

**THE  
ORIGINAL  
GREAT PYRAMID  
AND  
FUTURE SCIENCE**



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FUTURE SCIENCE**

**NOEL HUNTLEY**

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## PREFACE

Great Pyramid research has attracted the interests of a diversity of professions, in particular, opinions from amateurs and so-called pyramidologists, and this may be a good starting point to bring some clarification and perspective to the unnecessary conflict between the groups. Firstly, let us acknowledge that it is understandable that scholars of this ancient subject that naturally comes under history and archaeology, who have worked hard and achieved expertise in their particular field, become offended when outsiders encroach on their subject, giving opinions based on flimsy, conjectural, or little or no experimental evidence to back up their unconventional theories.

This writer is not a qualified archaeologist, but academically a physicist and experimental psychologist. Is there any justification for this flood of intrusions from so-called pyramidologists into this somewhat exclusive field of specialisation?

What has happened here is that adherents of the non-conventional groups consider that this specialised field of Egyptology no longer qualifies to be classed solely in the category of archaeology. Ironically, this has actually been caused by the huge restriction science imposes on knowledge, owing to its tacit belief system that the only acceptable method of acquiring truth is through the scientific method, automatically relegating all knowledge to what can be apprehended via physical senses and scientific instruments. As we shall see later in Chapter 4, this is incorrect, and indirectly not supported by the experimental results of quantum physics, the most advanced science on the planet.

The evolutionary process (plus other 'artificial' manipulations) has emphasised the left-brain development and discouraged the right brain; for example, intellectual development as opposed

to intuitive—we shall see that this gives rise to an extremely materialistic society (which is a product of non-harmonic evolutions, about which we shall say more, later).

The result is that academics have, nevertheless, reached a high standard of development in the application of quantitative analysis, logic, and the experimental method, and it is not necessary at this time to develop this further, as no real gain will result from it. Intellectuals have unknowingly taken on the extremely difficult task of understanding life, mind and the universe by sheer quantitative analysis and mere 3D logic; an admirable challenge. This is a huge handicap and unnecessary. Nevertheless it should be acknowledged that the ingenuity of the human spirit under the most arduous circumstances can produce remarkable results. If the reader requires an example, let's take the technological one of the motorcar combustion engine. In a hundred years it is still the same crude system with a propulsion system based on a series of destructive explosions. However, engineers and scientists have amazingly produced a vehicle that is relatively silent and has virtually fingertip control with considerable precision. Thus it is the same old crude system, but reaching perfection within its limitations. However, this is not real progress; this is consolidation and not expansion, which we shall clarify later.

What is needed now is right-brain development to bring intellect and intuition into balance (which actually complement one another perfectly) to manifest the *true* higher, reasoning mind. Einstein would have agreed with this. His philosophical wisdoms included that 'imagination is more important than knowledge', which would then include 'more important than' intellect, and also that 'what one can't imagine one can't discover'. (Note that we are using the terms right-brain and left-brain somewhat loosely, merely for convenience in referencing the widely different characteristics of consciousness, intellect and intuition, etc.)

If this process could be speeded up, of intuition development, the academics (and others) would begin to feel that there is so much more to the universe than current science indicates. They



would also find their work far easier. This is not ordinary imagination or fantasising but an inner-perception of other fields of energy (for example, higher-frequency spectrums). Also cellular memory!

The book exposes factors, in particular, from conventional science that bind us to a materialistic, three-dimensional (3D) existence, encouraging close-mindedness, a mental state that simply does not have the consciousness capable of believing anything but the most mundane in the way of explanations for the Great Pyramid. We then focus on the lesser-known information on the pyramid. Well-documented, conventional knowledge will be summarised but leading into more esoteric information and the category of pyramidology, that is, information generally not acquired within academic archaeology, in particular, extremely interesting, even vital and astounding facts (some of these are considered factual within those related fields). Could there really be any more astonishing data than has already been published on this wonder of the world: the most famous and extraordinary structure known to man? The answer is a definite 'yes' if we are talking about the *original* pyramid.

Unfortunately this information will breach the reality of the close-minded individual. It is thus necessary to make some comments on this and precondition those readers' minds—prepare them for what is to come. In contrast, the scholar who is highly conversant with orthodox knowledge on the pyramid and related information can skip the familiar sections but is urgently recommended to read through the rest with open mind, that is, the new data.

