

BOOK ONE

CHAPTER XXIX

EPICS OF EURAFRASIA

[Illustrations intended for this section will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-29 (www.atsu.edu/museum). Ed.]

i. THE KHAMITE EPICS

Isolated kiths of neohomozoa, human fossil bones 200 million years old, five neohomozoa ethnics, evidence of an Eocene science, an Eastern Hemispherical science epigraphy, the library of Gavrinis with its Ziba Number 15, the text of the book inscribed on the foundations of the Shrine of H̄ennu, the words of modern usage formed on isolating consonantal etymons and agglutinated consonantal radicals as their roots, the suggestive geometric ideograms for l, f, n, d, r, g, h, m as they reconstruct and the words in modern usage that are built on these consonants, the Sumerian version, the evidences in ancient Khamite circum-Mediterranea; the Philiton reconstruction of a Khamite consonantal geometric ideography; the further evidence in the ancient near east, in the ancient far east, in the Himalayan regions between the near east and the far east; the epic of the Book of the Secret Wisdom of the World done in a geometric ideography inspiring seven volumes of Kui-ti and fourteen volumes of commentaries on the Kui-ti; the Veda Vyasa and the Rk Veda with its inspired Yajur Veda, Sama Veda, Brahmanas, Puranas, Upanishads; the great Emperor Yu, the schools of semanticists and linguists and the Great Seal system of epigraphy called the Ta Chuan; a system of India called Rākshaza Bhasa; the Chaldean epic of creation; the Babylonian Gilgamesh epic; Zarathustra and his Avesta; the fact of Athens; again the Philiton and a science alphabetiform listing of the reconstructed geometric signs preserving a science, its terminological system, the epigraphic

symbols of that terminology so arranged in a sequential listing as to comprise a formula; a science alphabet retained in an alphabet as adapted to a dialect; Kadmus Phoenix; Homer's epic hymns; the epics of Confucius; --- Echoes? Folklore or history? Geologic interpretations. Archeologic findings. Do not all these constitute a folklore of the phylum? Folklore constituted of gleams of the phylum's deep memories? Infolded as implicitly as are earth's geologic memories. Should the adoption and adaptation of those listed signs denuded of all save sonic value by one unchanneled, widespreading surface trickle of one stream of one branch of one not too deeply infolded ethnic of neohomozoa be permitted to eradicate the last surface traces of that infolded memory, even as a widespreading geographic development might eradicate all surface traces of an infolded geologic verity? The epoptai of the Khamite-founded Eurafasian cultures thought not. Each in his own way attempted to preserve what of that science he thought he had authentically come by and added his own realization of the tenets of the science: or groups of epoptai in their own ways. And each such culture attempted to keep its collection of the epics done by its epoptai as their sacred canon, so profoundly does that Eocene ethnic tendency to build an adequate pre-prefrontal region of an adequate upeprosencephalon and its adequate receptor end-organ persist through this cosmic era in which earth's cosmic environmental adjustments preclude her possibility of having produced another such ethnic of neohomozoa, continue to exist among the incompletely light extinguished of the mixes of these, the several ethnics of neohomozoa. Those organisms of the phylum in which the apparatus for the fulfillment of the phylum's light pattern expectancy is developed but not fully developed, functioning unaberrantly but functioning dimly, live in a groping crepusculance; but they grope and, in groping, search for a leader to guide them in their attempt at self-production of self-enlightenment.

These canons of these various cultures, compiled of the epics of their epoptai, show regularly three progressive stages: one, the first, the nature of all that is, was, shall be; one, the second, the nature of humanity; one, the third, the identity, genesis, powers and functions of the human psyche or soul. In the Eleusinian mysteries these three categories were identified, respectively, as the lesser sciences, the greater sciences, and the heart of the science. Each epic, each saga, each ceremony, each myth, each isolated bit of scientific knowledge fits into this framework and, there, interassociates with all of the others. So set together, each can be seen as a salient feature of the great composition.

Using these signs that had become the letters of their alphabets, the epoptai of the beginning of the alphabetic era wrote their epics in their various languages and dialects in these alphabetic purely phonic systems and used the science meaning of the signs as ideophonograms for the proper names, the main incidents, etc. In this manner Homer attempted to make his usage of the alphabet letters that of their science meaning. Did the Hebrew Eloist also do this? How many others?

Others simply retold as well as they could in their own language and its

phonetic alphabetiform writing, their transcriptions of what portions of the science they would discuss. The savants speculated, each in his own tongue, wrote their speculations in the alphabetiform writing of that tongue.

During the era in the land that became to be known as India that knew Gautama Sākyamuni and the Brahmanic soma ceremonies and the public interest concerning the human psyche now oftentimes called the soul, complete human self-responsibility, the fact of exact knowledge to be had concerning, and Gautama's simplified statements of that knowledge concerning its evolvment, its identity, genesis, powers and functions, the interrelationship between this and cosmic and extracosmic and human evolvment, the importance of the human phylum, the supreme importance of the human person within the human phylum, the devising and using of the prakrit Brahmi and the Sanskrit Deva Nagari, during that era the Ionian savants were writing in New Ionic. In relation to the cosmic gamut echoing, however uncertainly, the tenet of the z science which postulates an overall tendency of a one eternal becoming to produce a z condition, wrote concerning the fact that all matter is alive. That matter and life are inseparable. Re-echoing the Puranic echoes of the Rk Vedic hymnings, wrote that cosmos is comprised of some first principle or element, regarded as hylozoistic, out of which the so-called physical world is constructed: $\nu\lambda\eta + \xi\omega$: all matter + life. Thales, between 700 and 600 B.C., thought that this element was water; Anaximander, 611 to 547 B.C., who taught his theories concerning the evolvment of the cosmic gamut, called it the boundless infinite; Anaximenes of Miletus; Heraclitus of Ephesus, about 500 B.C., thought that this ultimate cosmic principle was eternal fire and matter its progressive transmutations. These men wrote in New Ionic using the Ionic alphabet. The terms they used may not be correctly translated: or, else, they themselves being savants but not epoptai had either mistranslated earlier ideograms or were not full-fledged savants. They may have been disciples of a true epoptai, the terminologies of whose speech may not have been exactly correctly understood. Solon the Athenian sage and law giver, 639? to 559 B.C., wrote in New Ionic as did Herodotus the historian, 484? to 425 B.C., and Hippocrates the physician, 460 to 359 B.C.

