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INVESTIGATION OF ALTERNATIVE WORLD VIEWS

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Thursday, August 9, 2012

*The Sphinx 3: When Was It Really Built and Why? Part Three

**A FURTHER EXAMINATION OF MY THEORY
AND OTHER THEORIES**

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SPHINX 2012 AD

Right now I am going to go even deeper into the nature of preliterate Proto-Egypt as well as the nature of my proposed leader/shaman *River Mother*. Both are key to understanding my theory on the carving of the Sphinx.

More About The Soul Obsession of the Egyptians

It's time to say even more about the *spirituality of the Egyptians, specifically their soul obsession*, because it fueled their spirituality to such an extent that it makes the majestic cathedral building of the Middle Ages look like child's play. According to Bauval, and there is no denying his incredibly accurate, detailed theory that the Dynastic Egyptians c.2500 B.C. created a pyramid complex in Giza and the surrounding pyramid areas that *exactly imitated* the position of the Orion constellation and other related stars *at the time of the Pharaoh Khufu's death (2450 B.C.)*.

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*The Sphinx 3:
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Again, *imitation* is a *muthos* way of saying to the Other World, "*We hear your song, O most dark and beautiful, and we are returning it in the only way we know: the way you have shown us.*"

Let me be very specific so you'll really get what is going on here, because if you don't, you'll miss the boat to Egypt, and if you don't get on it with this example, you may never get on. What has been *revealed* to the Egyptians by the Other World ("*We hear your song, O most dark and beautiful*) is a particular part of the heavens at a particular positional time whose stars *are* (literally) *Isis/Sirius, Osiris/Orion, Horus/Sirius B?* and other divinities/stars, all of which are associated with the acceptance of the dead Pharaoh's soul into the heavens to become one in the with *Osiris* in the heavens as well as the subsequent incarnation of *Horus* in the new Pharaoh.



Having been *shown* this, the Egyptians are then imitating that particular part of the heavens at a particular positional time by creating an identically positioned Giza complex, i.e., "*we are returning it in the only way we know: the way you have shown us.*" The sole object of this imitation (which also continued into the nature and position of the rooms and passages inside the Great Pyramid of Khufu) was to create an earthly image of the heavens to guide the Pharaoh's soul in its journey to the *Orion/Osiris* constellation and immortality. That same imitation also served as a guide to insure the incarnation of Horus into the son of the pharaoh took place properly, thereby making him the new God King.

(The medieval English had an apt saying that covered this situation: "*The King is dead. Long Live the King.*")



Building the Giza pyramids was one thing, but incredible as that feat was, even more incredible was how the builders used the Giza pyramids (and others) to not only imitate the Orion/Isis constellation (and other related stars) but also facilitate the journey of the Pharaoh's soul to immortal life in that



constellation.

This incredible engineering feat didn't come out of nowhere. It was driven by the Egyptians obsession with the soul and the journey the Pharaoh's soul had to take to achieve immortality, a journey that was at the heart of Dynastic Egyptian spirituality. It is one more indication that what distinguished the Egyptians from other early cultures was their intense interest in the nature of the soul and its immortality, just as an obsession with logically explaining the world distinguished the Greeks, and an obsession with understanding the nature of God and God's relation to man distinguished the Hebrews.



The elaborate mummification practices of the later Dynasty Egyptians have never been fully understood by scientific observers for the simple reason that

mummification grew out of the Egyptian's obsession with the soul, which is a topic western science doesn't really know how to handle as the soul cannot be physically measured or examined. Only extreme psychic practices designed to explore the deeper levels of the unconscious will do the job. This is not to say that logical methods can't be used to *indirectly* detect its presence and nature.



James Hillman, a Jungian psychologist, was able to point out certain physical traces indicating the existence of the soul. Hillman's study of identical twins pointed out that while they had identical physical characteristics, and shared an incredible number of habits, likes and dislikes, there remained characteristics that were inexplicably unique per twin, which revealed an individuality that could only be attributable to the uniqueness of their souls. This held for twins raised together or separately from birth.

Despite his success in this area, Hillman, like others who have probed the unconscious, or soul, was fully aware of the difficulty of ever



logically establishing physical parameters for this unique, mysterious guiding identity with which we seem to enter the world.