When there are present many failings in a society that are very much dependent on knowledge structures, then progress into new areas are required, that is, expansion rather than consolidation. These are the two basic factors of progress: expansion and consolidation (see Appendix A). Progress is fractal expansion; knowledge of fractals is one of the greatest discoveries in mathematics and science.<sup>1</sup> Everything is governed by the law of fractals; that means all energy *and* knowledge (see Chapter 4).

We shall make regular reference to the fractal system of the tree as an analogy for the universe and existence (ignoring the leaves for convenience of visualisation). Then our civilisation is, say, at the twig, first fractal level. The close-mindedness we have been talking about would be the belief that the tree only consists of twigs, and the higher orders of information (life, consciousness), the branches, of which the twig is dependent on for its existence, don't exist. This is what we mean by expansion. Scientific methodology may discover a physical constant, say, the diameter of the twig, and believe this applies to the whole universe (tree). Whereas we can see that at the next fractal level, the branch, to which the twig is attached, there is a new (larger) 'constant' for the diameter of the branch; and so on.<sup>2</sup> We shall expand on this later.

Note that some of the analogies are repeated numerous times in different contexts, hopefully to increase understanding rather than annoy, since some of the material may be found difficult. Also we shall occasionally tend to personify the term 'science', and use it instead of 'scientists', in particular, when the subject is of a derogatory nature and we are referring to established dogmatic scientific ideas, which do not by any means reflect the views of all scientists. Finally, for convenience we shall use 3D and 4D on a regular basis to denote the third dimension (or dimensions one, two and three, as a whole) and the fourth dimension (additional to 3D), respectively.

#### Notes

1. [www.nhbeyondduality.org.uk](http://www.nhbeyondduality.org.uk). Articles: *Fractal Matrix*.
2. Ibid. Booklet: *The Fractal Tree: A Simple Model of Creation*.

## CHAPTER 1

# PYRAMID FACTS



The Great Pyramid is the oldest (considered) and largest of the three pyramids in the Giza Necropolis. Several names have become associated with the pyramid: Khufu's or Cheop's Pyramid; the Pyramid of Giza; but most popular, The Great Pyramid. It is the most impressive man-made structure in history and was the tallest prior to the Eiffel Tower.

It is considered to have been built around 4,500 years ago by Pharaoh Khufu for his tomb, but its accuracy of design, engineering and craftsmanship can rival anything today. The alignments of the

sides to NSEW are within a fraction of a degree. It is also the largest structure, containing some 2-3 million blocks of granite, each weighing approximately two and a half tons for a total of around six million tons. The Houses of Parliament and Saint Paul's Cathedral could easily fit into the base area of some 13 acres. Its height is 481 feet, including the 31 feet that is missing, or including the absent capstone. The lengths of the bases are close to 756 feet, with variations, and foundation-level accurate to within less than an inch. Its 203 layers of granite blocks originally had a surface casing of limestone blocks that weighed 10 tons or more each, and were cut, squared and positioned with a degree of precision that the mortar-filled joint between them is approximately one-fiftieth of an inch. The polished casing stones when intact, with joints so fine, gave a beautiful smooth appearance to the pyramid that gleamed in the sunlight. The weight of the various block sizes ranges from 2.5 tons to 70 tons.

In addition to its alignment with NSEW it possesses features that have a relationship to the Moon, Sun, and stars. The masonry was found to be consistent to one-fiftieth of an inch in more than 150 feet. All sides have a precise slope of 51 degrees 50 min. 40 sec. Moreover, the pyramid is considered to have endured geological disturbances and thus would be even more accurate.

It incorporates advanced geometry, astronomy and the value of pi. If the height is taken as the radius of a circle, then the circumference of the circle equals the perimeter of the square base. This is what is meant by 'squaring the circle'.

Blocks of stone were obtained from Khufu's quarry, about 1000 feet from the pyramid and considered to be one of the reasons for the location of the building site. The amount excavated appeared to be more than enough for the material of the Great Pyramid. The quarry wasn't discovered until around the 1920s due to the accumulation of debris, obscuring the full depth of the quarry.