Aeschylus of Athens, 525 to 456 B.C., wrote in Athenian. Sophocles of Athens, 496 to 406 B.C., wrote in Athenian. The Athenian Socrates, 469 to 399 B.C., as had the great teachers of the Snowy Range and the Emperor Yu and Gautama Sākyamuni, taught that knowledge and insight are the indispensable foundations of virtue; wrote that knowledge and insight produce an awareness of all that is as that which is permanent and that which is impermanent.

Plato, 427 to 347 B.C., a student of Socrates, in a grove at Athens called the Academy, taught the Socratic realization of self-determination by way of knowledge and insight, and his tenet of the permanent and the impermanent, discoursed on ontology, the science of being, called all that is $\theta\epsilon\omicron\varsigma$, theos, and wrote that the noun $\theta\epsilon\omicron\varsigma$ is derived of the verb $\theta\epsilon\epsilon\iota\nu$ which means to move. Basing his ontology, the science of being, on $\theta\epsilon\omicron\varsigma$ = that which concerns

movement, Plato's philosophy began with an explanation of that which is permanent and that which is impermanent in terms of motion. He called that which is permanent $\tau\omicron\ \alpha\upsilon\tau\omicron\ \alpha\upsilon\tau\omicron\ \kappa\iota\upsilon\upsilon\upsilon$, self-movement. $\tau\omicron\ \alpha\upsilon\tau\omicron\ \alpha\upsilon\tau\omicron\ \kappa\iota\upsilon\upsilon\upsilon$ produces change. Change is impermanent. The $\tau\omicron\ \alpha\upsilon\tau\omicron\ \alpha\upsilon\tau\omicron\ \kappa\iota\upsilon\upsilon\upsilon$ of $\theta\epsilon\omicron\varsigma$ is the intelligence, the truth, the ultimate explanation of the world of change; it creates the worlds, makes the intellectual processes, the realization, is the very essence of the psyche or soul: and the psyche or soul is immortal because $\tau\omicron\ \alpha\upsilon\tau\omicron\ \alpha\upsilon\tau\omicron\ \kappa\iota\upsilon\upsilon\upsilon$ belongs to it essentially.

Socrates and Plato wrote in Attic Greek using the Athenian alphabet as did Demosthenes, Xenophon, Thucydides.

Not every one who would learn of these Athenian savants and epoptai could come to Athens. Aristotle of Stagira, 384 to 322 B.C., student of Plato, who, lecturing in the Lyceum in Athens and founding therefrom a peripatetic school, taking all of Plato's teachings and applying them to nature and man, wrote in Hellenic Greek of ontology, of cause, of the nature of knowledge and called these discussions the First Philosophy: wrote concerning the sciences of external nature which he called the Second Philosophy. Applied in both his adaptation of the self-activity of an intelligent cause unlimited by time and space and matter which he called $\tau\omicron\ \alpha\upsilon\tau\omicron\ \alpha\upsilon\tau\omicron\ \kappa\iota\upsilon\upsilon\upsilon$, an autonomous motion.

Earlier than Socrates by some 200 years, during the era in which Gautama Sākyamuni was writing in the Brahmi prakrit, Thales in the Ionian alphabet, Isaiah, 740 to 701 B.C., an Israelite of the tribe of Judah in Canaan, was writing in Early Hebrew the now famous song of Isaiah, not spoiled in a long series of translations, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace,"¹ not spoiled, as translated, in emotional appeal, but what words and what alphabetic signs did Isaiah actually use?

a. The Khamite Rezu Epic

Tucked away in the tombs of two priests of the Theban period of the dynastic Egyptian era of the Khamite Rezu of Khâp Sh Khr Valley which began around 1700 B.C., in the midst of two copies of the canonical literature of the period, slumbered two faithful copies of an epos done in the ideograms of the early Khamite Rezu $mdv\ ntr$ which its copiers referred to, as translated, as The Chapter of Knowing All of the Chapters in One Chapter, one of which bore an historic identification. No other such historic identification of any Egyptian text has ever been found attached to the text. This one, the copy found around A.D. 1888, bore the historic identification that the earliest known copy had been found by the chief mason of Semti of the First Dynasty, which would be around 3500 B.C., in the foundation of the Shrine of H̄ennu.

The book is a book concerning the identity, genesis, powers and functions of the human psyche or soul.

ii. THE HEBREW EPIC

a. The Jews of Judeah

According to the Hebrew canonical literature, another son of Jacob-called-Israel had been named Judah. In Canaan, about 900 B.C. under the Israelite king, Rehoboam, son of Solomon, Judah's descendants separated themselves from Jacob's descendants, the Israelites, and formed a separate tribe, took a part of the conquered land of Canaan-called-Palestine for their own, called it Judeah, called themselves Jews of Judeah, descendants of Judah. In Judeah the Jews built a city which they called Jerusalem. At Jerusalem they built a temple over extremely explicitly stated directions and measurements, as these were said to have been stipulated by Jehovah to Moses for the building of a tabernacle in the wilderness of Sinai. The Israelites continued to occupy the balance of their Palestinian Canaan and continued to call this Palestine. During the ninth year of the reign of Hoshea, King of Israel, approximately 722 B.C., the Semitic Shalmaneser of Assyria overthrew Hoshea and carried all of the Israelites, except those of a few of the northernmost tribes, captive slaves into some of the cities of Assyria and Media and implanted his own foreign colonists in the land of Israel. Later, during the period of the Second Babylonian Empire, 606 to 539 B.C., while the Jewish King Zedekiah was ruling over the Jews in Judea,² Semitic Nebuchadnezzar, King of Babylon, began an eleven year war against Judea which ended in the complete destruction of the temple and of the city of Jerusalem, the mass enslavement of the Jews and the forced deportation into Babylon of all of the surviving Jews except the very poor who were retained in Judah as vine growers and farm laborers, with especial attention being paid to the complete carrying away of the chief men, the priests, the educators and the men of substance.

