Surprising discovery about the pyramids of Giza

Why did the Egyptian put so much effort into building gigantic pyramids? Their true meaning and purpose has been hotly debated for millennia. What do we get if we look at them in terms of Pythagorean numbers and combinatorics?

Michal Černý

The triad of monumental buildings in Giza, Egypt (the three main, largest pyramids of Cheops, Khafre and Menkaure) has been a huge source of inspiration for thousands of professional and lay researchers for generations. For many centuries, researchers have argued about what was the original meaning of the pyramids, and what main secret the famous Egyptian sphinx guards with stoic calm.
The classic field of Egyptology, which is based on the perspective of Western science, the pyramids are considered primarily as tombs for pharaohs **[1]**, but in the past there were countless disputes about their original purpose – many researchers considered them, for example, granaries for grain storage, guiding beacons for extra-terrestrial civilizations, tools for remote communication, or energy accumulators and power plants. **[2]**
There is no doubt a grain of truth in the many different explanations. However, if we look at the triad of pyramids in a somewhat unusual way, through the lens of which perhaps no one has done so before, we will come to somewhat surprising conclusions. According to our knowledge, no one has yet applied the so-called theory of the **structure of three and eight origins** when explaining the original function and purpose of the triad of buildings. What conclusion do we reach in this case?

The world as a triangle

For a better understanding of the pyramids of Giza, an insight must be used as a key – foundation of this insight are in ancient Chinese thought, but which was already known in ancient Egypt. Chinese, Indian, Jewish or Greek philosophy originates from Egypt, and it is also known that the Greek philosopher, founder of the school of mystical numbers, Pythagoras, studied for several decades in this country, located in North Africa around the Nile. **[3]**
If we look at ancient Egypt and its culture from the point of view of modern Western science, it is very difficult to understand this extremely advanced civilization at all. We would have to accept the latest findings of transpersonal psychology, modern quantum theory or the emerging holistic paradigm, which only began to be discussed in the 20th and 21st centuries. The American-Austrian physicist Fritjof Capra reports on this new perspective in the books *The Tao of Physics* and *The Turning Point*. **[4] [5]**
According to ancient Chinese philosophy, all phenomena in the universe are the result of the interaction of two opposite principles, which the Chinese named *yin* and *yang*. **[6]** *Yang* is a positive, bright, active, warm, dry principle, on the contrary, *yin* is a negative, dark, passive, cold, moist principle. Whatever is *yin* or *yang* in our world, there is both tension and harmony between them, and all phenomena are the result of the interaction of these two opposing principles. For these dialectical opposites, we can mention, for example, man and woman, excitation and inhibition, expansion and contraction.

However, there is a third element between these two elements – while *yang* can be characterized as plus and *yin* as minus, then in the middle between them there is a neutral element that plays the role of protector, balancer and observer of the game of two opposites. The Chinese called this element TAO. The structure of our world could be visualized as a triangle:

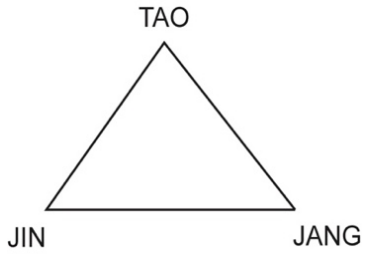

Fig. 1 *The three-element structure of the world. The researcher J. W. Park uses the modernized terms NEUTRO, HOMO and HETERO instead of TAO, YIN, YANG. This dialectical view of the world is known from ancient China, but it was held by many other ancient civilizations, including India, Egypt, and Jewish culture.*

It is possible to find many examples of this trinity: for example, the trinity of proteins, sugars and fats, or the structure of RNA (mRNA, tRNA and rRNA), the structure of an atom (electron, proton and neutron), or families (man, woman, child). This three-element structure could be characterized as a divine structure, known from many religions – in Hinduism God consists of the trinity of Brahma (creator), Vishnu (sustainer), Shiva (destroyer), in Christianity the trinity Father, Son and Holy Spirit is known, in China, the already mentioned trinity of tao, yin, yang. The Triune God is often depicted as an eye inside a triangle.
All these ancient philosophical traditions talk about the same concept of the world, they just describe it with different terms and with different symbolism – we can find this insight in yoga, Jewish Kabbalah and Chinese Taoism, and of course also in the philosophy of the ancient Egyptians. The South Korean scientist J. W. Park, with his *Theory of Three and Eight Origins*, is trying to unify the knowledge of these ancient views of reality with modern science, and he introduced the modernized nomenclature NEUTRO (tao), HOMO (yin) and HETERO (yang). **[7]**
In order to understand the pyramids and the entire Egyptian worldview, it is therefore necessary to accept the idea that the world is a stage for the dialectical game of two opposing principles. This is the difference with the view of contemporary Western science, dominated by Darwinism and the Cartesian-Newtonian paradigm originating in the 17th century, according to which the world is the result of random processes or Darwinian natural selection. However, ancient Chinese, Indian, Jewish or Egyptian thought views reality differently. And that is the key to the Egyptian pyramids.