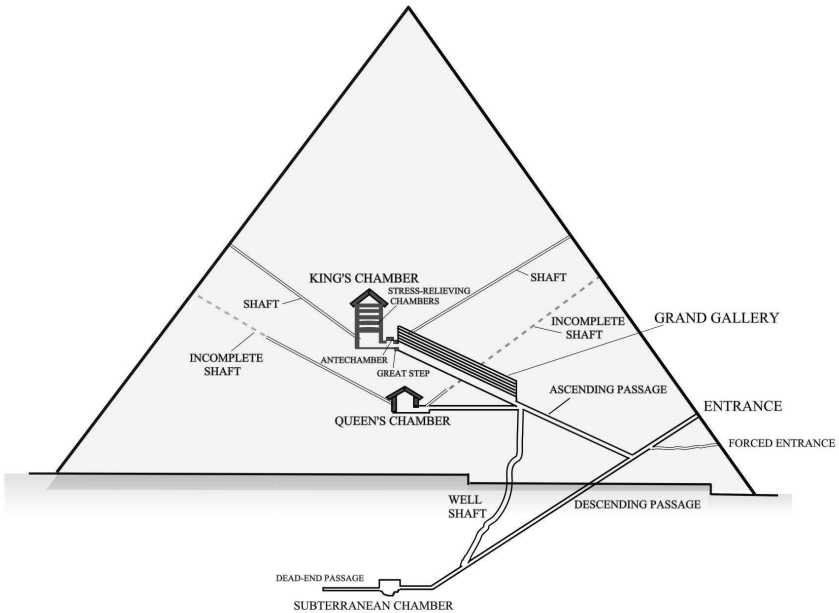


FIGURE 1. GREAT PYRAMID

Some historical information indicates that the pyramid was built in 23 years. This means that about 11,000 cu. ft. of stone would have had to be excavated each day. On the basis of pre-evaluated labour-force requirements in Egypt, it has been estimated that the 2.5-ton blocks were laid at a rate of about one block every two minutes. Herodotus claimed it required 100,000 labourers, but it has been calculated that a far smaller task force was required at any one time.

The feat of hauling the 2.5-ton blocks (or more) is argued as follows. The Egyptians are known for their method of using a series of wooden staves parallel to one another and at right angles to the block motion, which were coated with alluvial mud, kept wet, enabling a huge reduction in resistance and corresponding increase in hauling capability. It is assumed that this system was used to move blocks up the six-degree slope from the quarry to the construction site. Larger blocks would be expected to have been

mounted on wooden sledges, and then dragged over the wooden track.

The theory that slaves were forced to work until the pyramid was completed is no longer considered tenable but in fact it was more likely to have been built by skilled workers who camped near the structures and worked in lieu of paying taxes. A cemetery of workers' tombs has been excavated which reveals that the labourers sustained lumbar vertebrae compression and there was also evidence that most suffered from arthritis—though this included women, who were known not to participate in heavy labour. The number of workers required to build the pyramid has been diligently estimated as probably around 25,000. At least this is a number considered to be sufficient.

How were the exact dimensions of the pyramid accomplished? The Egyptian tools of that period were knives, chisels, saws, drills, plumb lines, setsquares and ropes, and wooden staves for leverage. The problem of lifting the heavy stone blocks has virtually unanimous agreement that ramps were used. The straight ramp concept has been essentially discarded, not only for its length and degree of incline, but that it would have to be continually raised. Regarding its length, Egyptologists would have had to believe that about 10 years would have been required for the total time spent constructing the ramp alone.

The external ramp method eliminates the above difficulties. It spiralled from the outside, gradually closing inwards as the summit was reached. Four such ramps could have been in operation at each corner simultaneously. This, however, is only suitable for a step pyramid, required by the ramp design.

Another alternative is the internal spiral ramp. This runs around the inside of the pyramid and forms part of the rising structure itself. A tentative conclusion is that a spiral ramp was employed in conjunction with other methods, though more recently, evidence has been presented such that there is confidence by a few that an internal spiral ramp *is* present and will be revealed in the near future—and further that one will be able to walk through it!

The interior of the pyramid is considered even more remarkable than the outside. The Grand Gallery, which rises to a height of 28 feet and is 153 feet long is referred to as an architectural masterpiece. There are three chambers: the King's Chamber, the Queen's Chamber, and the unfinished chamber. Situated under the top end of the Grand Gallery is located the Queen's Chamber or lower chamber, measuring 18 feet 10 inches by 17 feet 2 inches and has a pointed roof rising to 20 feet 5 inches. Although the walls and roof have a finished appearance, the floor is quite rough. The Queen's Chamber, after completion, was sealed off.

The upper chamber, or King's Chamber, is a masterpiece of geometry and is accessed first via an antechamber at the highest end of the Grand Gallery. Again pi is a factor, and enters into the proportions of its dimensions.