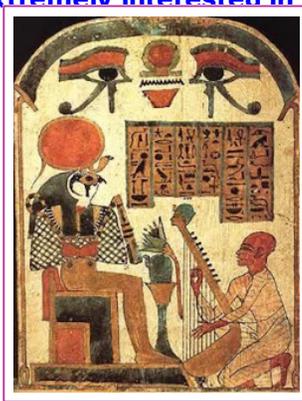
I don't think the Egyptians, however, ever gave a moment's thought to approaching the soul *logically* because they weren't trapped, as Hillman was, by a culture that thought concepts such as the soul were *mumbo-jumbo*.



The Egyptians were extremely interested in the nature of the soul and approached it the shaman's way—through psychic techniques.

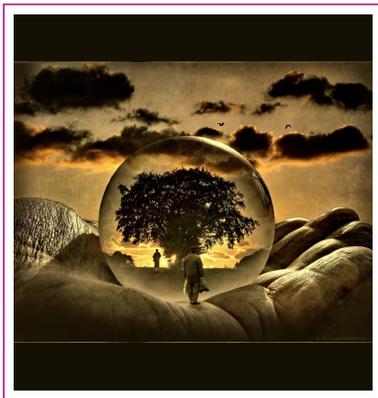
Knowledge of the soul's journey to the afterlife was

critical when it came to the soul of the Pharaoh, because in order to insure that the divine order (as represented by the living God Pharaoh) continue uninterrupted on earth when the Pharaoh died, extensive rituals were developed in order to insure that the soul of the Pharaoh became one with Osiris and also, and equally important, that the God Horus incarnated himself successfully into the new Pharaoh, thereby making him a new living God.



These funerary rituals are recorded in the Pyramid Texts, but it is clear to just about all linguists that these rituals have a preliterate origin. I believe the only place they could have come from are the Nubian Proto-Egyptian shamanic practices for observing *and assisting the soul in its journey from birth to death to eternal afterlife*. It is clear these rituals were formalized in literate, Dynastic Egypt, but it is also clear to me that these same Nubian Proto-Egyptian shamanic practices must have been continued in Proto-Egypt and literate Dynastic Egypt.

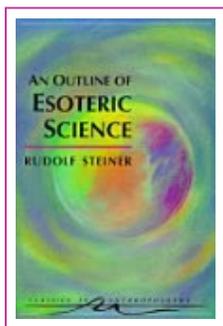




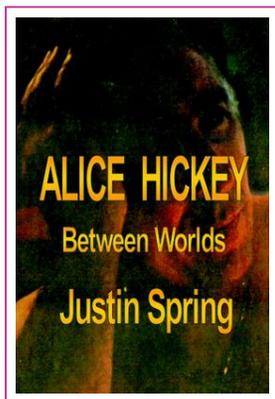
Psychic knowing is not logical knowing, it is not *logos* knowing, but *felt* knowing, *muthos* knowing, and it is clear that Dynastic Egypt continued to attempt *know*, to understand the soul in this way, and especially the soul's journey after death.

I repeat: *Muthos* knowing is a way of saying to the Other World, "We have heard the sound of your song, O most beautiful and most dark, and we are returning it to you the only way we know, the way you have shown us." I believe that whatever knowledge was gained by these

continuing Egyptian psychic observations of the soul was used by them to further understand and perhaps refine the original funerary rituals developed by the Nubian Proto-Egyptian shamans.



Just so you be clear as to what I am talking about here (and reading Rudolph Steiner on this may help) the "song" the Egyptian priests/psychics "heard" was a *felt* and sometimes visual sense of what an actual soul encountered once it left the body and began its journey to the afterlife. Just as in modern scientific studies where experiments are repeated many times until a consensus is reached, many souls would be psychically observed by the Egyptians upon the death of their bodies and a consensus reached as the nature of their journeys, i.e., the other spiritual entities encountered, dangers, transformations etc..



That psychic understanding of the soul's journey would then be acknowledged (returned to the Gods) by imitating it in the creation (or modification) of rituals for successfully guiding the soul to immortality in the the afterlife.

This may seem absolute nonsense to our scientific thinkers, which, by the way, is why this critical aspect of Egyptian culture is so misunderstood by them. It is, however, the only way to explain the intense soul

obsession of the Egyptians.

