gray of sacredsites.com, Wally Pacholka of astronews.com, and Connie and Ken Doty, for the use of their superb photographic images; Yuri Leitch, for his fantastic artwork; Renn and Matt Kyd, Buster and Abbie Todd, Caroline Wise, and Michael Staley, for reading the manuscript; Robert Bauval, for his healthy criticisms and for curbing my Cygnus excesses in Egypt; Catherine Hale, for her foreign text translations; Colin Reader, Robert Schoch, and John Anthony West, for their helpful advice on the evolution of the Giza pyramid field; Joe Jochmans, for introducing me to the Edfu building texts and the more scholarly side of Hall of Records research back in 1985; Alan Alford, Paul Bader, Don Carroll, Eileen Buchanan, Adam Crowl, Janet Morris, Chris Ogilvie Herald, and Denis Montgomery, for their correspondence; John Wilding, Esther Smith, and all at the Henge Shop, Stephen Gawtry of Watkins Bookshop, Gerry and Bali Beskin of Atlantis Bookshop, Gareth Mills of Speaking Tree, the staff at Mysteries Bookshop, Whitley and Anne Strieber, William Henry and Linda Moulton Howe of Dreamland/Unknown Country/Revelations; Widget, Claire, and all at EMTV, Ross Hemsworth and Penny Dando of Glastonbury Radio; Adriano Forgione of Fenix magazine, Franco
Cappiello of Hera magazine, Massimo Bonasorte, David Jones of New Dawn magazine, Philip Coppens, Graham Hancock, and Santha Faiia, for their continued support and promotion of my work.

Beyond that, can I thank Amanda and Geoff Baker, Lynn and Carl McCoy, Jim and Storm Constantine, Drs. J. J. and Desiree Hurtak, Rachel and Paul Weston, Jonathan Bright, Bill Brown, Gouda Fayed, Dr. Zahi Hawass, Dr. Salima Ikram, Joe Jahoda, Rossella Lorenzi, Dr. Amanda-Alice Maravelia, Ali el-Samman, Hussein el-Mor and family, the Awyan family of Nazlet el-Samman (may your father, Hakim, rest in peace), Joan Hale, Noel Hale, Ian Lawton, Kathleen McGowan, Glenn Kreisberg, Gary Osborn, Emilio Spedicato, and Colin Wilson, for their much appreciated help and support.

Finally, a special thanks to the Cayce family, particularly Leslie and Charles Thomas, for their interest and advice in ensuring the accuracy of the book's historical account of the Cayce organization’s origins and development of archeological research efforts in Egypt and for their continued interest in the exploration of the Giza plateau; Don Dickinson, who has given continual support to the research and healing aims of the A.R.E., and my wife Sue, for being the light of my world and the best accomplice in whatever life throws at us. I offer this book to the memory of Ann Smith, Sue’s mum, whose sad passing in February reminded me of the fragility of life and how we need to savor and enjoy every moment in this world.

Prelude

The Lost Underworld

The possibility of actually locating Giza’s lost underworld had been a fantasy for so long that I expected myself to be cool, calm, and collected if ever I found it. But as I peered through the small opening into a large, natural cavern, partially hewn by human hands, my heart raced and I gasped for breath. No one knew what lay ahead or even how safe it might be after thousands of years of decay and neglect.

Standing on a stone precipice, surveying what lay ahead, I almost turned back. Inside me now was a mixture of trepidation and fear, tinged by the overwhelming stench of bat guano, which seemed to pervade the very darkness. Yet I knew there was now no other option but to step inside.

Apprehensively, I descended, somewhat cautiously, into Giza’s subterranean realm and was struck by the knowledge that so many others searching for the Hall of Records had experienced the same dream—yet here I was
at last, actually entering a cave system long rumored to exist beneath the plateau.

As I navigated the fallen rock debris in an attempt to reach the floor of the vast cave chamber, I could not help but think about the two men who had explored this network of “Catacombs” nearly two hundred years earlier. Henry Salt (1780–1827), the British consul general in Egypt, and his colleague, the redoubtable Italian explorer and former sea captain Giovanni Battista Caviglia (1770–1845), had chanced upon the cave system during their systematic search of the plateau. They penetrated several hundred yards into the rock before finally coming upon an entrance into a “spacious” chamber, which connected with three others of equal size. Who carved them and in what age was the mystery to be solved.