The non-Semitic Uralite Persians overcame the Semitic rule in Babylon and formed the Persian Empire. Cyrus the Elder, called Cyrus the Great, the great King of Persia from 550 to 529 B.C.³ issued a proclamation to certain ones of all of the Jews of his empire to go to Jerusalem to rebuild the temple there. Then, half a century later, according to his own recording, during the reign of Artaxerxes I of Persia, 465 to 425 B.C., a Jew, Nehemiah, son of Hachaliah of the Nebuchadnezzar captivity and dispersion, was carefree and happy in service in the palace of Artaxerxes at Shushan. To the palace upon a time, came Hanani, one of his brothers, and certain men of Judah. In conversation with these, Nehemiah, asking concerning the Jews that escaping the captivity had remained in Judea, learned that these and their descendants were "in great affliction and reproach," that the walls of Jerusalem were broken down, the gates burned with fire. This made him, erstwhile so carefree and unsad, now

sad of countenance which, when serving Artaxerxes his wine, was noticed by Artaxerxes. Upon being asked by the king why, he told him why, with the result that Artaxerxes was pleased to send him equipped with the necessary credentials and convoyed by captains and horses to Jerusalem, where, upon arrival, Nehemiah and his project were most unwelcome in the minds of the local foreign rulers of the province of Judea. Hence, he silently scouted the ruined city and its environs alone by night to survey the damage and the possibility of repair. Then he quietly inspired and organized the Jews of the city who then under his leadership, rebuilt the wall and the gates and reorganized the city with rigid class distinctions according to profession and trade, each class living in its own 'city' within the city of Jerusalem at the location of that part of the wall which each class had been delegated to rebuild. He then placed the safety of Jerusalem in the official charge of his brother Hanani and one called Han-a-niah, which latter means Jehovah is gracious, the ruler of the palace of Artaxerxes, choosing Han-a-niah because he was a faithful man and feared Elohim greatly.

b. Literature of the Hebrew Israelites and Jews

The Israelite Hebrews brought with them into Canaan the original writings of Moses, an Israelite Hebrew, born in Egypt, educated in Egypt the land of the university of continental Khptr as a Prince of the Egyptian imperial family, further educated by a high priest of the Hebraic Midianites. These writings were done in Moses' rendition of a Hebraic dialect of and in the epigraphy of the language of El as it was spoken and written on Mount Sinai. Some portion of these writings of Moses was engraved on both sides of two tablets of stone which the Israelites brought with them into Canaan preserved in a casket of acacia wood made especially for that purpose. These writings were the laws of El as Moses learned them on Mount Sinai. In what epigraphy the other writings of Moses were inscribed and what materials they were inscribed upon is not known, but they were in the Hebrew dialect. Other texts, some of them Semitic, some of them Khamitic, were collected and housed in the libraries of the Israelites in Canaan. Some of them were confiscated manuscripts of the Khamites of Canaan which the Philitians had not been able to rescue. Some at least were very ancient. In what language and epigraphy these texts that were compiled in Canaan by the Hebrews were first written is not known. The translations suggest pictoideography for the more ancient ones; and the translations into Hebraic thence into English too frequently suggest the naming of the picture by the translators with no understanding of its meaning as an ideogram. Just what system of epigraphy the Israelites were using during their earlier centuries in Canaan is not surely known, but some few fragments recovered indicate an adaptation of a system not too unlike the Sumerian Khamite pre-cuneiform which used a melange of linear abstracts of pictograms, pantograms and geometric signs in a poorly organized Semitic garbling of the

Khamite signs, an adaptation that is now termed a Hebraic pre-alphabetic system. The possibility that works written in the Hebrew dialect using this loosely organized uncertain adaptation of an ancient Khamite method of paleography were produced during these early few centuries and that these, as translated into later Hebrew epigraphic systems, formed some small but important part of the Jewish canonical literature, is not ruled out but is, on the other hand, strongly suggested.

After the formation of the Early Hebrew alphabet, the Israelite Hebrews produced a literature written in the Canaanitish Hebrew language in the Early Hebrew alphabet during the middle centuries of the 600 years of Israelites in Canaan, some were written before the separation of the Jews, others after the separation, by both Israelites and Jews.

c. Synagogues and Rabbis

During the centuries of their respective expulsion from Canaan and enslavements in Syria and Babylon, both Israelites and Jews, deprived of their temple service with its priests, ceremonies, liturgies, altar sacrifices, offerings, journeyings, gathered together in small local regional groups which, deprived of all possibility of the priestly routines, became meetings for mutual devotional discussion of the possible meanings of these hereditary temple services and came to include discussions by the more erudite of these various literatures insofar as any part of the literature was available to the group. Came, thus, to be individual centers of learning in the Hebrew religion and the Hebrew literature called the assembly, later referred to in Greek as the synagogue, with free, natural, mutual discussion with their natural development of a teacher of special subjects called in Hebrew, a Rabbi, from the words rab meaning teacher and i meaning my, my teacher. Through the few hundred years, the synagogue and the Rabbi, with the resultant growing understanding, came to replace, in importance as well as in fact, the temple service and the priest: understanding devotion replacing servile compliance with ritual.