Let me put it to you this way, if you want to study atoms you get a cyclotron. If you want to study the soul you have to leave your body and feel your way psychically toward its truth. If you can begin to really understand, "*We have heard the sound of your song, O most beautiful and most dark, and we are returning it to you the only way we know, the way you have shown us.*" which came to me by the way as a psychic voice during the writing of **ALICE HICKEY: Between Worlds**) you can begin to understand the *muthos* nature of Egyptian spirituality. For more background on this quote see Excerpt 21 of the Appendix to Alice Hickey



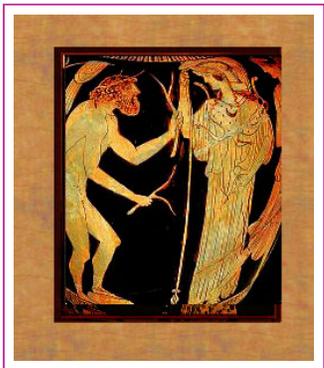
Osiris and Isis

I don't mean to suggest the literate Dynastic Egyptian culture was a stranger to *logos* consciousness. It was not. You just have to read Bauval's book to understand how unbelievably sophisticated their astronomy and engineering was. In the end, however, much of what they believed and did was driven by *the muthos* consciousness of preliterate Egypt because it didn't die away but continued alongside the emerging *logos* consciousness of literate Dynastic Egypt.

Unlike the Hebrews and Greeks who moved rapidly into *logos* consciousness, Egypt seems to have remained balanced or caught between the two ways of perceiving the world, just as they remained balanced between the male and female Gods. Balance was everything to the Egyptians. Everything. Just as Balance was a critical spiritual principle for the Egyptians, equally important to them, as I have just discussed, was the soul and its journey to immortality.

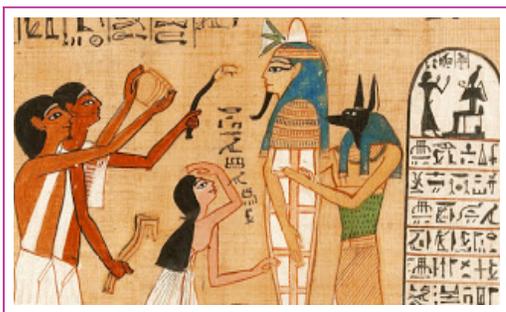
One important part of the soul were the *guiding voices* of the soul. (Here is a [very good site](#) on the parts of the soul in addition to the *Ka*.) According to Julian Jaynes, the Egyptians called this part of the soul the *Ka*. Most anthropologists had interpreted the *Ka* as the *life force*.

Julian Jaynes, however, was acute enough to see that there were places in the various texts where this interpretation didn't make sense. If you interpreted the *Ka*, however, as those same



guiding voices that all preliterate peoples heard as directives, the texts made excellent sense.

Julian Jaynes saw these internal voices as constituting the critical difference between preliterate (*muthos*) consciousness and literate (*logos*) consciousness. [Click here](#) for a free PDF of *The Origin of Consciousness*. In the photo above the Greek Goddess Athena speaks to Odysseus, the painting being a representation of the directive God voices that all preliterate (*muthos* consciousness) peoples heard.



The nature of the soul is something science has never been able to grapple with effectively, so it isn't any wonder that the nature of the *Ka* has never been really understood by us. The *Ka* however, isn't the only thing science has failed to understand correctly. The entire practice of mummification has never been understood properly because Egyptian mummification was

not an attempt to keep the body alive as we know that to mean.

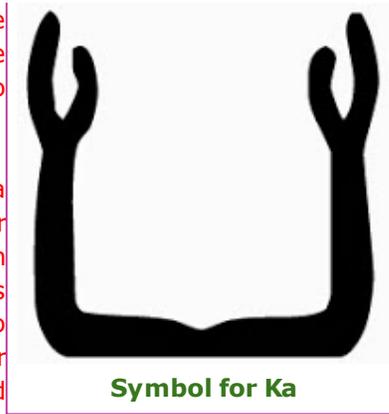
It was an attempt to keep the *guiding voices* of the soul alive. The Egyptians clearly believed that as long as the body didn't decompose, some part of those *guiding voices* would continue in the afterlife. My [Appendix to Alice Hickey](#) contains my detailed thinking on the *Ka* and Mummification in Excerpt 47, *Egyptian Thinking on The Soul and the Ka*. I am going to quote it in its entirety here. It is must reading.

Author's Note

Before you read the excerpt, take a look at this [very good site](#) on the meaning of the *Ka*. The site, however, doesn't include what Julian Jaynes saw as its central meaning, namely, that it represented the internal directive voices that preliterate people took

to be the guiding voices of the ancestors and the Gods. Yet if we allow that interpretation, most of the other meanings in the above site pretty much fall into place.

