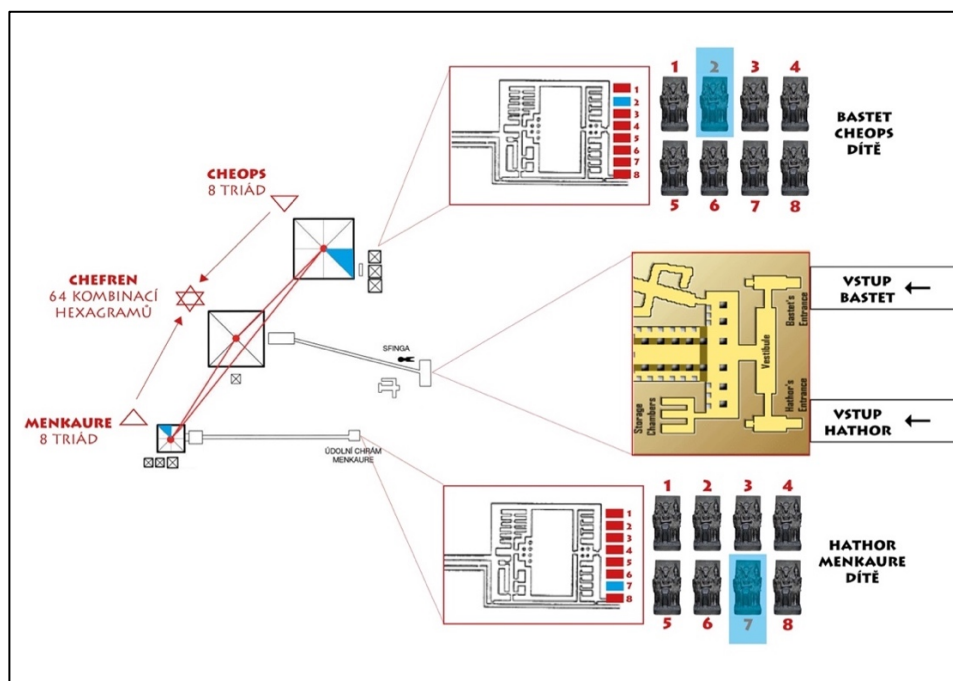


### Surprising discovery about the pyramids of Giza (Part 3)

Why did the Egyptians build gigantic pyramids, ranked among the greatest wonders of the world? One answer may be that their goal was to assemble the Eye of God Horus. However, is it possible to find evidence for this claim from Egyptian mythology, philosophy and history?

Michal Černý

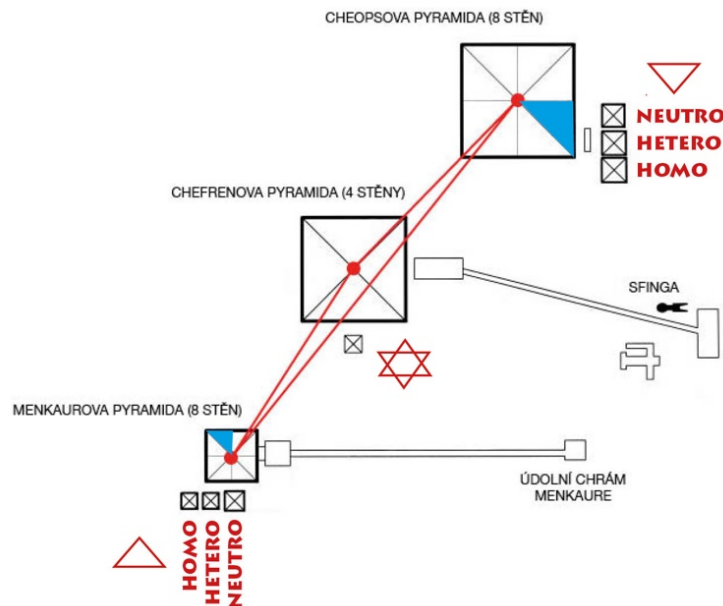
In the opening parts of the series about the Egyptian pyramids *Surprising discovery about the pyramids of Giza* ([Part 1](#)) and ([Part 2](#)) the hypothesis was presented that combinatorics has played the role in the system of these buildings, and the numerical structure of the pyramids (according to the three and eight origins theory from J. W. Park [1]) is thus similar to the Book of Changes (I Ching). In the third part, we want to answer the question: is it possible to find evidence for this claim from Egyptian mythology, philosophy and history?