Eight Origins: Infinite number of combinations

However, our complex world could not exist if it was built exclusively on such a simple principle as three points arranged in a triangle. The universe also has a combinatorial structure that the researcher J.W. Park calls **eight origins** (8P).

The structure of the eight origins allows for an infinite number of combinations, which are the basis of any changes and evolutionary processes. The already mentioned pair of homo and hetero (*yin* and *yang*), which could be represented by a simple line (dashed line is homo, solid hetero), is divided into four bigrams (a sign composed of two lines) in the next evolutionary step, and these four bigrams in the next step split into eight trigrams (a sign composed of three lines). The process of the formation of the eight trigrams can be represented by the following diagram:

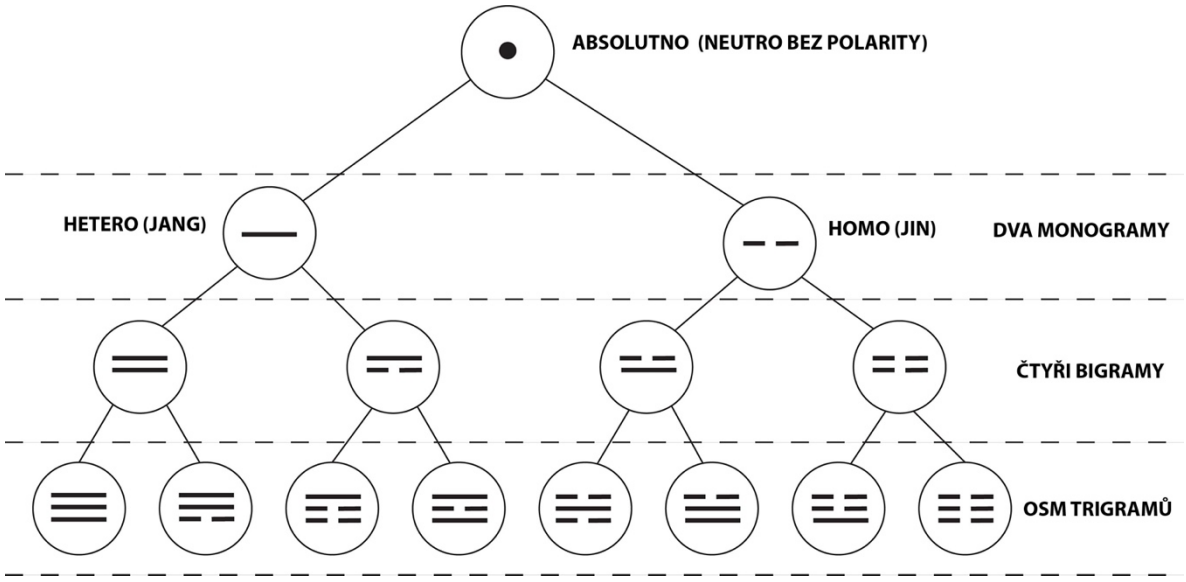

Fig. 2 *Development to the eight beginnings (8P). At the first level there are two simple lines, monograms, (homo and hetero), which split into four bigrams (two lines) in the second step, and into eight trigrams (three lines) in the third step. Upon reaching the number of eight trigrams, the unit of existence becomes harmonious and stable.* **[8]**

This evolutionary process can be demonstrated on the example of the development of an individual – after fertilization, the egg divides first into two, then into four, and then into eight parts. A musical octave consists of eight tones, and according to Newton's color model, we distinguish eight basic colors. **[9]**

The evolutionary process follows the progression to the eight trigrams, which can be shown in the development of the human body. At the moment when the organism in evolution reaches the number of eight parts, it becomes harmonious, stable. The human body consists of eight parts (chest, abdomen, four limbs, head and coccyx, which is a degenerate tail and therefore the last, eighth part).

The 3P and 8P model order appears at the level of atoms, elements, molecules, plants and animals. There are eight groups of chemical elements based on how many electrons are in the outer orbit.