d. The Initiated

To initiate into a system of formulations is accurately to instruct an individual who is a disciple of that system in the exact knowledge organized in that system in a process whereby the awareness of the individual is introduced to the exact difference between a crepusculant lay state of nebulosity regarding, of misinterpretations of, a faith concerning, and an epicritic factual knowledge of the science. A disciple is a devoted follower of a system. A personal disciple of a Rabbi would be a devoted follower of that Rabbi's interpretation of a system, or of some part of that system. A Rabbi would initiate his disciples into what fullness of understanding of a system or part of a system he may have believed

himself to be possessed. On the other hand, the neophyte accepted by the tribal priests was trained by them in the pageantry, the rites, ceremonies, rituals, liturgies, the sacraments, etc., of the system and the minutely exact formality of administration of their observances: in the pomp and the ceremony and the privileges.

The oldest known inscription in Early Hebrew is called the Gezer calendar of the 11th century B.C. During the half millennium of their national stay in Canaan, the Hebrews produced a not inconsiderable literature using that alphabet. Antedating their arrival in Canaan, Moses, at least, had produced a fairly extensive series of written works seemingly in his El epigraphy and in the Hebrew dialect. What, if any, literature the emigrating Hebrews may have produced along the way and, also, may have carried with them out of Egypt is not known nor in what system of paleography it may have been inscribed. The dynastic Egyptians of the era of their few centuries' sojourn in Goshen were using their variation of the mdv nttr of the Khamite Rezu. Originally a mixed ideographic and ideophonetic script. What, if any, writings the Hebrews may have used or have been exposed to done in the style of Gavrinis and pre- and proto-Sumerian cuneiform is a matter of conjecture. In Ur, Nahor and Terah and Abram most certainly may have known, at least, of that system.

e. Ezra

As told in a book length record accredited to him, during the time of Artaxerxes, in Babylon, lived one called Ezra, a priest scribe of the Jews, 16th generation descendant of Aaron the Levite high priest who was Moses' right-hand man of the exodus and the Sinai trek, "a ready scribe in the law of Moses, which the Lord God, i.e., Jehovah Elohim of Israel, had given:"⁴ "For Ezra had prepared his heart to seek the law of the Lord ,i.e., of Jehovah, and to do it, and to teach in Israel statutes and judgments." Ezra went up from Babylon to Artaxerxes, ruler of all of this part of Asia, and gained a decree beginning, "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of God, i.e., of the Elohim, I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee," and continuing at some length, mentioning among other things monies and gifts for the beautification of the temple, in a document in which only God = Elohim is mentioned and Lord = Jehovah is conspicuous by its absence from the text, and in which Ezra is called explicitly, "Ezra the priest, a scribe of the law of the God of heaven." But immediately following his quote of this decree of Artaxerxes, Ezra writes, "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem continuing "And I was strengthened as the hand of the Lord my God was upon me;" Ezra then held a conference with his chief men of Israel at the "river that runneth to Ahāva,"⁵ sent for other chief men, high priests and men of understanding from among the scattered Jews to join the synagogue which they did and there, then decided upon strategy.

Thence, Ezra and these, his colleagues, proceeding in a well-organized manner, reassembled in rebuilt, now court-protected, Jerusalem, not only those who would come of their own free will but also those whom they could coerce by threat of confiscation of their entire substance, forfeiture of their membership in, and separation and ostracism from the “congregation of those that had been carried away.” Thus, the reassemblage of those who from choice and those who could be so coerced, Ezra then forced all of the Jews so reassembled who had taken other than Jewish wives to abandon these and any children they may have had by them and take Jewish wives whose bloodlines could be proven; not permitting the abandoned wives and children even to enter Jerusalem. Thus Ezra purged the people of Jehovah before Jehovah, and reestablished a pure Jewish breed, devoted exclusively to the service of the temple, comprised of some several thousands of these now temple Jews in Jerusalem of Judea: priests of all classes, and scribes, magistrates, lawyers, cantors, porters, men of understanding, their multitudinous retinues of assistants, and the Nethinims = the consecrated, the appointed, with Ezra as their high priest.

During this same era, the Brahmans of the Uralite-Eocene Aryans of Brahmanic India had established the sect of temple Brahmans in Kashmir as their ruling class. The Jews of the Semite Hebrews established a sect of temple Jews in Jerusalem of Judea as their ruling class. The temple Brahmans used that of the accrued Vedic literature which was called the Veda Vyasa’s recordings of the Rk Veda, the Yajur Veda, the Sama Veda and the Bhahmanas. The temple Jews used Moses’ recordings on the two tablets of stone which had been kept in the ark, his purported works written during the years of the Sinai wilderness wandering, the accrued history and documented records of the exodus, the laws as written by others; altogether called the five books of Moses. The Brahmanic canon was a literature concerning the allurance of the one eternal becoming as documented in the zr science as its authors had understood it. The Jewish canon was a literature concerning the origin and history of the Hebraic Semites as the chosen people of the Lord, their God, i.e., of the Jehovaistic phase of the Elohim, i.e., of the Jehovaistic one of all of the phases and stages of the allurance of the one eternal becoming as well as its authors understood it. Whether the Jehovaistic phase to these authors meant the human productive phase of the one eternal becoming that which Brahmana and the Brahmanas alone can produce, or just very busy sexual reproduction of the human physical organisms of the phylum, or whether to some of these authors it meant the one and to others, the other, seems to find its answer in the text itself as now available.

f. Establishment of the Canon

A great synagogue of 120 of the high priests and scribes of the temple Jews of the reassembled tribes of Judah selected from those of the preserved manuscripts and books and records of the Hebrews which had accrued during the 1,500 or so years since Terah, Abram, Sarai and Lot left Ur which the Jews had been able to reassemble and had been brought here and presented for their consideration a

canonical literature of the Hebrew people, the saga of Ezra's race and, possibly, an epical telling of what some of these authors of that race knew of the zr science. The works so chosen were kept arcane and only their oral retelling was used by the priests in the synagogues. This selection of literary works, because it was used thus for oral teaching, is now called the Torah. Ezra and his 120 scribes or a quiet number of the scribes are responsible for the amazing scramble that being the only way in which what they knew of the zr science could be introduced into the canon. For it is surely there in isolated allegory. Or the writings may have been edited wherever possible to delete the science of $EI = 1 =$ the allurance of the one eternal becoming, or mistranslated.