**Fig. 1** The three main pyramids on the Giza plateau. The two octagonal pyramids Menkaure and Cheops are located on the edges of the complex, and in the middle stands the four-sided pyramid of Chephren. The pyramids are not arranged in a straight line, but in a triangle. In 1908, archaeologist George Reisner found eight triadic statues in the valley temple of Menkaure, consisting of the figures of pharaoh Menkaure, the goddess Hathor and a child as a symbol of the province of Upper Egypt. In the case of Cheops, this trinity should then consist of the pharaoh Cheops, the goddess Bastet and the child as a province of Lower Egypt – but in this case only torso was found, and the valley temple of the Cheops no longer exists. According to the hypothesis, the eight triads of Cheops were combined with the eight triads of Menkaure (Cheops: 2 and Menkaure: 7 are chosen here as an example), and in the central pyramid of Chephren the composition of both trigrams into a hexagram (a sign composed of six lines, yang or yin) were created. Eight times eight, i.e. 64 combinations of hexagrams were created in the central pyramid – which corresponds to the numerical structure of the Book of Changes (I Ching).

On the edges of the complex we see two octagonal pyramids – Cheops and Menkaure – which are located at the base of the triangle, analogous to a pair of yin and yang opposites. According to this hypothesis, Menkaure supplied the first of the eight trigrams, Cheops the second of the eight trigrams, and in Chefred pyramid – as the central neutral element – eight trigrams times eight trigrams from both pyramids were combined, creating 64 combinations of hexagrams (a sign composed of six lines, either full yang or broken yin). For eight trigrams, we can assign frequencies of sound or light, i.e., for example, eight tones of a musical octave, or eight basic colors. This is clearly demonstrated by the flash applications GIZA.SWF and GIZA64.SWF, available for download on the website <http://giza64.euweb.cz> [2]. By combining the eight frequencies from the two pyramids, 64 tones were created, i.e. the acoustic range of the piano – eight octaves.

According to the Egyptian mythology, the Eye of the God Horus was divided into six parts by the evil Seth in a battle (into a hexagram, or 64 combinations of hexagrams). The pyramids thus created 64 combinations on the way to unity with God, and their goal was to “assemble the Eye of God Horus” and restore the original unity [3].