The upper chamber, or King's Chamber, is considered to be the King's burial chamber, measuring 34 feet 4 inches by 17 feet 2 inches and rises to 19 feet 1 inch. It contains a lidless sarcophagus cut out of a solid block of hard granite so accurately that its exterior volume is exactly twice its internal volume. Looking up at the roof one can see nine slabs each more than 18 feet long and weighing between 25-50 tons tiered above one another, alternating with spaces. The first space was accessed through a breach in the wall at the upper end of the Grand Gallery and named the Davidson Chamber. Howard Vyse discovered more spaces that were named: Wellington, Nelson, Lady Arbuthnot, and Campbell Chamber. This unprecedented design is believed to have the purpose of reducing the enormous load on the King's Chamber.

The King's Chamber contains two small shafts that ascend out of the pyramid. Ventilation was considered a possible reason but abandoned in favour of the more esoteric notion that they allowed the Pharaoh's spirit passageway to heaven.

The true purpose of the Queen's Chamber remains uncertain. It has a niche in the Eastern wall, and Mark Lehner considers that it would have contained a statue of the ruler and that the Egyptians

believed it would serve as a 'backup' vessel for the Pharaoh's soul, should his mummified body be destroyed. The Chamber has two shafts similar to the King's but they are blocked by limestone 'doors' with two copper handles. The German engineer, Rudolph Gantenbrink, in 1992 used his robot Upuaut-2 to explore one of the shafts by drilling a hole in the door but only to find another door. The other shaft was also blocked by a door but was more difficult to navigate.

The subterranean chamber is located 98 feet below the plateau's surface. It measures 46 feet by 27 feet and 11 feet 6 inches high, and is clearly unfinished; there is a pit in the middle as though the depth was being increased.

The question arises as to why there are three chambers? Opinions are divided on this. Some say it is a backup tomb chamber, others that plans changed as the pyramid progressed, or that it was designed that way.

The original entrance is some 55 feet above the plateau ground level but some historical reports indicate that even until AD 813, when Al-Mamun searched for it, it had not been discovered. Also it was considered to have had a swivel stone door that was indistinguishable from the surrounding masonry when closed—however, no remnants of this have been found. Al-Mamun and team eventually gave up searching for the entrance and resorted to excavating one by brute force—see Figure 1.

We have covered most of the well-recorded features of the Great Pyramid and the more conventional conclusions, regarding its mysteries. Let us now examine some of the contradictions and confusions, in particular, the many conflicting arguments.



## CHAPTER 2

# PYRAMID PARADOXES

Great Pyramid literature today abounds with endless theories, conclusions, and speculations on this extensively researched subject, attracting the interests of not only archaeologists and Egyptologists but historians, mathematicians, engineers, theosophists, New-Age and religious groups. Nevertheless, every major facet of this subject seems to invoke conflict in one form or another: its purpose, date built, mode of construction, etc. For example, the pyramid's purposes appear diverse. Most mainstream archaeologists and scholars are adamant that the pyramid monument was built as a tomb, though there are differences of opinion as to whether King Pharaoh Cheops used it; he was apparently not buried in it. In fact, all three pyramids were allegedly built as tombs, dedicated to a different King of Egypt, but no bodies were found. However, William Fix suggests that three Kings may have merely *restored* the three Giza pyramids for their own monuments. There is no conclusive evidence that the three kings built the three pyramids.

In huge contrast to this there is significant evidence presented by C. Dunn that it was a power plant.<sup>1</sup> Others have investigated the possibility of its being used as a transmitter and receiver. Further, and not surprisingly, it appears to have religious connotations with prophetic meanings.<sup>2</sup> Its age has been determined by Egyptologists as around 4,500 years, but again there isn't remotely complete agreement on this. The idea that this colossal monument, built in about 20 years by thousands of peasants equipped with the simplest of tools for a tomb for an omnipotent Pharaoh, King Khufu, is an inadequate explanation.

The important point here, however, is that most of the theories and research conclusions, speculations and predictions, can have truth or partial truth. For example, and on the basis of the pyramid information we are presenting in this book, the pyramid *was* eventually used as a tomb—but not originally. Thus, scholars would be correct on this. Further, that this monument *could* have been used as a power plant, or at least was (amongst other purposes) used as a power point along with other pyramids and structures for the distribution of energy to various locations.

The difficulties and disagreements over the age of the structure will be resolved when it is realised that it is much older but has undergone different degrees of restoration, and occasionally extensive rebuilding was necessary. Thus an evaluation of age becomes deceptive when significant reconstruction has taken place.

We shall see that a dramatic event occurred that altered the course of history about 10,000 years ago: the beginnings of a 'Dark Age'. As a result, reconstruction of the pyramid was much slower, and literally laboured. Again the academics could be correct; in this case regarding the type of labour. This now means that the date they give for a (re)construction of the pyramid could be reasonably accurate.