No original manuscripts of any of the literature are known to exist, nor to have been in existence at the time of the forming of the canon. No original copies of Ezra's translations or those of his scribes are known. It is not known in what epigraphic system any of these various works with copies of which Ezra in Babylon, "a ready scribe in the law of Moses," was familiar nor in what one or ones of the various dialects they may have been written. Nor of any of the books and manuscripts presented.

Ezra collected, selected from among, edited and, with the aid of some 300 other Hebrew scribes translated into whatever Semite dialect these scribes decided upon, his selection of the ancient writings scattered among Hebrew descendants of Ural Semite Nahor, immigrant in Ur, and his Ur emigrant son, grandson and granddaughter, Terah, Abram and Sarai, which were the product of the literati of a Ural Semite Hebrew people whose entire cultural backgrounds were those of Ural Semite-overrun Khamite Sumeria, Ural Semite-overrun Khamite Egypt and Ural Semite-overrun Khamite Canaan and whose system of formulations was a Hebrew tribal degradation of Semitic transformation of any portions of the Eurafasian Khamite retention of an objective zr science of the impersonal allurance of a one eternal becoming which they may have come upon into a subjective renegade Hebrew ideology of the personal elect of a one despot. This collecting and compiling of manuscripts was done after two centuries of the era of the dispersion of the non-Jewish Israelites by Shalmaneser had elapsed and a century of the captivity and Babylonian enslavement of the Jews by Nebuchadnezzar. During their captivity the Early Hebrew alphabet had been discarded by the Jews and supplanted among them by the so-called square Hebrew. Then "all of the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe, to bring the book of the law of Moses which the Lord had commanded to Israel,"¹¹ which he did and explained his interpretation of it to men and women alike and to all of them who were capable of understanding, upon whom he then enforced the keeping of these laws as he understood them. And took over the administration of the temple and of Jerusalem and of the balance of the Orthodox Jews wherever they were scattered.⁶

Ezra and his Great Synagogue acknowledged the synagogues as part of the accepted Jewish system, but organized them, established rigid regulatory procedures thus depriving them of much of their spontaneity. They also

acknowledged individual schools of teaching by such Rabbis as would, many of whom were the most learned of the Jews and the most understanding of the Jewish canon. Their pupils came to be referred to as disciples of the wise, they were the initiates, knowing not only the outer form of the law of Moses and the traditional canonical Hebrew saga but its inner meaning as well. But others of the Rabbis establishing schools knew only the outer form and their pupils not only remained blind but were adamantly blind. An estimated 40,000 Jews returned to Judea under the grant of Artaxerxes and the leadership of Ezra. In time the teachings of the various schools, so established, were considered authoritative and placed above the written word of the canon: and whether of those who could see or of those who were blind, each maintained its authority.

g. The Samaritans

The exiled non-Judean Israelites were never reassembled. Now referred to as the lost tribes of Israel, nothing is known of them. Among the remaining non-Semitic Eocene Cordilleran Canaanites, the Assyrian conquerors settled transplanted groups of Eocene Cordilleran Elamites, Ural Semite Arabs and mixed Eocene Cordilleran and Ural Semite Babylonians in replacement of the Israelites they had exiled. The northernmost tribes of the Israelites whom they had not exiled remained among the Eocene Cordilleran Canaanites and the Eocene Cordilleran Philiton-Bnr-in Canaan. These Hebrew Israelites, intermarrying with the Eocene Cordillerans and the implanted Ural Semites, formed a Hebrew Israelite kith known as the Samaritans. The Samaritans absorbed some of the teachings of the Khamites.

When those of the Jews who were returned to Judea for that purpose by Cyrus the Great were rebuilding the temple at Jerusalem, the Samaritan Israelites offered their help but the Jews scorning them as Israelite non-Jews refused their help contending that the measurements which the sons of Judah held to be the correct ones were indeed the correct ones and that those of the Samaritans which differed from these were therefore incorrect. Founding a whole faith on what they believed to be measurements: measurements for the building of a temple, a demenos for Jehovah, the dimensions of which were the explicit statements of Jehovah.

The Hebrew Israelite Samaritans erected a temple of their own on Mount Gerizim,⁷ declaring thus their descent from some one or ones of the six: Simeon, Levi, Judah, Issachar, Joseph and Benjamin. Since they were not of Simeon, Levi or Judah, then possibly one or ones of the other three. They built their temple on Mount Gerizim because Moses had written into the law that as Israel crossed the Jordan and came to Mount Gerizim these six should stand upon Mount Gerizim to bless the people who were to stand there in total concourse, while the six others, Reuben, Gad, Asher, Zebulun, Dan and Naphtali should stand upon Mount Ebal to curse, naming the things not to be done, the taboos. If they rigorously obeyed the taboos announced from Mount Ebal, they would

receive the blessings announced from Mount Gerizim. The consonants are g r z m = the interrelationship of the z mutation and the manifestation of change. Ebal in colloquial Hebrew meant unfruitful: e is a negative, e b l would be that which is not b l, not that phase of the proceeding of the one eternal becoming which occurs by way of b, therefore not fruitful.⁸ In Moses' dictum upon Mount Gerizim, the Hebrew people, i.e., the people of b r kh m b = mutation produced by the human being manifesting, would be eternally blest, upon Mount Ebal they would be eternally cursed. Strangely, Joshua, son of Nun, leader of the Hebrew Israelites after the demise of Moses, had built his altar on Mount Ebal. Or perhaps not so strangely, since now these people were destroyed as a people.