The model order 3P and 8P can be represented by the geometric form of the Platonic octahedron solid. If we draw the three axes that make up three-dimensional space, the horizontal (homo), vertical (hetero) and front-back (neutro) axis, we get the geometric shape of an octahedron, where three axes (three origins) divide the space into eight sectors (eight origins). **[10]**

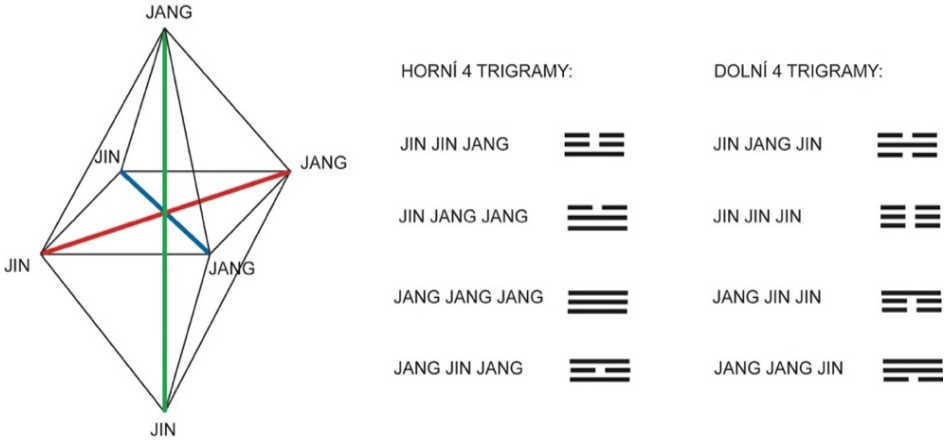

Fig. 3 *Geometrical model expressing the structure of 3P and 8P – Platonic solid of octahedron. Three axes divide space into eight sectors, which can be expressed by eight trigrams.*

The 3Pa 8P model order can be seen in the structures that are responsible for encoding the genetic information, i.e. a kind of “program" according to which living organisms are constructed. The genetic code in the double helix of deoxyribonucleic acid (DNA) is made up of combinations of four molecules – adenine, thymine, cytosine and guanine (A, T, C, G). If we want to determine the number of possible combinations of four markers in a triplet, we get the number 4^3, i.e. 64. There are a total of 64 possible DNA codons.
The surprising similarity can be found in the Book of Changes (I Ching). In this case too, the basis is the two archetypal poles of *yin* and *yang*, which split into eight trigrams in three evolutionary steps. The following table shows that by combining the Heaven (*yang*) with the Earth (*yin*), i.e. eight trigrams (*yang*) with the other eight trigrams (*yin*), 64 combinations are created, i.e. 64 hexagrams, of which consist the numerical system of the Book of Changes. **[11]**

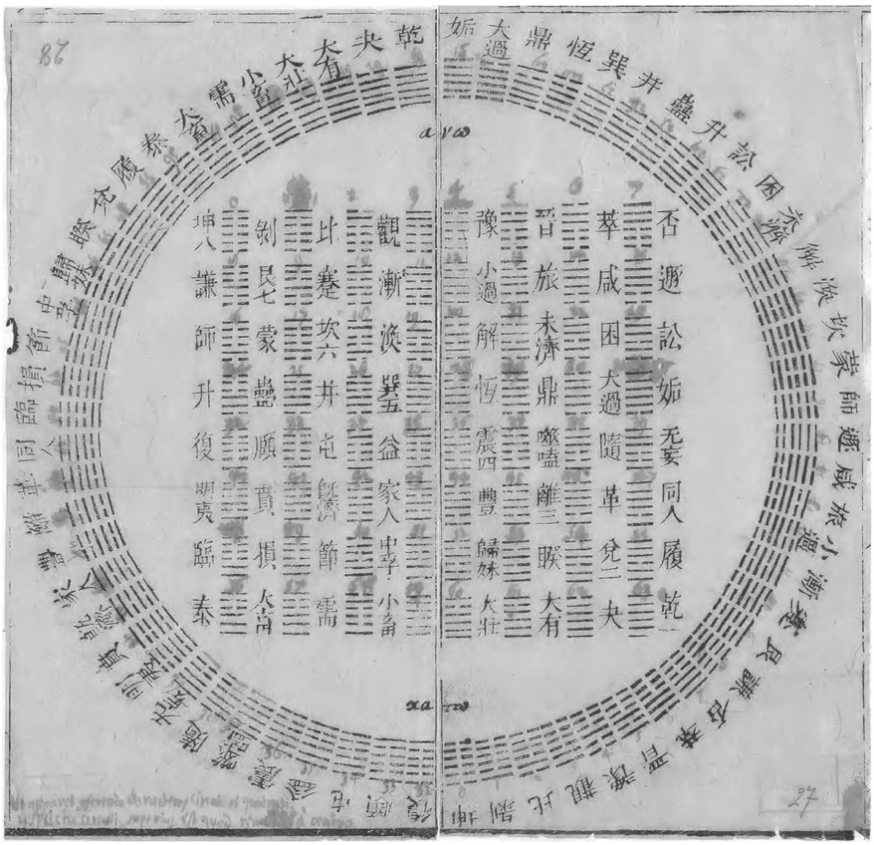

Fig. 4 *Numerical structure of the Book of Changes. The 64 hexagram combinations (64 characters composed of six lines, either solid yang or dashed yin) are created by combining eight trigrams (Heaven, yang) with eight trigrams (Earth, yin). These 64 combinations represent the evolutionary process that an individual or DNA goes through. (Image: Public domain, via Wikimedia Commons)* **[12]**

The Book of Changes is considered a Chinese matter, but it was already known in ancient Egypt. **[13]** According to this view of reality, all processes in our world are controlled by complex combinations of eight trigrams with eight trigrams, creating 64 combinations of hexagrams.