By now, Salt and Caviglia had seen enough, and without so much as a sniff of hidden treasure, the British consul general had ceased his exploration and exited the caves, leaving the Italian to pursue them further. Caviglia later advanced in another direction for “three hundred feet further.” Yet having found nothing of significance, he too gave up, leaving this labyrinthine world, never to return.

After that time, the entrance to the cave system was eventually forgotten. It has remained obscure through to the present day, and never in a million years did I expect to find it in quite the manner we did. Never could I have hoped to walk in the footsteps of great adventurers such as Salt and Caviglia, exploring a subterranean world that might well hold the key to understanding the very origins of ancient Egyptian civilization.

Discovering unexplored caves may not seem earthshaking in archaeological terms. Certainly, Giza’s underworld may pale into insignificance when compared to the discovery of Tutankhamun’s tomb or the opening of a tomb live on TV. Yet the idea that a subterranean world exists in the vicinity of the Giza pyramid field has enthralled Egyptologists and explorers alike ever since the age of Salt and Caviglia, and for good reason. Ancient Egyptian texts dating back three thousand years allude to the existence here of a secret chamber known as the Underworld of the Soul and the Shetayet—literally, the “Tomb of God.” All pharaohs wanted to learn the secrets of this hidden chamber in order to create their own final resting place, otherwise their souls could not return in death to the cosmic source of life among the stars of the northern sky.
Roman writers perpetuated the mystery of an underworld beneath the Pyramids of Egypt, while much later, Arab travelers— influenced by tales heard from Coptic Christian monks and priests— spoke specifically of an antediluvian race depositing a record of its arts and sciences in subterranean corridors deep below the plateau, prior to some universal conflagration and deluge. The more superstitious of the local population spoke of the existence of a vast network of catacombs that stretched for miles beneath the plateau. They were haunted, they said, by spectral beings, and in here a man could very easily lose his mind, or even his life. Such legends sprang from the existence everywhere on the plateau of hundreds of tombs and sepulchres. Many of these open out to reveal spacious rooms, adorned with broken statues and fading frescoes that have fired the imagination for thousands of years.

So why should the discovery back in 1817 of a natural cave system, enhanced in places by human hands, be of even the remotest significance when so much more still awaits investigation in Giza? The answer is that not only did the entrance to the caves become obscure, but their very whereabouts was almost entirely lost. It is easily understandable how this came about, for since Salt and Caviglia found nothing of significance, very few people ever came to know of their existence.

A knowledge regarding the existence of Giza’s hidden underworld spurs on more recent claims that the discovery of this subterranean realm will herald a new dawn of enlightenment. Yet these claims come not from some wizened Arab mystic encountered in Cairo’s Khan el-Khalili bazaar or a dusty Coptic text languishing in the neglected library of a desert monastery, but from the “readings” of America’s most well-known psychic, Edgar Cayce. Since his death in 1945, the Edgar Cayce Foundation has established a large headquarters in Virginia Beach, Virginia, and set up affiliated groups in twenty-two countries. Among its aims are to promote and to confirm the prophecies and predictions of its mentor and founder and—under the auspices of its research body, the Association for Research and Enlightenment (A.R.E.)—discover what Cayce’s readings refer to as the “Hall of Records.”

For six decades the A.R.E. has encouraged and supported exploration of Giza in an attempt not only to verify the existence of the Hall of Records but to seek its entrance, which the readings imply will be found in the vicinity of the Sphinx monument. Indeed, it is no secret that the organization has been behind a good deal of the archaeological work
carried out on the plateau since the 1970s. Without its help and support in this project, Giza's lost underworld would have remained just a few throwaway lines in Salt's forgotten memoirs. It is thus only fitting that we begin this journey with an account of just how Edgar Cayce came to instigate the greatest quest of discovery Egypt has seen for a very long time.
Edgar Cayce (1877–1945), known to many as the “sleeping prophet,” was a tall, lean man with a thin face, receding hair, wire-rimmed glasses, and an unusually pleasant smile. A dedicated, if somewhat unorthodox, Christian with a quiet, polite personality, he adhered to a strong spiritual approach to life. Born in Beverly, just outside Hopkinsville, Kentucky, on March 18, 1877, Cayce discovered at the age of thirteen that he possessed an extraordinary talent. The boy found that in order to “read” a school book, all he needed to do was place it under his pillow at night, and in the morning its entire contents would be in his head.