The Samaritans also maintained that the first human altar had been built by Adam on Mount Gerizim. That Mount Gerizim was the mountain upon which Abraham = b r kh m was directed to sacrifice his offspring which he mistakenly took to be his son Isaac and would have burnt him alive on the altar which he erected there but that the voice of the angel of Jehovah calling to him out of heaven directed him not to do this, so Abraham turning found a ram with its horns caught in the bushes and offered this on the altar of burnt offering, instead. In Khamite Rezu mdv ntr, a ram is a pictoideogram for chmn, something about periodic mutation and the integrated human bicomponent psyche; horns are something concerning b. In all of the tongues in which the word is used, bush, used here to translate whatever the original pictoideogram may have been, is a b s word occurring in Teutonic-derived dialects as buysch, bosch: in Icelandic, būskr; Latin, boscus and buscus; Persian, bosc; Spanish, bosque; French, bois. To slaughter is l q z. Gerizim is gr z m. In Attic Greek it is the word sozein which means to save: the active verb formed on the ablaut s z: to cause the occurrence of the z potential: it is this that occurs on the true altars of burnt offering.

Jacob had had his vision on Mount Gerizim, had looked upon Penūel translated as the face of El, but p n v l = something about the allurance, integration, periodicity and the cosmic gamut and having so looked upon the face of El he had not died but had become Israel which colloquially meant the soldier of El but the consonants are s r l, something about an interrelationship of the allurance, the manifestation and the potential of the one eternal becoming. He became the manifesting potential, potence, potentiality of that allurance?

The Samaritans deduced that these were evidences that heaven was immediately overhead. These Samaritan incidents translate true in the zr science greater mysteries, in that part of the zr science which pertains to the b process and from there through the z psyche into the living psyche. The Samaritans established their own temple service in their temple on Mount Gerizim: a service different in many significant details from that of the Jews in their Jewish temple at Jerusalem.⁹ The city of the Samaritans is now Nablus in the valley between Mount Gerizim and Mount Ebal. They are said still to have their original copy of the Pentateuch,¹⁰ thought to be the oldest copy extant.

The Jews, having used the Early Hebrew in Judea before their enslavement in Babylon, by the time of their return had discarded this and were now using the derived square Hebrew. The Samaritans continued to use the Early Hebrew. Today the Samaritans are but a few hundred in number. The Jews are like the sands of the desert. However, the Samaritans are a repository not only of their knowledge of the heart of the greater mysteries, the identity, genesis, powers and functions of the human psyche, the stage beginning with b and ending in k and k + kh but a living repository also of the Early Hebrew language, epigraphy and alphabet. As still used currently, the Samaritan alphabet is the only descendant of the Early Hebrew still extant. One or two quite telling differences between this, so preserved, and other varieties found archeologically are to be seen in some of the signs: differences which indicate in each instance a studious regard for the design of the original geometric sign which has been so abstracted.

While the Jews pronounced the word sounded in English Jehovah, Yaho, the Samaritans pronounced it Iabe.¹¹ Therein exists that profound difference which exists between an understanding of the heart of the greater mysteries and a complete misconception of the meaning of the human being.¹²

Then Nehemiah founded a library and gathered together the records of the acts of the various Hebrew kings, the writings and sayings of various Hebrew prophets and of David and certain epistles of the kings. From this library the group of books which are called the Nebiim seem to have been chosen; Nebiim means prophet. These were added to the first canon. The Hebrew canon now comprised the books of the Torah and the books of the Nebiim. Again, later, a third part, called the Kethubim, was added. Kethubim means literature. These three collections of books, comprised of the books of the Torah, the books of the Nebiim and the books of the Kethubim were later formally adopted by the Jews who were descendants of those who had returned to Judea. The books of the Torah are in English called Genesis, Exodus, Leviticus, Numbers, Deuteronomy: those of the Nebiim are called in English, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Malachi. Between 285 and 130 B.C., a long procession of Greek translations of collected and selected Hebrew literatures was made by various successive Greek-educated Egyptian Jews at Alexandria. These, as completed, were adopted by the Hebrews of the dispersion as their canon. It comprised all of the books of the Torah, the Nebiim and the Kethubim, approximately as these occur in the Palestinian canon and, also, some 16 or more books, which are called, in English, respectively, Tobit, Judith, Esther, Wisdom of Solomon, Ecclesiasticus or Wisdom of Jesus son of Sirah, Baruch, Song of Three Children, Susanna, Bel and the Dragon, Maccabees, Esdras, Prayer of Manasseh, Testament of the Twelve Patriarchs, Ascension of Isaiah, Apocalypse of Baruch, Book of Enoch, etc. This group of Greek translations is called the Septuagint and, also, the Alexandrian canon. Accepted for a while as the official canon of the Palastinian Hebrews it was later rejected by these Hebrews and the canon comprised of the Torah, Nebiim and Kethubim was

permanently reestablished. The Samaritans verified and retained as their canon only the first five books of the Torah. Until the recent discovery of the Dead Sea Scrolls which date a century B.C., the oldest certainly known copies of any part of the total Hebrew canon were dated from the first of the tenth century A.D. Between A.D. 500 and 800, an official text of the three-fold canon was prepared which is called the Masoric text. It is a pronouncing text in which the correct pronunciation, as believed to have been implied by Ezra and his cohort of scribes interpreted it and prepared it to be used in the oral reading, is exactly indicated. The Hebrew tradition is that the research involved in the preparation of the Masoric text covered all available sources back to the beginning of the oral Masora as established by Ezra. This Māsōrāh edition is the officially accepted form of the text of the canon.