The symbol for the *Ka* (R) has been something of a puzzle for theorists. Some think it is a symbol for praise, and I tend to concur. One thing I noticed on Egyptian TV many years ago was the upraised arms of pop singers when they sang. I eventually came to understand that this posture was traditional for singing and dancing (which were often one art and the way preliterate peoples praised the Gods).



It is clear from temple paintings and the like that this posture must have had very long roots, and indeed may have been an early pictograph for praise. Since praise can be seen as a general term used by preliterate peoples to describe that divinely inspired art that came into being as the result of experiencing visions and voices, the *Ka* symbol can also be seen as a symbol for that art (or praising).

My own belief is that this symbol is very old, going back far beyond 6000 B.C., and that its origin is Nubian and that it may have several meanings in addition to praising. I believe it is also a *muthos* expression of the directive voices of the *Ka* (which are slightly different from the voices and visions driving the creation of their art).

Thus another interpretation of the *Ka* symbol is that it represents the internal directive voices heard by all preliterate peoples, i.e., it represents the *twin, or double, nature* of preliterate thinking, namely that preliterate conscious thought processes were aided by the directive voices they heard. (*Thought* by the way is one of the interpretations of the *Ka* passed down to us by the Egyptians.)

Thus, one hand represents conscious thinking of the body and the other the directive voices of the *Ka*. What is of equal importance is that the two hands of the symbol are *linked*. I believe what this represents is that the body and the *Ka* form a whole. The body is the home of the *Ka* and the *Ka* needs the body to exist.

This interpretation, by the way, doesn't negate the earlier interpretation of the *Ka* symbol as meaning "praise." The two go hand in hand if for no other reason than the fact that *the double nature* of preliterate thinking was at the *center* of preliterate spiritual life and therefore was something to be praised. . We must always remember that ancient, powerful symbols like this are metaphors and can have many meanings.

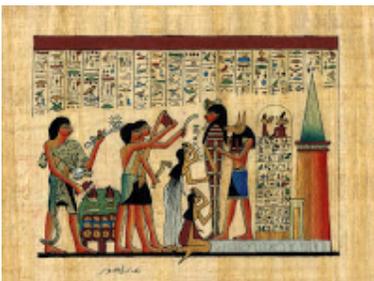
The fact that later literate Egyptian beliefs indicate that the *Ka* can leave the body after death but must eventually return to the body to continue to exist simply reflects the human/divine nature of the *Ka* and the fact that without the body, the *Ka* perishes. This is what mummification really represents: an attempt to provide a home for the *Ka* so that the spirit body part of the soul of the deceased (the *Sahu*) could continue to hear the *Ka*'s guiding voices, something of critical importance in its journey to join Osiris.

The above site on the parts of the soul defines the *Sahu* as "*the incorruptible spiritual body of man that could dwell in the heavens, appearing from the physical body after the judgment of the dead was passed (if successful) with all of the mental and spiritual abilities of a living body.*"

This corresponds somewhat to the immortal *spirit body* of Western psychic thought, and is probably close enough, but we have to be aware that the parts of the soul in Egyptian thought, as I mentioned earlier, don't correspond closely to that of modern Western psychic thought about the soul.

End Author's Note

Excerpt 47. Egyptian Thinking on The Soul and the Ka



Julian Jaynes makes some interesting observations about the Egyptian terms for the soul, of which there are five. He builds a substantial evidential case that the modern interpretation of one in particular, the *Ka*, as the Life Force, leads to a serious misinterpretation of Egyptian spiritual thought. Jaynes saw the *Ka* as being no other than the internal voices all preliterate peoples heard.

I'll add my own corrective two cents to



Symbol for Ka

Jaynes' more incisive insight. I believe that the primal cultural/spiritual assumption of the Egyptians—that the body and soul are undifferentiated—is still being glossed over by our modern commentators. Unless we begin to accept it as the very seed that gave birth to all their spiritual thinking, our understanding of that thinking will remain distorted.

It really doesn't matter that the Egyptians had all these terms for the soul, including a separate, sixth one for the body. They are

like the names of car parts. They are just stories. Important stories, perhaps, but they are not the seed, the main-spring that gave birth to the stories. In paying too much attention to them, we miss the point, which is the car—or if you'll excuse the pun—the Ka.