After leaving school, Cayce worked on a family farm before taking a job at a local bookstore. Then in 1900, at the age of twenty-three, a partial paralysis of the vocal cords left him unable to speak beyond a whisper. By this time, he was a door-to-door insurance salesman who also sold books and stationery on behalf of his employ-
ers, so an acute medical condition of this nature cannot have helped his position. It was probably for this reason that by the end of the year, he had become an apprentice at the studio of a photographer in Hopkinsville. Yet, strangely, the following spring, a traveling hypnotist enabled him to use his vocal chords normally after placing him in a state of hypnosis, even though Cayce was unable to speak again afterward.

**Medical Readings**

Realizing that hypnosis held the key to providing a solution to his medical condition, Cayce self-induced a sleep state in the presence of physician Dr. Al Layne and, using his own vocal cords, provided a remedy for himself, enabling him to speak normally again. Thereafter, Cayce began working with Layne’s patients, falling into a sleep state and diagnosing their medical conditions, for which he would prescribe a suitable remedy of a typically holistic or alternative nature. After waking up, Cayce would have no recall of these “medical readings” or what had transpired while in a sleep state. What made all of this even more bizarre was that the remedies actually worked, even though Cayce had no obvious knowledge of medicine in his waking life.

Very quickly, news of Cayce’s extraordinary talent spread far and wide, resulting in many thousands of people flocking to his home in Hopkinsville, Kentucky, seeking readings. Among those treated was Cayce’s own wife, Gertrude, who in 1911 was diagnosed with tuberculosis. The condition was so severe that it was considered terminal. During her own reading Cayce prescribed his wife a rather unusual remedy—heroin.

“Yes, I know. It was drastic,” she commented years later, “but in the amount prescribed, it worked. Besides, I was to breathe the fumes of apple brandy.”

The apple brandy had to be poured into a charred oak keg, and she must have inhaled a barrelful, apparently.

Incredibly the tuberculosis disappeared, and Gertrude made a total recovery. In fact, she outlived her husband by three months, passing away on April 1, 1945. This remarkable confirmation of Cayce’s hidden abilities was one of the major turning points in his career, for he knew that if the reading had failed, then he would have lost the love of his life, who had placed her full confidence in his psychically inspired remedies.
Edgar Cayce seemed to know instantly what was wrong with a patient. How his brain was able to analyze medical conditions and then prescribe a suitable remedy is beyond rational explanation. Perhaps such data is accessible through quantum, nonlocal processes, in which the information is instantly present both in the patient and in those whom they encounter. Under the right circumstances, this knowledge can then be externalized during altered states of consciousness.

In 1913 Cayce moved from Hopkinsville to Selma, Alabama, where he began dedicating his life more to helping others while also attempting to assist the requests of wealthy benefactors in Texas. This he did by predicting changes in the stock market and providing information on the location of potential oil wells, gold deposits, and even buried treasure, although his success rate in this area was not brilliant. Gradually, this lifestyle started to take its toll on Cayce, whose own health began to deteriorate, forcing him to reduce the number of readings he could give per day. In an attempt to escape the pressure, Cayce relocated in 1925 to Dayton, Ohio, where he remained until 1925, when a New York stockbroker named Morton Blumenthal offered to finance the building of a hospital and school that earlier readings had recommended be founded in Virginia Beach, Norfolk County, Virginia.

Cayce now set about creating a headquarters on a plot purchased close to the seafront in Virginia Beach. Yet somehow it failed to attract the business he had hoped for, and following legal wrangles with Blumenthal, the estate was sold off into private hands in 1951—the inaugural year of the Edgar Cayce Foundation—and was only purchased back many years later. From that time forward, the sleeping prophet started to concentrate on giving sitters what he termed "life readings," often including "astrological influences," which focused more on a person's psychological condition and how it was affected by previous "life experiences," that is, past lives, which he and his supporters believed in wholeheartedly as part of their somewhat unorthodox form of Christianity.