Other sacred Hebrew literatures include the Babylonian Talmud, the Palestinian Talmud, the Zohar, the Torah, the Siphrah Dzeniouta, Sepher Jetzerah. Both the Babylonian and the Palestinian Talmud contain Mishma, or text, and Gemara, or commentaries on the texts which latter are far older than the commentaries. During the second century A.D., Simeon ben Yohai, a Jewish teacher, produced the Jewish Zohar which is done as a commentary on the first five books of the Torah. It is a cabalistic treatise on God, theosophy, cosmogeny, cosmology, the psyche or soul, sin, redemption and like that. During the 13th century A.D., the work was introduced into Spain by one who called himself Moses de Leon. The Zohar is thought possibly to be a collection of works of various authors of various periods. The word Zohar purportedly means light. Z kh r would be the manifestation by the human being of the z mutation of light patterns.

h. The Hebrew Code

The Hebrew code consists of three main systems called: the Covenant Code based on the covenant El, Jehoval and Jehovah Elohim had supposedly made with Abram, then with Abraham that he should father a great race that would take Canaan for its own, then with Moses to the same effect; the Deuteronomic Code which is comprised of laws of physical community living; and the Priestly Code which comprises the ceremonials, statistical details, formal styles, etc., of the laws of holiness as adapted to and consistent with the period of the Babylonian exile.

i. The Hebrews and El

In the Hebrew vernacular, the word Hebrew means immigrant, wanderer. Their canonical literature places the Hebrews as a wandering inbred tribe of herdsmen of the Semitic branch of the Ural ethnics of neohomozoa who moved through those lands and nations and cultures of the Uralite-overrun Khamite Eocene Cordilleran ethnics of Asia Minor and northeastern Africa that extend from the midst of Mesopotamia into the northern portion of Egypt,

descendants of the incestuous union of their tribal ancestor, Abram, and his half-sister Sarai, sometimes free wanderers, sometimes tolerated guests, sometimes exiled, sometimes warring invaders, sometimes fleeing, sometimes destroying, sometimes embondaged, through a period of an estimated 1,500 years which extended approximately from about 2000 B.C. to the end of the canonical report which was about 500 B.C. Their canonical literature would seem to be the saga of the tribe as a self-claimed elect of El via a personalized, male-sexed Jehovah in a purportedly documented attempt at historic proof of their claim as his chosen people.

Throughout their entire history, the Semites had been exposed to the learning of the Eocene Cordilleran ethnic of this Eurafasian landmass: to the Naqi zr science as retained by the hemispherical Khamite descendants of the prehemispherical Eocene Cordilleran neohomozoan ethnic whom the Hebrews called the descendants of the sons of Ham. But they could not possibly, except in rare cases, understand the full impersonal science and the full impersonal philosophy of the allerance. Could not because of the nature of the uperprosencephalon of their Ural ethnic heritage accept the full self-endangerment of I, the impersonal proceeding of the one eternal becoming. Concerning the Semites in general, this occurs in Bible Helps, St. James version, Christian Bible,¹³ “In their modes of thinking they are taken up with concrete realities instead of abstractions, and hence they have contributed little to science or philosophy—much as they have to faith.¹⁴ Their social order is patriarchal, with a leaning to a despotism which in certain of them, such as the Jews and Arabs, goes higher and higher till it reaches God, called therefore by Jude, ‘the only Despot’ (ver. 4).” Hebrewism as a faith is an ideologic tribal male-sexed patriarchal monotheistic absolute despotism.

As translated¹⁵ the canonical literature of the Hebrew Semites traces their descent from Terah by way of his son Abram, both of whom were Semite citizens of Uralite-invaded Khamite Sumerian Ur of the Chaldees of Mesopotamia, and who had there been intimately exposed to the Uralite distortion of the Khamite science. Traces their tribal movements from an emigration of Terah and Abram through Canaan of the Khamites, through the eastern and southern circum-Mediterranean Khamite terrain, into and out of Uralite-invaded dynastic Egypt of the Rezu Khamites twice, once briefly, once for a period of 400 years. The tribal movements were, then, through the Khamite university heartlands of this portion of Eurafasia. And this set them apart, more or less definitely, from the balance of the Semites. And it must have kept them nearer to the original Uralite Semite versions of the Khamite science than were the others of their co-contemporary Semites. For they called themselves the elect. Originally elect meant the people of El. They were, then, those Semites who sought to maintain as their tribal religion not only whatever of the Uralite-rifled image of this science of the Khamites concerning the allerance they had originally come by but to whatever of this Uralite imagery they came by during their tribal migrations. And they therefore called themselves the true people of El: but should have called themselves the Semitic people of the true Semitic