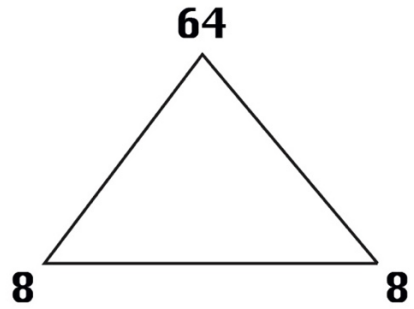

Fig. 5 *The two principles of yin (eight trigrams) and yang (eight trigrams) in the base of the triangle, and the middle element neutro as the stage or space where this interaction of two opposites takes place, and where 8 times 8, i.e. 64 combinations of hexagrams are created. For the first point in the base of the triangle, we can place one arbitrary tone of the octave, for the second point another arbitrary tone of the octave. In the middle, the combination of tones creates 64 tones, i.e. eight octaves (which is the acoustic range of a piano.)* **[14]**

Eight origins at the St. Vitus Cathedral

The structure of three and eight origins could be described as a transcultural phenomenon that can be found in art and architecture throughout the world across historical periods and civilizations. For an example, you don't have to go far: in the St. Vitus Cathedral we see five small towers (symbolizing the five elements) and three large ones, i.e. a total of eight, which together form the principle of eight origins. Also, the stained-glass window over the entrance of the St. Vitus Cathedral representing the Creation of the World is made in an eight-element structure – in each window we see a structure with five functional and three controlling elements, and each element is characterized by its own internal eight-element structure, which together create a total of 64 elements. **[15]** Another example can be found in Lausanne Cathedral, on a 12th-century rosette, symbolizing the Creation of the World, which is also made up of 64 elements. **[16]**

Combinatorics is the key

The new knowledge is that the triad of Egyptian pyramids in Giza correspond to the model order of three and eight origins, and they were mainly about combinatorics and the creation of 64 combinations. The entire complex of buildings in Giza, which must be viewed as one whole (and not as three isolated buildings), can thus be represented by the following illustration:

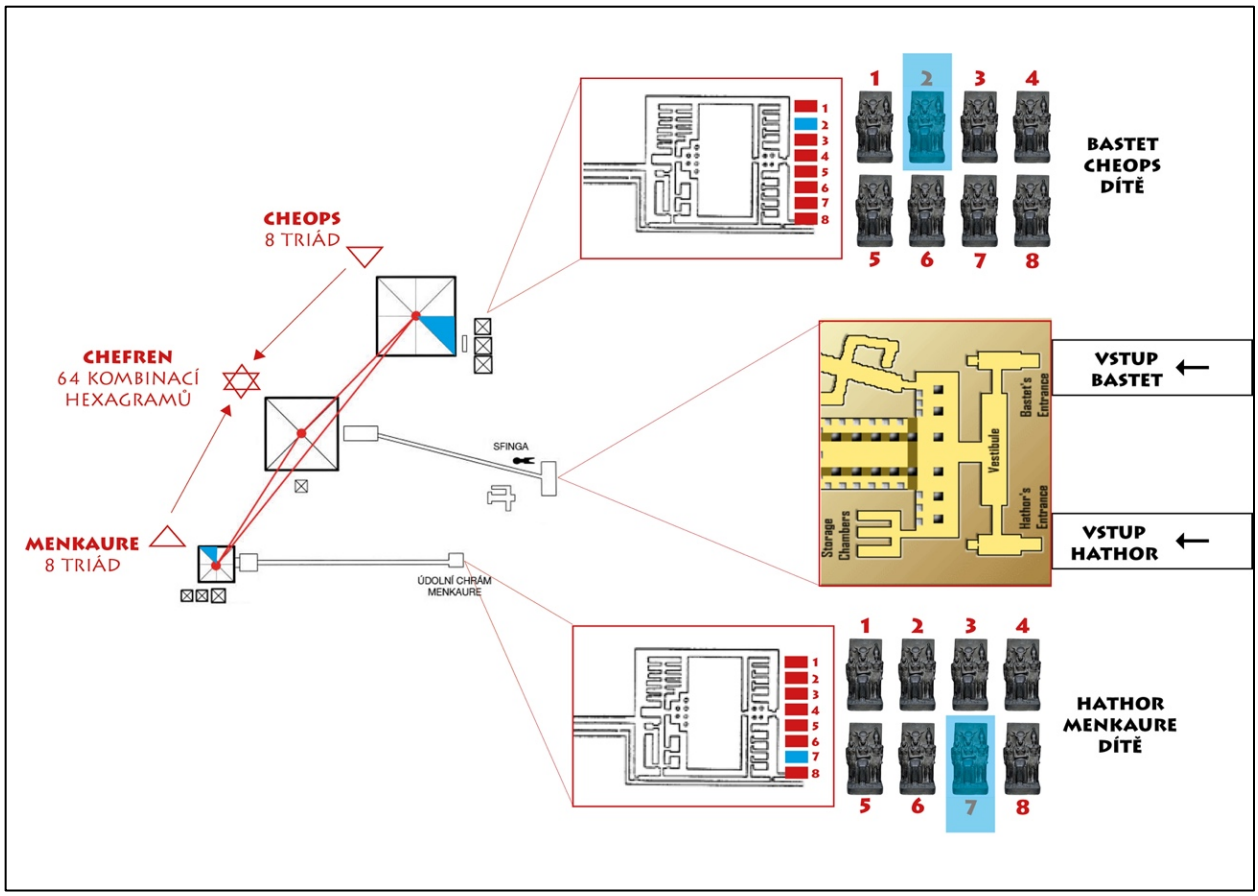

Fig. 6 *Pyramid complex in Giza, Egypt. They are not arranged in a straight line, but in a triangle – we see a deviation (approximately six degrees) at the middle pyramid of Khafre. In the context of other structures of this kind, the pyramids of Giza are unique, they are characterized by a unique construction that cannot be found elsewhere – the outermost pyramids of Cheops and Menkaure are not tetrahedrons, but due to the breaking of the sides, they are octahedrons. So the Egyptians chose one triangle of Cheops pyramid, and the other triangle of Menkaure pyramid (Cheops: 2 and Menkaure: 7 are chosen here as an example.)*

The triad of pyramids is not arranged in an exact diagonal line in the direction from southwest to northeast, but we find a slight deviation here – the middle pyramid of Khafre stands slightly outside this line, the deviation is about six degrees. **[17]** The three pyramids are thus not arranged in a line, but **in a triangle**.

Pyramids are not simple tetrahedrons, as it might seem at the first sight. The pyramids of Cheops and Menkaure are constructed with a slight inward breaking in the sides. Each of the four sides of these pyramids is slightly broken inward at the central axis **[18]**, which doubles the number of sides. These structures are not simple tetrahedrons, but octahedrons. Only the middle Khafren pyramid has a simpler structure, it is a simple tetrahedron. **[19]**

Two more complicated octahedrons therefore stand at the base of the triangle, and a simple tetrahedron at the top of the triangle, as we see in Fig. 7:

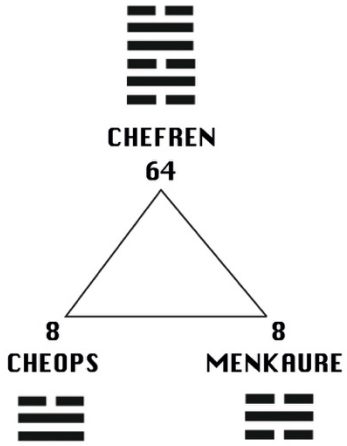

Fig. 7 *Two octahedrons of Cheops and Menkaure – Cheops supplies the first trigram, Menkaure the second trigram, and in Khafre the two trigrams are combined into a hexagram (six lines), that is, into 64 combinations of hexagrams.*

According to our hypothesis, in accordance with the model order of three and eight origins, combinations of these two eights occurred at the base of the triangle, and the middle pyramid of Khafre, as the middle element, is the connector and the space for the combinatorial game of two opposites. Here both opposites merge together. Our hypothesis is that there was a combination of the eight triads of Cheops pyramid with the eight triads of Menkaure pyramid, and the creation of 64 combinations of hexagrams in the middle element, the pyramid of Khafre.
But what exactly was combined with what? For those eight triads, we can substitute, for example, the frequencies of sound or light. So, for example, eight basic tones in a musical octave, or eight basic colors according to Newton's color model. **[20]** In the central Khafre pyramid, 64 combinations were created by merging these two frequencies from both pyramids. This is illustrated by the flash application, available on the website http://giza64.euweb.cz **[21]** where the combination of two frequencies and the creation of 64 combinations of tones or colors is demonstrated in an interactive form.
The Egyptians therefore chose any first triad of the eight pyramids of Menkaure, and the second triad of the pyramid of Cheops. The result was one of 64 combinations – that is, for example, one musical note out of sixty-four, which are arranged in eight octaves, or one of 64 color combinations.

What archaeological findings indicate this?