The extraordinary knowledge, ingenuity and technology required to build this edifice boggles the mind. In spite of the seemingly obvious conclusion that the Egyptian citizens, as we know of them historically, could not possibly have built it, professional investigators relentlessly endeavour to explain how it could have been done using the inadequate knowledge and technologies of that period. Even the most hard core and conventional scientists would in fact be happy, even relieved one would think, to be able to agree with the conclusion that the ordinary Egyptian citizens didn't build it. Unfortunately this result has become contingent upon the totally separate thought as to who then did construct it? And how was it achieved?

The overwhelming information on the level of advancement required to build the pyramid leaves two alternatives for the mainstream academician, archaeologist, and Egyptologist. Let us

pinpoint the two interacting but conflicting items here in this argument. Based on the restricted framework (of possibilities), or orthodox science, we could say that the Great Pyramid debate essentially revolves around the apparent interdependent statements, 1) the Egyptian civilisation, as we know it to have been, could not possibly have built this miracle, or if they did, 2) that the civilisation was more advanced than we are today.

It is not logical to believe that the Egyptians must have built it, on the basis that there is no other alternative explanation. The reasoning here is that it is easier to evaluate that the Egyptians could not have built it, than it is to determine how it was achieved. The probability of being much more accurate on determining that they couldn't have done it, is much greater than the probability of being accurate on, *who* built it, or *how* (based on conventional so-called established science and history). Hence these two statements are not commensurate and must not be merged.

Thus the decision *can* be made that they couldn't have built it (on the basis of what we know through our orthodox science and education today). And *then* and separately confront the mystery of how it was built or who in fact did build it. Investigators mustn't let their inevitable logical conclusions that the civilisation couldn't have not built it, be clouded by the additional information that no other sources of human endeavour or technology were available.

The problem with this is that one is left with having to confront the mystery of how it was done. Our educational system, even if by omission, develops a mind (mainly the intellectual side) reluctant to confront confusion and the unknown—both of which generally lead to greater knowledge. This fosters intellectual insecurity, and a consequence of this is an attitude of arrogance in order to deny new data that is seen as a threat, causing the insecurity. What follows from this are the inevitable dogmas and belief systems. Science will believe the most fantastic ideas in order to make a theory stick—often based on this same erroneous assumption that there are no alternatives—even more fantastic than religion. For example: the Big Bang theory. Since there are no adequate alternatives to what caused the red shift,<sup>3</sup> the universe

must have come into existence by means of a random explosion. (Note there is a website listing a long string of professors' names all protesting the Big Bang on the basis that it only came into acceptance as a result of government funding.)

Another example can be found in relativity: Does anyone really believe that when a body is accelerated to the speed of light its mass increases to infinity? This is based on the assumption that since the force goes up to infinity (correct), the resistance/inertia/mass must also increase to infinity. This is a false assumption based on no apparent alternatives—and giving rise to a fantastic solution (since the only known alternative would be to temporarily suspend Newton's laws—so what!). See Chapter 4.

A commensurate scenario holds for the 'fantastic' *orthodox* theories of how the pyramid was built; because again, what alternatives are there? This is failed logic essentially driven by intellectual insecurity. Now, on the contrary, the pyramidologists with their 'far-out' novel theories are accused of fantasy, in particular, that they know nothing about archaeology. Could it be that this subject no longer qualifies to be exclusive to mainstream science? The paradigm within contemporary archaeology and Egyptology is far too restrictive to have exclusive rights to the pyramid's evaluation. Conversely, that in fact the academic in this field knows nothing about the new fields of information available today into which the Great Pyramid now better fits—a shift in classification as a result of the limited paradigm and solutions of the orthodox fields. When the scholars are directed to these unconventional theories, what else can we call it but arrogance if they turn their noses up at them. For example, one may say one has in fact read a book of the New-Age kind and found nothing worthwhile. One book? If they said ten it wouldn't be enough; maybe thirty. There are millions of books in the new fields of information and a great many must be read to understand what's going on (with reliability).

Thus the materialistic limitations imposed by current science and education actually cause a subject such as this one—explaining the great pyramid—to inevitably relegate itself to a different

category; a category which must include extensive aspects of a much bigger picture to life and existence, and a different approach to understanding becomes necessary.

Mainstream experts have resorted to calling the pyramidologists 'pyramididiots'. It is sad to see the claimed cream of intelligence resort to hurling insults and hostilities at those who dare to encroach on their sacrosanct doctrines. This is commonplace today.