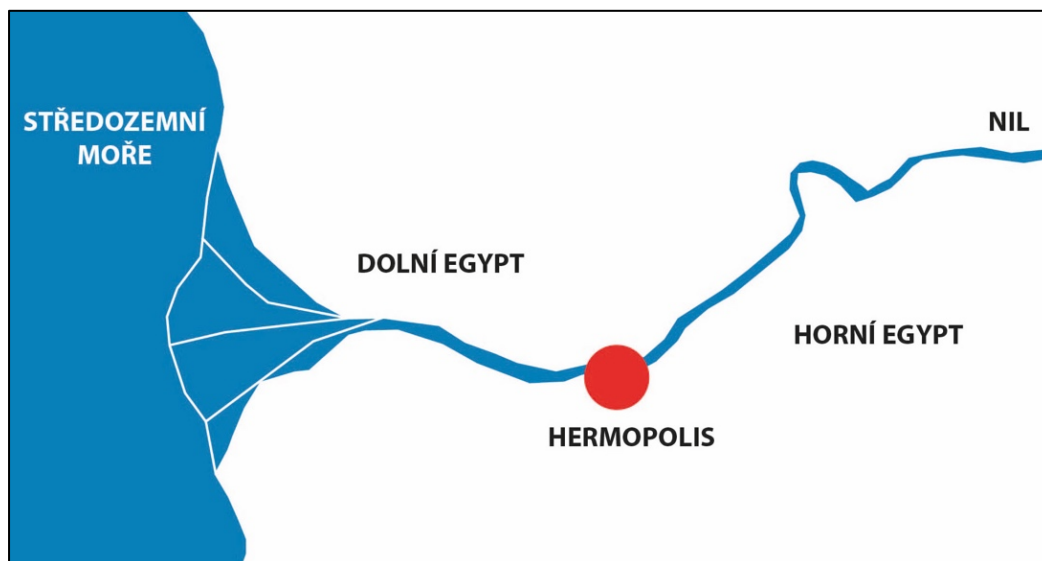
**Fig. 2** The new findings also concern the triad of satellite pyramids that we see near Menkaure and Cheops. As in the case of the three large pyramids, these small ones can also be included in the 3P system – two satellite pyramids belong to the hetero-homo pair, and the third satellite has a completely different characteristic, so it is neutro in this system. Logically, this neutro pyramid can always be found in the plane with the neutro apex of the parent pyramid. The exact purpose of these structures is not clear, but they may have played a role in the selection of one of the eight triangles of the parent pyramid – i.e., through the neutro satellite pyramid, the neutro apex of parent pyramid would be chosen, and through the pair of homo-hetero pyramids, one of the eight pairs of points of the base of the triangle would be chosen. The satellite pyramids of Menkaure could be symbolically depicted as a triangle with the apex pointing upwards, the satellite of Cheops as a downward triangle, and the satellite of Khafre as a central, mirror axis where the two opposites merge together.

## Chinese or Egyptian Book of Changes?

These claims can be rejected with the fact that the Book of Changes – with its numerical system, i.e. eight trigrams by eight trigrams creating 64 hexagrams, which according to our hypothesis corresponds precisely to the pyramids – is known from ancient China and is therefore a Chinese matter, not an Egyptian. However, it must also be added that the philosophies of ancient China, India, Greece or Jewish culture have their roots precisely in Egypt, and for the civilizations this culture can be described as germinal in a certain sense. So was the Book of Changes already known to this primordial civilization that “emerged from the waters” – what is the translation of the name “Egypt”? According to the American author Douglass A. White, no direct evidence can currently be found that the Book of Changes originates from Egypt (and that it was only later transferred from there to China, from where we know its specific form.) According to White, it is possible that some evidence about her previous presence in Egypt will be discovered in the future.

Apparently, the most likely place where evidence of this could be found is the city of Hermopolis, located in the middle between the southern and northern provinces of the country (that is, between Upper and Lower Egypt). One of the statements that characterizes Egyptian culture is: “Egypt is a projection of the heavens,” which expresses that the structure of this land and the cosmic order is identical. From this point of view, it is completely logical to place Hermopolis exactly in the middle between the Upper and Lower half of the land – the knowledge of the I Ching about the 64 hexagrams should logically be located right in the middle (that is, in the pyramid system in central Chefn, and analogously in the middle of Egypt.)

The city of Hermopolis, also called “Khemenu” – which in translation means “city of eight” – is also the original home of the so-called “ogdoad”, i.e. the eight deities, or primary archetypes [4]. However, after several millennia, only ruins remained of this residence and the local temple, which is why clear evidence of the “Egyptian I Ching” is lacking.



**Fig. 3** The city Hermopolis located in the middle between Upper and Lower Egypt

Douglas A. White gives only indirect indications of the presence of the Book of Changes in Egypt – according to him, its simple germinal form was found in Hermopolis, in which individual yin-yang combinations are indicated. This germinal form of the Book of Changes is precisely the eight ogdoad deities, and the relationships between them. Of course, the division of the Eye of Horus into six parts, i.e. 64 hexagrams, exactly corresponds to the numerical structure of the I Ching (64 hexagrams are formed by a sequence of six branches – bifurcations – in the sequence of steps 2 – 4 – 8 – 16 – 32 – 64).