The fact that in the middle pyramid of Khafre were created 64 combinations of hexagrams is indicated by the following archaeological findings:

- A part of each of the three pyramids is the so-called **valley temple**, to which a road several hundred meters long leads from the pyramid. In the case of the valley temple belonging to Menkaure eight-sided pyramid, we logically find eight chambers at its entrance – four to the left of the entrance, four to the right. In 1908, archaeologist George Reisner found eight triadic statues in the Valley Temple of Menkaure

pyramid. Each triadic statue consists of the Pharaoh Menkaure, the Goddess Hathor, and a child that symbolizes one of the provinces of Upper Egypt. Researcher Jea Wood suggests that these eight triadic statues belonged to those eight chambers at the entrance to the Valley Temple. **[22]**

- It would be logical if the eight triadic statues and eight chambers at the entrance were also found in the Valley Temple belonging to the other octahedron, the Pyramid of Cheops. This trinity should then be made up of Pharaoh Cheops, the goddess Bastet and a child, symbolizing the province of Lower Egypt (compare: in the case of Menkaure was the trinity of Pharaoh Menkaure, the goddess Hathor and a child as the province of Upper Egypt). However, the valley temple of Cheops pyramid in the north-eastern part of the complex no longer exists, having disappeared under urban development, and only the torso of the goddess Bastet was found from the original triadic sculptures. However, the position of her right arm suggests that she belonged to the same group of statues as in the case of Menkaure. **[23]** If it were possible to find out whether the Valley Temple of Cheops also had eight chambers at the entrance, it would be an argument for this hypothesis. There is a field for further research and a space for the application of modern imaging methods, which could reveal this eight-element structure – currently hidden under urban development. **[24]**
- In the valley temple belonging to the central pyramid of Khafre, we see two entrances for the two goddesses Hathor and Bastet, which are depicted on those eight triadic statues belonging to the pyramids of Menkaure and Cheops (in total, it was 8 plus 8, i.e. 16 triadic statues). **[25]** It is the pair of entries for the goddesses Hathor and Bastet that indicate that in Khafre's pyramid there was a joining of two triads from both pyramids (Cheops and Menkaure) and their composition into a hexagram.
- Pharaoh Khafre is associated with the symbolism of the unifier of the kingdoms of Upper and Lower Egypt. **[26]** For logical reasons, because those eight triadic statues depict a child, symbolizing in the case of Menkaure the provinces of Upper Egypt, and in the case of Cheops of Lower Egypt. Pharaoh Khafre is thus the unifier of the lands of Upper and Lower Egypt, i.e. both triads from the both pyramids to the hexagram.

Fig. 8 *This statue depicts pharaoh Khafre (Chefren), who is associated with the symbolism of the unifier of the lands of Upper and Lower Egypt, which also corresponds to his central position in the pyramid system (connector of Cheops and Menkaure). On his back sits the God Horus in the form of a falcon (his eye, according to the myth, was cut into six parts in battle), who protects the pharaoh's cervical spine with his spread wings. This gesture of protection shows to the closeness of Pharaoh Khafre's connection with the God Horus, and is an expression of the Pharaoh's unifying function.*

(Credit.: Djehouty, CC BY-SA 4.0, via Wikimedia Commons)

The main purpose of the pyramids: to assemble the Eye of God Horus

The pyramid system therefore created 64 combinations, for which we can set combinations of frequencies, either sound or color – for an demonstration, see the flash application GIZA64.SWF, available on the website http://giza64.euweb.cz/
The key myth of the pyramids is the story of the God Horus, who lost one eye in a fight with his evil uncle Seth, and his second eye was cut into six parts – that is, divided into a hexagram. The god Thoth, who is also known in Egyptian tradition as Hermes Trismegistos, told him that he knew a way to put his split eye back together. **[27]**
The pyramids thus created 64 combinations, and their goal was to "assemble the eye of God Horus" and restore the original unity, i.e. to reach the "top of the pyramid" and the main goal, which according to the Egyptians was nirvana. The pyramid created 64 combinations of frequencies, and therefore 64 steps on the path to join with God.

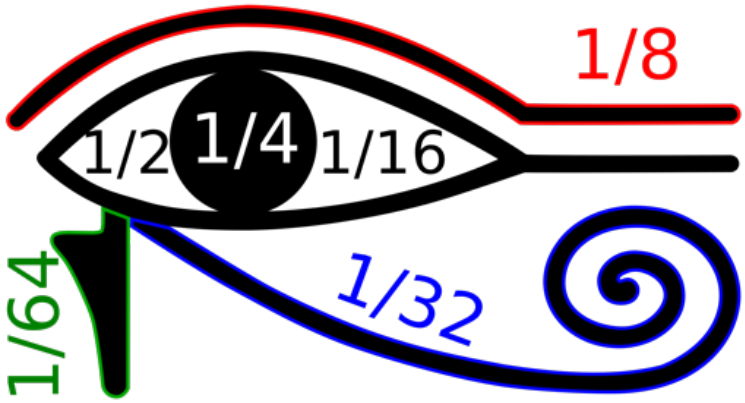

Fig. 9 *The Eye of the God Horus, which according to Egyptian myth was cut into six parts in battle, i.e. 64 hexagrams. In six steps, a total of 64 parts are created by branching (bifurcation), in a sequence of six steps: 2 – 4 – 8 – 16 – 32 – 64.*

(Credit.: Kompak; Derivative work: Benoît Stella; Vectorization: Ignacio Icke, CC BY-SA 3.0, via Wikimedia Commons)

Practical Implications: Looking to the Future?