The Egyptians never took their eyes off the Ka. They might spend most of their waking hours chattering about the various parts of the soul, but that is the outcome of a culture with an intense curiosity about the nature. of the soul. The Egyptians were clearly obsessed with it; which is why they were also obsessed

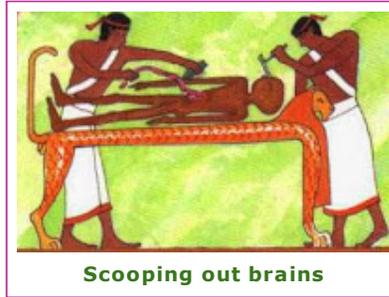
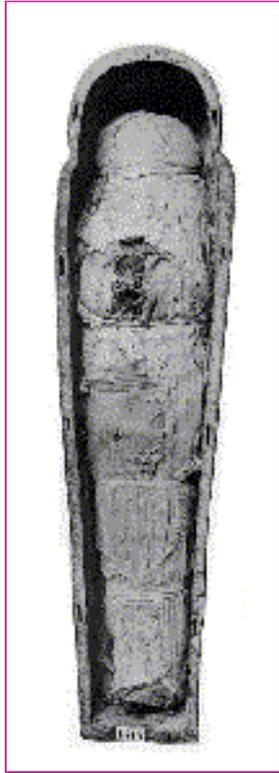
with preserving the bodies of the dead.

Our modern take on Egyptian mummification is that the bodies were preserved so that the dead could enjoy the physical "treats" of "the after life" once their souls had journeyed there.

But that is somewhat off the mark, a westernization of the Egyptian afterlife. The Egyptians weren't idiots. They had a very advanced medicine.

They knew the preserved bodies with their *Canopic* jars couldn't enjoy anything. The food and drink that were periodically left were simply symbolic gifts, much as we leave flowers for the dead at their grave.

The Egyptians may have held that the heart was the center of intelligence—which is a highly spiritual concept—but they had little regard for the brain, the organ modern thought deems to be the source of our intelligence. The Egyptians scooped the brains out onto the floor during mummification like so much garbage. They weren't even saved in the *Canopic* jars.



Scooping out brains



Canopic Jars

The historical record shows their medicine was advanced enough to know that brain damage resulted either in death or severely reduced capabilities. So how can we explain the fact that they didn't bother to save the brains during mummification? Rather, they scooped them out onto the floor with a long hook-like pick, while the other critical organs—except for the heart—were carefully removed

and placed in the sealed *Canopic* jars that were to “accompany” the body.

The heart was the one organ left in the body because they considered it the source of all feeling, intelligence and action.) The only way we can explain this seemingly crazy contradiction is to say they threw out the brains because they knew they weren't preparing the body to function as it did in *this* life. They knew the body needed the brain for that. They were concerned with something else.



Symbol for heart



Astral Body depiction

They were concerned with preparing the body so that the soul, and especially the Ka, could continue to function. This is to say they were not so much concerned with preserving the physical body but the *astral or spirit body*.

We have to remember that unlike our culture, which is concerned only with the physical world, Egyptian thought revolved around the spiritual or psychic world.

We have been told that the Egyptians believed their mummified bodies would be rejuvenated in the afterlife by the power of the sun, just as *Osiris* and the sun rejuvenated each other when the sun descended to the underworld of night. I think we have to view that rejuvenation as being one where the body was indeed restored, but only to a state which allowed the soul, or *astral body* to continue to function. The brains weren't needed for that.



The fact that this fine distinction doesn't seem to be evident in the surviving texts shouldn't bother us. Fine distinctions are often blurred in religious statements, especially those made for public consumption, which is partially what the hieroglyphic texts were. The whole issue of leaving food and comfort articles for the dead, the rejuvenation of the mummified body, the bodily pleasures of the afterlife, etc., are really nothing but stories. I don't mean to belittle them, but they are stories in the same way that Aquinas' and Augustine's theologies are stories about Christianity. They are not, however, its primal seed.

What we need to find is the ancient seed, the main-spring that gave birth to all these Egyptian stories of the soul. That seed, to my mind, is this: they came to believe at a very early stage of their spiritual development that the body and soul were inseparable—undifferentiated. When the body dies, the soul dies. When the body comes into existence, so does the soul.

The Western mind tends to have a difficult time coming to this conclusion, as is evidenced by our much different philosophical and religious thinking about the nature of the soul. The intuitive, imitative mind, however, has no problem with it at all. My guess is that the Egyptians sensed—and who knows maybe even convinced themselves through experience—as unthinkable as that may seem to us—that if the dead body didn't decompose into the elements of earth and air and water—that some part of the soul, specifically some part of the *Ka*—would remain alive.