### **The musical feeling of the Temple of Luxor**

In addition to the pyramids, this numerical structure is also typical of the Luxor Temple [5]. Researcher John Anthony West, author of the book “Esoteric Egypt” describes the visitor's feeling from the Luxor temple as “musical”. The pyramids can also be compared to a musical instrument with an assumed range of 64 tones, i.e. eight octaves.

Part of the Luxor Temple is Amenhotep's Court with 64 columns. The hero's journey through the temple progresses from the higher number of pillars (from the complexity of the world) towards the lower numbers to the two, up to the final divine unity. The number of pillars on the way through the temple decreases from the number 78 (64 basic combinations plus 8 plus 4 plus 2), proceeds to the number 64, then continues to 32, 8, 4 until the number two is reached, like a yin-yang pair, in the form a pair of obelisks. The phallus in the form of the last obelisk then unlocks the heaven's gate and duality collapses into unity.

In this one can see a similarity with the triangular shape of the pyramids, where the hero analogically proceeds from the multiplicity of the world, i.e. from the base of the pyramid, towards its apex, towards simplicity and final divine unity. Another example is the branching tree of bifurcations, which also resembles a pyramid in shape – the path goes from eight trigrams, towards four, two, to the final fusion with the absolute. So this is the process of the end of the world and the “End of the Game”. On the contrary, the reverse procedure in the sequence of steps 2 – 4 – 8 is the “beginning of the Game” and the creation of the world.



**Fig. 4** *The obelisk in Luxor as a phallus, which at the end of the journey through the temple (from higher numbers and the complexity of the world, towards lower numbers, simplicity and final unity) collapses the duality of yin-yang opposites into unity and thus to the final unity with the Absolute.*

## Pyramids and Ba-Ba

The described journey from higher numbers and the complexity of the world, towards lower numbers and to unity with God, is related to the mythological figure named Ba-Ba, which Douglass A. White deals with in his work. The figure of Ba-Ba is the ancestor of the god Thoth, and his person represents the cultivation of man through yoga, meditation and tantra. The Egyptians wrote his name in a hieroglyph in the form of a pair of legs – one leg representing the number eight, and the other leg the second eight. The pair of lower limbs is also a symbol of bifurcation, i.e. branching (as we have already mentioned, the 64 hexagrams are formed by branching in a sequence of six steps, in the sequence 2 – 4 – 8 – 16 – 32 – 64). The Chinese speak of the so-called “ba-ba hexagrams” – the pronunciation of the number eight sounds similar to “ba” in Chinese. The term “ba-ba hexagram” is then interpreted as a basic sentence which, in our opinion, is also valid for the pyramids of Giza: “eight times eight equals sixty-four.”

And it was the mythical figure Ba-Ba who could transfer the knowledge of the eight trigrams and the Book of Changes from Egypt to China (in the Chinese environment this figure is named as Bao-Xi, while White finds similarities in the hieroglyphic notation of these two names) [6].

Douglass A. White also refers to the figure of Ba-Ba as a “baboon”, in accordance with Egyptian mythology. In Egyptian culture, one can encounter the depiction of a baboon (Ba-Ba) and an ibis bird (the god Thoth) sailing together in a boat. The baboon (Ba-Ba) hands the eye of the moon backwards – towards the past – to the god Thoth, while the eye of the sun faces the future, in the direction of sailing. The sign of the lunar eye contains 64 hexagrams of the Book of Changes [7].

It is noteworthy that the character Ba-Ba – associated with the sentence “8 times 8 equals 64” – is also connected with the pyramids, specifically appearing in the famous Pyramid Texts. In the conclusion of these texts it is stated that “Ba-Ba unlocks the door with his phallus and the gate to the heavens is opened” [8]. In the 3P and 8P system, the two legs Ba-Ba are the elements homo and hetero (8 times 8), while the phallus between the legs is the middle element neutro (number 64 – see the following Table 1.) This is achieving mystical unity with the cosmos, tantric orgasm.