If this hypothesis of the creating of the 64 combinations in the central Khafre pyramid turns out to be correct, then we are dealing with a technology of a completely different kind than anything known to modern Western civilization.
Modern physical research led by the Swiss physicist Nassim Haramein says that the basic unit of reality is the so-called Haramein point (also known as the Flower of Life in the ancient traditions of tantra), which manifests itself in 64 combinations. **[28]** Can we imagine what would be possible with such a system in which we have access to the combinatorial basis of reality? The Book of Changes was used, among other things, to predict the future, so would it be possible to look into future phenomena with the pyramid system? Answering these questions is a matter of further physical research. In any case, it turns out that the ancient Egyptians were ahead in their understanding of reality, viewing the world in a way that Western science is only slowly coming to after the recent discoveries of Einstein's theory of relativity and quantum theory in the twentieth and twenty-first centuries. A key question for further research into this fascinating ancient civilization is therefore: what other secrets of the pyramids are guarded by the stoically calm sphinx of Giza?

Please send feedback on the topic to the author's e-mail address:
michalcerny.media(at)seznam.cz

(Note: Archaeological help is especially welcome, which could contribute to the verification of the presented hypothesis.)

References:

[1] *Encyclopaedia Britannica*

Available on-line: https://www.britannica.com/question/Whats-inside-the-pyramids-of-Giza

[2] Boulter, Carmen: *The Pyramid Code: High level technology.* 2009 (TV documentary series)

[3] *Život Pýthagorův.* Str. 9-10. In PORFYRIOS, IAMBLICH, KRATOCHVÍL, BOR, Pýthagorás ze Samu, Trigon 1999

[4] Capra, Fritjof: *Tao fyziky. Paralely mezi moderní fyzikou a východní mystikou.* DharmaGaia, Maťa, Praha 2003

[5] Capra, Fritjof: *Bod obratu. Věda, společnost a nová kultura.* DharmaGaia, Praha 2002

[6] Král, Oldřich: *Čínská filosofie. Pohled z dějin.* Nakladatelství Maxima, Lásenice 164, 2005

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

[8] Král, Oldřich: *I-ťing.* (Page 36 – Geneze osmi trigramů) Nakladatelství Maxima, Praha 1995

[9] Newton, Isaac: *A New Theory about Light and Colors,* 1672

Note: Isaac Newton distinguished seven basic colors in the light spectrum (three basic, three derived, plus white). However, according to Chinese philosophy, black is missing – eight colors are composed of two parents (*yin* and *yang*, black and white), and three sons and three daughters (three primary colors and three derived).

[10] Platón: *Timaios a Kritias.* Jan Laichter, Praha 1919

[11] Wilhelm, Richard: *I-ťing: Kniha proměn – text a rozšiřující materiály,* Portál, Praha 2003.

[12] Perkins, Franklin: *Leibniz and China: A Commerce of Light.* Cambridge UP, Cambridge, 2004.

[13] White, Douglas A.: *The Senet Tarot of Ancient Egypt* (Page 158), 2011

Available on-line: http://bentylightgarden.com/Senet_Tarot_I_151016.pdf

[14] Note: Information about the eight-octave piano range is a simplification, the eighth octave of the piano is incomplete. Each octave on the piano contains five semitones.

[15] Katedrála sv. Víta, Václava a Vojtěcha (official web site)

Available on-line: https://www.katedralasvatehovita.cz/cs/historie-a-dedictvi/informace-o-kaplich-a-svatych/zapadni-portal

[16] Ribordy, Léonard: *Božská proporce v geometrii a v číslech.* (Page 194) VOLVOX GLOBATOR, Praha 2017

[17] Petrie, William Matthew Flinders: *The Pyramids and Temples of Gizeh.* Field & Tuer, Simpkin, Marshall & Cp., Hamilton, Adams & Co., London, Scribner & Welford, New York, first edition (1883), (URL 01) – PDF (New and revised edition, 1883, partly abridged (URL 02)

URL 01
https://archive.org/details/cu31924012038927/

URL 02
http://www.gizapyramids.org/pdf_library/petrie_gizeh.pdf

[18] Kato, Akio: *The concavity of the Great Pyramid Can Be Derived from Inward Sloping Courses Needed for the Stability.* In: Archeological Discovery, Vol. 11 No. 2, April 2023

Available on-line: https://www.scirp.org/pdf/ad_2023022716051094.pdf

Note: Even a layman will not have too much work to find commonly available images on the Internet, from which it is evident that the largest pyramid of Cheops is octagonal. For example, this photo: https://www.suenee.cz/velka-pyramida-je-osmisten/
However, almost no one knows that the same octahedron is also the smallest Menkaure pyramid, whose structure is broken in an identical way, like Cheops. This information about Menkaure is difficult to find on the web, and is largely unknown even to Egyptologists. The two border pyramids are identically octagonal (with tolerance one can say that Menkaure is a diminished Cheops), which is essential for this consideration, because a clear and logical hetero-neutro-homo system is thus recognized in the complex of buildings, i.e. a trinity of buildings with the number of sides 8 – 4 – 8.