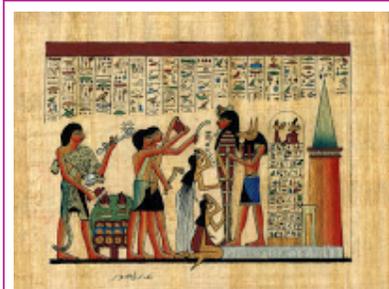
And if some part of it did not dissolve into the Life Force, it could speak to the deceased, it could guide him in the afterlife. This concern, needless to say, reached epic proportions in the case of the Pharaoh, whose *Ka* was Osiris himself.

Which brings us to the *Ka*; I think Julian Jaynes is right in interpreting the *Ka* not as the Life Force of the soul, which is how it is usually interpreted, but as the right-brained voices Jaynes says were heard by all pre-literate peoples.

Those voices were always associated with the Ancestors and then, as those cultures developed spiritually, with the Gods. The Egyptian soul-texts simply make more sense with Jaynes' interpretation of the *Ka*.

Let me be as clear as I can on this. The special voices pre-literate peoples

heard in their minds were psychic voices, voices they instinctively obeyed. They automatically assumed them to be the guiding voices of the Ancestors/Gods. For pre-literate peoples, life would be impossible without them, especially in critical times.



Opening the Mouth

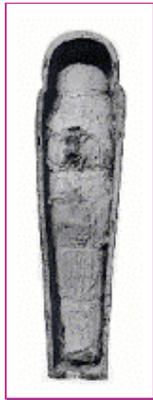
Once we understand that the Egyptians believed keeping the body from disappearing would also keep their souls and especially the voices of their Ka from disappearing, we can begin to see it was the seed that gave birth to their elaborate burial practices. Mummification was at the center of those practices. It was the key to keeping the soul and its guiding voices (*the Ka*) alive, because it would keep the body from dissolving. When the body dies, the soul dies.

Most psychic/spiritual thought over the millennia, however, doesn't see the soul departing at the moment of modern clinical death. The soul was seen as remaining for a certain period of time. Forty days is a very common estimate, which is about the time when a decomposing body loses all its flesh and organs and enters the final stage of bone decomposition.



Because this belief in the soul's temporary existence after death was so widely held, we can easily see why the soul-obsessed Egyptians would suspect if the dissolution of the body could be stopped, its *Ka* would remain. *Keep them close to you* would have been the operative maxim.

I think the Egyptian decision to mummify, which probably took place over a very long period of time, was not so much based on logical deductions, e.g., more body equals more *Ka*, but on psychic observations. It's clear the Egyptians were trying to keep the voices of the *Ka* alive in every way they could, but unlike the logical Western mind, their exploration of mummification would have most likely been directed by psychic observations. It would have



been the natural path for them to test its efficacy.

Such an approach may be difficult for the rational Western mind to envision, but there are many historical indications how adept they were in this area—from the Biblical stories to their own mysterious soul-texts to clear evidence of their extensive use of hallucinatory plants. After all, if you want to understand the soul—and the Egyptians were clearly a soul-obsessed culture—you have to enter the soul's territory, which is a *terra incognita* in every sense of the word. The logical mind is useless. It falls to pieces. Only the most extreme, life-threatening, out-of-body shamanic practices will do.



Don't misunderstand me. The Egyptians could be extremely logical when it was appropriate. The pyramids are proof of that. They would have never used logical methods, however, to explore the psychic realm of the soul. They were smarter than that.

This soul obsession can also be seen in their art. Egyptian art wasn't concerned, as Greek art was, with the God-like attributes of man, a concern splendidly realized in the beautiful, writhing figures of the Parthenon friezes.

Egyptian art was concerned with the soul. The sublime simplicity of their art—combined with the way it always imitated the frontal/sideways body outline of the Osiris/Orion constellation—the *KA* behind the *Kas*—is a powerful indication just how soul driven their art was.

This imitation of the frontal/sideways body outline of the Osiris/Orion



constellation reached its apex in the ground plan of the Great Pyramid complex. The latest research shows it is an exact mirror of the stars in that constellation and the heavens that surround it.



The simple, majestic beauty of the pyramids suggests the Egyptians psychic travels took them far beyond the chaos of the Other World—with its many Gods and Demons—to that point where time and space collapse and there is only *being*. If we compare the Egyptian pyramids to the Cathedrals of Europe, or the temples of Greece, or the pyramids of Meso-America, or indeed any other monumental structure, the first thing we notice about the pyramids is the complete absence the Gods and Demons that simply pour out of these other structures.



If the pyramids are not an expression of pure being, they are surely a suggestion that it lies beyond the chaos of the Other World.

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