Virtually all arguments have different contexts and can never be resolved unless the contexts are recognised and aligned. The more extreme pyramidologists are looking at a much bigger history of man and even go so far as to believe that the narrow orthodox viewpoint is not just a limiting and unimaginative product of our media and educational system but many recognise the presence of deliberate manipulations. We shall come to this topic of the naivete of our civilisation to covert politics shortly.

The context of the orthodox archaeologist and Egyptologist is that science is devoid of any failings; that it has our history pretty well mapped out; and is advancing well in its understanding of the universe. This context includes intellectual knowledge and not the intuitive, with no recognition of the extreme limitations of the scientific method, and that reality must be solid, and detectable by physical senses or scientific instruments.

The opposing schools, which may be well versed in metaphysics, philosophy, religion or New Age with smatterings of an intuitive physics (or sometimes fully qualified in the academic subjects) are not dependent on the scientific method and the subsequent limitation on *what one can know* (see Chapter 4).

In general, the 'experts' are totally unaware of the vast accumulation of a wide range of data over the recent years that has coalesced into a much bigger picture for the framework of reality and evolution, urgently needed for a planet and civilisation that is clearly declining.

Minds become context-dependent, that is, over-structuralised by the educational system (too much left-brain intellect and not enough right-brain intuition), causing new data, which does not fit

into any of those contexts, to appear weird; actually feel wrong. Context-dependency always operates on limited frameworks and the thought process becomes trapped into these frameworks. People become 'trapped' in *thinking* and unable to *look*. Data cannot be evaluated properly if the viewpoint is 'inside' the context of the data—see Chapter 4.

Academics continually and totally underestimate the intelligence of nature and the universe. Also, existence and reality are about the evolution of consciousness. It is astonishing to think that science denies the existence (substantially) of consciousness—and considers and teaches that it is an illusion—even music and the essence of art, and all qualitative states come into this category of 'emergent software' (meaning in the non-physical sense, a mere by-product of the hardware). This alone immediately and automatically turns science in the wrong direction. This will be dealt with more in the following chapters.

This is not about criticising anyone but more in the manner of making a plea to the academics to take another look at reality using their inner perceptions not dependent on the experimental method, and follow up on the exciting research and infinite possibilities in these new areas, including their own, so that the high abilities of the well educated and specialised can be applied to these vital areas to *expand* into new fractal levels of knowledge, rather than mere *consolidation* of dogmatic closed systems (see Appendix A).

Let us sum up the main points of this chapter with the question: Is our current science and also knowledge of history advanced enough to accommodate the explanations being given, regarding the pyramid, in particular, those of this book? The answer is clearly: not remotely. Consequently it is necessary to undertake the daunting task of making a major detour into the history of science, revealing those many pit falls at critical junctures in the development of a science and showing how it falls into the traps of its own evolution, hugely narrowing down the possibilities of what could be. It is necessary to endeavour to convince the reader of the much bigger picture of reality into which the pyramid fits before

presenting the pyramid information in this book. The reader may omit these sections if they wish to continue with only pyramid-related material.

In fact it might be appropriate to conclude this chapter with a simple analogy in which the ladder represents reality or the total universe (which is a fractal system as we shall see), and to point out that our modern orthodox science detects (and believes in) only the first rung of this ladder of life and evolution, and can never understand what a single rung is for; that is, it is part of a ladder, which could then be understood.

### Notes

1. Christopher Dunn, [www.gizapower.com](http://www.gizapower.com).
2. Pyramid religious aspects: [www.hiddenmysteries.com](http://www.hiddenmysteries.com), [www.jehovahswitnesstruth.com](http://www.jehovahswitnesstruth.com), [www.kinsmanredeemer.com](http://www.kinsmanredeemer.com).
3. The main impetus to the Big Bang theory is the red-shift, which is considered to be caused by the source of light (stars) receding from the observer, giving the appearance of expansion (and therefore explosion). There are other explanations as to how the red shift is created. If we use the vortex model (Chapter 10), then light from a distant star entering the planetary vortex will be accelerated into the centre of the vortex as would a floating object in a whirlpool. Acceleration means the wavelength will lengthen and the white light will shift towards the red end of the spectrum.

## **CHAPTER 3**

# **SCIENCE VERSUS BELIEFS**

Although we have historical evidence of quite extraordinary accomplishments by the Romans, Chinese, Islamics, Greeks, etc., these achievements are dwarfed by the Great Pyramid technology—and as we shall see, we have a different category altogether. We are left with an enigma and paradox; orthodox and conventional explanations are inadequate to handle the mysteries of this structure. Our education, upbringing, media, and science have not prepared us for it. To make matters worse, a group belief system builds up that simply will not tolerate anything too much out of the ordinary.