[19] Kato, Akio: *The concavity of the Great Pyramid Can Be Derived from Inward Sloping Courses Needed for the Stability.* In: Archeological Discovery, Vol. 11 No. 2, April 2023

Available on-line: https://www.scirp.org/pdf/ad_2023022716051094.pdf

Note: Recent research **[18]** has shown that all three pyramids are octagonal. Cheops and Menkaure pyramids are broken in the same way, while Khafre pyramid is noticeably less broken inward. It is therefore more accurate to say that Khafre's pyramid is of all three pyramids closest to the shape of a simple tetrahedron.

Cit.: „Biondi & Malanga (2022) revealed the concavity of all three pyramids, and it seems their result shows that the degree of the concavity of the Menkaure is almost the same as

that of the Khufu, but the concavity of the Khafre is a bit shallower than the two neighboring pyramids."

[20] Newton, Isaac: *A New Theory about Light and Colors,* 1672

[21] see http://giza64.euweb.cz

Note: The author's work "The Secret of the Sphinx: Pyramids as a Combinatorial System" is legally protected by the certificate of copyright registration, issued in Prague by the artpatent law office, www.artpatent.eu

Note: The GIZA.SWF and GIZA64.SWF applications are stored in flash SWF format on this website. Adobe has stopped supporting Flash player, so it is possible to play the program in a free software, RUFFLE: https://ruffle.rs/#downloads. Please, use the desktop version of player, and the files must be named GIZA.SWF (resp. GIZA64.SWF).

[22] Wood, Jea, 1974, cit.: „Wood suggests there were eight triads, one for each in the eight portico chapels at the temples entrance." In: Königtum, Staat und Gesellschaft früher Hochkulturen. Harrasowitz Verlag, 2011

Available on-line: http://giza.fas.harvard.edu/pubdocs/1012/full/

[23] Matthias Seidel: *Die königlichen Statuengruppen, volume 1: Die Denkmäler vom Alten Reich bis zum Ende der 18. Dynastie (= Hildesheimer ägyptologische Beiträge, vol. 42.).* Gerstenberg, Hildesheim 1996, Pages 9–14.

Cit.: „The position of her right arm suggests that the bust once belonged to a statue group similar to the well known triad of Mycerinus."

Note: While the triadic statues at Menkaure are made of black material (specifically, it is "greywacke", i.e. a dark variation of sandstone), the statues at Cheops are made of alabaster, i.e. a white material. In this one can see a similarity to the black and white pieces in chess, analogous to the dialectical opposites of yang (white) and yin (black).

[24] Note: Harvard University has conducted research in this field, summarized in 2011 in the Digital Giza project, see http://giza.fas.harvard.edu/3dmodels/71017/full/
From here you can download 3D visualizations of approximate estimates of the possible form of the Valley Temple of Cheops, reconstructed from archaeological findings in the locality. These visualizations also show eight chambers at the entrance to this temple – four to the right of the entrance, four to the left. So the same eight-element structure as Menkaure is evident here. In further research, it would be valuable to find out on the basis of which archaeological findings this 3D reconstruction was created.

[25] Hawass, Zahi: *The funerary establishments of Khufu, Khafra and Menkaura during the Old Kingdom.* A Dissertation in Oriental Studies, Presented to the Graduate Faculties of the University of Pennsylvania in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy, 1987

Cit. (Page 531): „It is impossible to know for certain how many triads were in the court. Undoubtedly, at least sixteen, judging from the eight remaining Lower Egyptian triads and the eight proposed Upper Egyptian parallels.“

[26] Davies, Penelope J. E.: *Janson s history of art: western tradition, 7th ed.* Pearson, 2007

Cit.: „Khafre enthroned: The god Horus, depicted as a falcon, protects the backside of Khafre's head with his wings, another reference to the united Egypt.“

[27] Pinch, Geraldine: *Egyptian Mythology: A Guide to the Gods, Godesses and Traditions of Ancient Egypt.* Oxford University Press, 2002

[28] Haramein, Nassim: *The Harmonic Sphere Flux Resonator. A New Cycle Begins.* Chrystholen Research Foundation, 1997

Available on-line: https://sunshinelighthouse.files.wordpress.com/2013/03/the-harmonic-sphere-flux-resonator.pdf