### Mythical Civilizations

About 14,256 readings were given by Cayce prior to his death, following a stroke in 1945, and of these, nine thousand related to health matters, while more than five thousand featured the supposed history of mythical civilizations. Among them was the lost continent of Atlantis, in the
Atlantic Ocean, and Mu, in the Pacific. The readings spoke also of an extremely ancient civilization in Egypt that came into existence sometime around 11,000 BC. Many readings told of its genesis from an indigenous Egyptian race and a conquering dynasty from the Caucasus (an extensive mountain range on the edge of Asia and Europe that today embraces the countries of Georgia, Armenia, Azerbaijan, and southern Russia). These invaders overran the Nile Valley and seized control of the country’s emerging culture, which was also being swelled by hoards of refugees inbound from Atlantis. Apparently, this great island empire, first written about by the Greek philosopher Plato in the mid-fourth century BC, had just succumbed to a devastating cataclysm.

Cayce’s readings spoke of Egypt’s first civilization as having created the earliest built structures in Giza. They included impressive buildings, with names such as the Temple of Sacrifice and the Temple Beautiful, as well as a great city with towering pyramids that had once stood between the Great Sphinx and the position of the Nile, at present about five miles (8 kms) to the east of the plateau. However, this civilization’s most magnificent achievement was the creation of the Great Pyramid, which in one reading from 1952 was said to have been built over a one hundred-year period between 10,490 BC and 10,590 BC.

The Age of Ra-Ta

The spiritual leader of Cayce’s Egyptian civilization was a high priest named Ra-Ta (or just Ra, the sun god of pharaonic Egypt), who the readings reveal was one of Cayce’s own “life experiences.” Members of the sleeping prophet’s immediate family, as well as some of his closest friends and colleagues, were said to have shared in this life in Egypt, either as incoming Atlanteans, indigenous Egyptians, or members of the Caucasian royal dynasty.

What became of Egypt’s first civilization is left open, for although a large number of readings relating to this period offer dates in the region of 11,000–10,000 BC, next to nothing is said about what happened between this time and the establishment of Egypt’s first accepted royal dynasty, following the unification of Upper and Lower Egypt, sometime around 5100 BC. Indeed, after the age of Ra-Ta, Cayce’s readings tended to focus away from Egypt altogether.
Conflicting Chronologies

The authenticity of Edgar Cayce’s fourteen thousand or so readings is not the subject of this present work. All that might be said is that Cayce’s modern-day detractors cite various of his prophecies, which have clearly not come to pass, as evidence that he was a poor psychic, if one at all. Yet these assertions are suitably countered by Cayce’s supporters, who celebrate those that have come to pass, adding that in many instances his readings have been misinterpreted and that they sometimes contain human error. This should always be taken into account when assessing the overall nature of his remarkable abilities, especially in the field of alternative medicine.

Cayce’s vision of Egypt at the end of the last Ice Age, c. 11,000–10,000 BC, conflicts greatly with our current understanding of Egyptian chronology, in particular what he had to say about the age of the Great Pyramid and the evolution of the Giza pyramid field. Graffiti found within the relieving chambers, along with ancient Egyptian, Greek, and Roman accounts, all clearly point toward a construction date for the Great Pyramid in the region of c. 2600–2550 BC, when the throne of Egypt was occupied by a pharaoh named Khufu (the Greek Cheops). He was the second pharaoh of Egypt’s Fourth Dynasty (for the dates of all pharaohs and dynasties mentioned in this book, see the chronology on page 69). Most likely is that the Great Pyramid was conceived originally as a royal sepulchre, although it may well have been the setting for the performance of the Egyptian mysteries prior to its final sealing, following the death and interment of the king, whose body has never been recovered.

I find it frustratingly difficult to imagine Edgar Cayce’s Ra-Ta civilization. Indeed, its very existence contradicts almost everything we know about the emergence of human society in Egypt’s Nile Valley during this distant epoch. This said, having worked with psychics all my life and knowing a little of how their minds work, I would not dismiss outright Cayce’s vision of the past. Yet such psychically inspired information can never be fully accurate—one cannot take it as historically viable. Instead, I believe it is important to read between the lines of such data and look for emerging patterns which do parallel either known historical reality or trends and predictions. In this way, psychic information, such as Cayce’s life readings, can be examined in an entirely different manner, an attitude we shall adopt as we return now to Cayce’s greatest legacy—the search for the Hall of Records.
<table>
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<tr>
<th>EGYPTIAN PERIOD</th>
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I. Egyptian chronology showing the kings mentioned in the book (after Gardiner).