A civilisation such as ours is highly prone to deep-seated belief systems. Where an education tends to emphasise learning structures and intellect rather than creativity, imagination and intuition, and then accompanied by repetition through the media, science and teachings, these beliefs can be unshakable. Moreover, anything that disturbs these established frameworks of thought is a threat to the ego.

Belief systems are formed from assumptions. These can become powerful, embedded structures, and unconscious contexts of fields of information. We shall mainly use the word ‘context’ since it is a broader term and has greater generalisation; in addition, it has scientific implications. Furthermore, it lends a better excuse to the belief and assumption state of mind when a person is accused of gullibility, in particular, since everyone is ruled by hidden contexts to some degree.



Computer scientists and artificial intelligence experts in the development of robotics, or computer simulations of human behaviour, have encountered the problem that one of the main reasons their simulations were poor representations of human behaviour was because humans store and build massive amounts of informational contexts in the mind, requiring a huge amount of memory and data fed into the computer.

Even in the early days of computer programming the late renowned mathematician Stanislaw Ulam, when approached by a colleague and asked: 'What do you think is the key to artificial intelligence (the simulation of human behaviour with computers)?' Ulam is reported to have replied with one word: 'Context'. Then walked away, realising presumably the implications and magnitude of this answer.

Contexts can be both a menace and a blessing. They become unconscious and we automatically reference them whenever a subject relates. Contexts link together and literally mould not only the behaviour of society but also its direction of progress (yes—this is also what brainwashing is all about). A bias or prejudice is an irrational compulsive context, whereas, say, the thoroughly learned data of a scientific theory or principle, for example Newton's Laws, will build up a structure, a programme/learning pattern, a thoroughly embedded context, which will assist the individual to expound the information fluently. However, it can also fall into dogma if the individual consciousness dramatises it too much and becomes pulled into the hidden structural aspect of the context rather than retaining a viewpoint outside this context—essential to retain a rational relationship with the data (and with another person, during intercommunication on this subject).

We shall see in the chapters on science the full importance of being able to 'step outside' the context of a subject or system (recall the analogy: 'Can't see the woods for the trees'). Even more disturbing, context is the basis of nearly all conflicts; so-called 'double standards' is nothing more than an individual manipulating the context to make him or her right. In actual fact it is more like

‘multiple’ standards. A change in context, sometimes hidden, can change the answer to a question from ‘yes,’ to ‘no’, or vice versa.

Our civilisation’s contexts embrace some drastically severe falsehoods that we deal with in the epilogue; some of these are very restrictive and suppressive. These embedded belief systems will not accommodate the new knowledge areas, including that of the Great Pyramid; that is, the advanced implications will not fit into the mind’s contexts and will be rejected. They will create insecurity to the intellect and be a threat to the ego.

Since context is one of the key concepts of scientific knowledge and therefore evolution itself, we shall give more examples so that the reader has a good grasp of this, as we move forward and explain the limitations and illusions in the structuralisation of knowledge. For example let’s say an Eskimo makes the comment to a Californian, both visiting, for instance, London: ‘Nice day, today!’ The weather is typically British but warmer than Alaska, and the Californian disagrees. Both have very different contexts about weather and both might be considered to be presenting rational assessments—though in this case the conflict would be superficial and easily resolved.

The importance of contexts can be exploited in courts. The prosecutor interrogating the accused asks: ‘Were you, or were you not, trespassing on the land?’ The accused answers: ‘Yes, but . . .’ ‘Thank you!’ the prosecutor interrupts abruptly.

The questioner got his/her required answer; no more information was needed—in particular, not wanting the context of the accused. But the accused was about to say that he fell from an airplane. The court began to realise why he had two broken legs and was in an oxygen tent.

Imagine now being brought up with the belief that the Earth was flat. This viewpoint, although limited, would appear perfectly logical; senses tend to corroborate this; the ground does indeed appear, overall, level (owing to the large size of the planet). Minds that have formed a powerful structure of countless repetitive stored images of the flat Earth will meet with a painful reaction to the contrary notion that the planet is spherical—this could at first

even appear more irrational, in particular, since there was then no understanding of gravity.