Chinese terms	yang	tao	yin
J. W. Park terms	hetero	neutro	homo
pyramids	Menkaure	Chefren	Cheops
numbers	8	64	8
trigram/hexagram	upper trigram	hexagram	lower trigram
eyes	right eye	third eye	left eye
cosmic bodies	Sun	Earth	Moon
World and Human	Heaven	Human	Earth
geometry	line	spiral	circle
family	man	child	woman
elementary particles	electron	neutron	proton
Egypt	Upper Egypt	connector	Lower Egypt
ideas/matter	the world of ideas	God	the world of matter
sex	man	sex	woman
Ba-Ba character	right leg	phallus	left leg

**Table 1** – inclusion of individual elements in the 3P system – hetero, neutro, homo

The entire complex of the three pyramids in Giza is thus based on the principle of merging and joining two dialectical opposites (man and woman, yin and yang, Cheops and Menkaure, Upper and Lower Egypt, spiritual and material world – that is, always two trigrams into a hexagram, or 64 combinations of hexagrams), and therefore has a lot to do with mystical sexuality, practiced by ancient tantra.

As the main source of the problems in the contemporary human civilization can be considered the very low psychological level of man. We can say that this level is only slightly higher than the animal. The Egyptian school of mysteries was probably able, thanks to the unification of dialectical opposites (Cheops and Menkaure), and the spiritual ascent in the central axis (Chefren) – i.e. the gradual process of assembling the Eye of Horus – to overcome the fragmentary nature of reality and the illusory appearance of separation, and to put man on the path of ascension, towards the real civilization adulthood.

The author welcomes the feedback by e-mail: [michalcerny.media\(at\)seznam.cz](mailto:michalcerny.media(at)seznam.cz)

#### Notes and literature:

[1] Chapter *Filosofické a přírodovědné základy čínské medicíny* (Pages 13-110) In: Růžička, Radomír: *Mikrosystémy akupunktury z hlediska současného poznání*. Poznání, Olomouc 2002

[2] see <http://giza64.euweb.cz>

Note: The GIZA.SWF and GIZA64.SWF applications are stored in flash SWF format on this site. Adobe has stopped supporting Flash player, so programs can be played in a free software, named RUFFLE: <https://ruffle.rs/#downloads> (Please use the desktop version of the player. The file must be named GIZA64.SWF, resp. GIZA.SWF)

**[3]** Let's note the similarity of the name Seth or Sutech with Satan, God's adversary. While the combinatorial composition of the eye of God Horus represents the spiritual path upwards towards unification, the figure of Seth, Sutech or Satan prevents this spiritual ascent.

**[4]** Note: Researcher John Anthony West, author of "Esoteric Egypt: A Guide to the Sacred Sites" states that Jesus Christ also studied in Hermopolis, whose teachings are strikingly similar to Egyptian hermetism.

**[5]** White, Douglass A.: *The Senet Tarot of Ancient Egypt* (Page 80); Delta Point Educational Technologies, 2004, 2011

Available on-line: <https://www.dpedtech.com.tw/en/the-senet-tarot-of-ancient-egypt/>

**[6]** White, Douglass A.: *The Holistic Change Maker (Book of Changes)* (Page 22); Sacred Scarab Institute, 2022

Available on-line: <https://www.dpedtech.com.tw/media/9-The-Holistic-Change-Maker-Book-of-Changes-古埃及與易經.pdf>

**[7]** Note: To add context: The god Horus lost his solar eye in the battle with Seth. The second, lunar, was cut into 64 parts by Seth. The task of the Egyptians is to cure the instability and cyclicity of the lunar eye, which is constantly blinking due to an injury. Using direct sun rays (hetero, yang, Menkaure) they seek to cure the instability and cyclicity of the moon (homo, yin, Cheops) and its 64 lunar phases, which are incomplete – in individual phases we only see a small slice, crescent of the moon. The goal is to restore the original integrity of the lunar eye (Cheops) using direct sunlight (Menkaure).

**[8]** Available on-line: <https://pyramidtextsonline.com>