Furthermore, embedded beliefs that the Earth is the centre of the universe would cause a huge disturbance when Copernicus presented his evidence that the Sun was the centre of the universe. Constant repetition will make these contexts feel impellingly correct. This has nothing to do with intelligence. In fact a highly intellectual mind has better 'machinery', memory and learning ability and may form rigid contexts. As we shall see, only the right-brain consciousness will temper this, which is undeveloped in our society.

These intense beliefs are carried by hidden, unconscious, knowledge structures, and consequently they are instantly referenced by associated thoughts—the mind will be incapable of detaching itself from these unconscious biases and being truly objective. The shocking truth is that we shall see shortly that scientific experiment is not truly objective. However, to be fair, whereas the flat Earth belief is based on incorrect superficial data, forming the context, science is based on larger—and more difficult to perceive contexts—but incorrect relative to an unknown higher context.

In what period of history can we ascertain the birth of science? The answer to this is much more complex and illusive than the reader might imagine—it is in fact the essence to the questions surrounding the Great Pyramid mysteries, and this must wait for the later chapters. However, our academic history tells us that science could be considered to have surfaced around the time of the Renaissance 14-16<sup>th</sup> Century during the revival in art, literature and learning. Historians tend to place the commencement of modern science during the Copernicus revolution. Nevertheless, there was no abrupt or sudden appearance of scientific procedures that could immediately be identified as science, with its rigorous methodology that we understand today. Science was originally more practical and was developed to make things work. In fact, before industry, the usefulness of technology directed science. Originally technology manifested as techniques in

skills and the arts, making technology closer to art than it is today. Many of the earliest scientific discoveries and developments were not made in the name of science but for other purposes: wars, religion, predicting the future, understanding the cosmos and, in particular, surviving.

After the shock of the Copernicus revolution, thinking became more scientific. There was a movement away from the supernatural; a dissatisfaction of this blind-faith way of knowing. Nevertheless typical of human behaviour, many who welcomed this change in the belief system went to the opposite extreme, for example in the direction of reductionism and predeterminism.<sup>1</sup> It brought apparent clarity, not to mention intellectual security, through the evaluation of truths based on what was tangible and readily visible. This trend continued with Darwin's theory of the evolution of the species, brain/body descriptions of the human and a shutting out of the unquantifiable (with current science) spiritual aspects of life.

The earliest scientific observations prior to the establishment of the scientific method embraced phenomena in the category of religion, metaphysics, the occult, of which many features today are regarded as superstition and magic. For example, modern astronomy began with astrology, and many of the early ideas and discoveries embraced a much wider spectrum of experience than today, with our rigorous methodological procedures framed by so-called logic, forming the experimental method. Nevertheless, it was a step forward to introduce procedures to put order into this vague and fragmented area of expanding knowledge. However, no matter how much we try to separate science from magic, our awareness is forever reminding us of the increasingly common expression: What was magic a hundred years ago, today, is science.

During the Renaissance an oppressive influence to scientific development came from the church, resisting any scientific revolution that threatened their dogmas, and such original thinkers as Copernicus, Galileo, Bruno, whose ideas did not match

the established contexts of the church, suffered the consequences of this.

Reaching back to the time of the Greeks, when philosophy might have been considered as being a burgeoning science, there was a strong tendency to see the universe as it ought to function; wishful thinking taking precedence over actual observation itself. For instance, there was evidence of lack of order in their universe (solar system and cosmos), but they didn't want to see it that way.

Even today many scientists aspire to the notion that there must be some kind of perfect order, and are criticised by others. Wishful thinking? Maybe, but considering the discrepancies that scientists and general investigators encounter, can we assume nature is natural? Can the natural harmony of the universe of our more familiar immediate solar system have been disturbed; scientists know it is chaotic? In a similar vein can we really be sure the so-called 'junk' areas of the DNA are really junk?

In the field of biology there has been a failure to find any evidence of a life force in nature—as though this was final—thus concluding that life is just software; a by-product of the hardware of material existence, such as a physical body and brain. As we shall see, the failure is entirely based on the limited premise adopted, that is, the narrow context.

That Darwinism is considered by many scientists as conclusive evidence that human life is no different from any other life, without further qualifications of this, amounts to nothing more than sheer arrogance with the usual belief system and trap that science falls into of believing a section of knowledge is complete—we shall show the flaws in this logic quite specifically.

One may see how the ego, with its emphasis on, 'I'm right and you're wrong!' when in conflict—which is a threat to its beliefs and therefore personality—will shift its own context further towards making itself right and the opposition, more wrong.

Note that in the above, we stated 'without further qualifications' in opposing that there was no difference in the life of the human from any other life form. However, all life could be structured or evolved from the same particle (even all substance