misconstruction of the Khamite knowledge of the allurance of the impersonal one eternal becoming of light manifesting in a periodic continuum. Thence for them the word elect came to mean the only ones who had this hypothetical true knowledge of El. Thence the special, the set aside, the chosen people of El: the only chosen people of El. But they were Semites and El was for them a personalized despot. Thus Hebrewism, as it became, became a certain Semitic tribal self-orientation which, substituting a specialized, the one and only supreme despotic personality for the impersonal I, the allurance, operating, proclaimed itself to be the chosen ones, stipulating as one dominant personality trait of this supreme despot, a trait which takes precedence over all other traits of personality, character, integrity, etc., other than despotism, a favoritism which expresses itself in a specifically selective favoritism for a tiny special time-space section of the human phylum, a wandering band of sheep-grazing Hebrew Semites, in making of it his chosen people. El was mahā la lē el, El giver of light. He was El-el-o-he-israel, El, El of israel. El-el-o-he-israel was El i el, El is El; Eliab, El is father; El e a zar, El is helper; El-i-jah, Jehovah is El. And concerning El there was El e a leh, El's place of ascent. And there was El dad, beloved of El; El ha nan, gift of El. And El i a shib, El will bring back. And El was the El of gold and riches: El the creator; El who has ordained; El the hearer; El of the oath; El the judge; El the savior. And there was the wrath of El. The graciousness of El. The chosen by El. The loved by El. The blessed by El. The sacred to El. The possessed by El. El's promise. El the giver. The adorned by El. The visited by El. El is with us. The well pleasing to El. The strength of El. The miracle of El. The finger of El. The servant of El. The afflicted of El. The help of El. The restored by El. Personal traits of a personified El.

But throughout the saga, El is overshadowed in tribal importance by Jehovah. If any part of the zr science inheres in this saga other than the direct references to El, then it must be understood through whatever may have been the significance of Jehovah. Seemingly a sexual reproductive symbol, and seemingly taken solely for such either in the original writings of the Pentateuch, or else given that sole meaning by Hebrew-accepted translators, or having acquired it through a succession of Greek, Latin, etc., English translations, what might have been the original significance?

If Elohim be the productive phases of the allurance of a one eternal becoming and Jehovah be the phase in which that which Elohim has produced takes over the continuity and of itself reproduces the Elohistic process but on an ascending scale of potentiality, then the Elohim-become-Jehovah becomes understandable in terms of the Khamite zr science. In speaking of El saying he has seen all that Jehovah can do to him, "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."¹⁶

If this be the true interpretations of Elohim and Jehovah, then much of the zr science that is written in that saga becomes discernible. Although there were better ways of telling it, the Hebrews probably could, or could not, understand this better way. Or—the original pictoideograms can have been seen and

misread or just misunderstood, taken as pictograms not as pictoideograms. For instance, the story of the Garden of Eden.

iii. ALEXANDRIA

The Afrasian Empire established by Cyrus the Great endured for 200 years; then while in Europe Athens flourished and Aristotle lectured in the Lyceum, fell to Alexander the Great, 356 to 323 B.C., King of Macedonia south of Athens while he was making his military conquests, acquiring his empire and establishing the North African Mediterranean seaport of Alexandria in Egypt on the west side of the delta of Khâp Sh Khr now named the Nile. At his death in 323 B.C., his Macedonian Empire broke up, the Ptolemeys took over in Africa, the Salucidae took over in Asia. In 323 B.C. Ptolemy Soter founded the Graeco-Egyptian dynasty of the Ptolemeys; during his 40-year reign began the construction of the great university system at Alexandria, a school of higher learning with museum, library, research rooms, study rooms, teaching rooms, etc. Ptolemy Philadelphus, son of Soter, succeeded his father to the throne of Egypt in 283 B.C., reigned until his death in 247 B.C., carrying on his father's project at Alexandria, collected and completed the Alexandrian library, commissioned Manetho, Egyptian priest, scribe, historian, to do a research and produce a history of the Khamite Rezu and dynastic Egypt; saw originals when possible, copies when necessary, of the literatures of Athens, predynastic and dynastic Egypt, all of Khamite Eurafrasia, Jerusalem, all of Semite Eurafrasia, current and ancient, housed and indexed there. Soter is a Greek zr word meaning savior; Philadelphus is a Greek Philiton word meaning literally a brother of the Philitia.

Alexandria became the great Eurafrasian center of learning. As Athens declined Alexandria rose, carrying on. From 300 B.C. to A.D. 300, approximately, the Alexandrian school of science, literature, philosophy, scholarship, became to be the Alexandrian school of philosophy. The Greek sophos, σοφος, which is Khamite z f = something concerning the z phase of the ability eternally to cause eternally to become, does in Greek mean wisdom. The word philosophy is formed of φιλος + σοφος = philos + sophos. The wisdom of the Philitia? Defined as "The knowledge of phenomena as explained by and resolved into causes and reasons, powers and laws," and again " ... an attempt to present all or many sciences in their mutual relation."¹⁷

Here in the Alexandrian library was an attempted collection of the writings of the entire Eurafrasian Eocene Cordilleran Khamite people and the entire Eurafrasian Uralite overrun of the Khamite people in all of the systems of epigraphy of the hemispherical era of the neogeologic period, and an attempt that continued through half a millennium at the transposing of those of these which were not so written into the alphabetic system and a translating of all of them into either Athenian or Hellenic Greek. Beginning around 285 B.C.

and continuing to about 130 B.C., translation into Hellenic Greek of the Jewish canonical literature was underway, since most of the Jews no longer used the language in which Ezra and his scribes had indited it, carried on by a succession of educated bilingual Jews of Egypt who still knew the language and also knew literary Hellenistic Greek, now known in its eventually completed form as the Alexandrian version, also as the Septuagint because of the legend that the number of the entire succession of translators amounted to 70.

Were the two copies of the Khamite Rezu book of the allurance of the living psyche, which Ani's scribes had called The Chapter of Knowing All of the Chapters in One Chapter the only two copies that had survived, sleeping now this millennium and the half of another millennium in their two tombs, of which the Ptolemeys knew nothing; or had another copy turned up and found its way into that library? Even so, who of those who worked there could then read the Khamite Rezu proto-mdv ntrr paleographic ideography. And who among them, if it was there, was interested in this brief work, even though they could have read it, not ideographically, but just as another bit of hieroglyphics.

The university at Alexandria became and for 600 years remained the greatest center of learning of Eurafasia, even as Rome rose through a hundred years and Gaius Julius Caesar, 100 to 44 B.C., in the Roman calendar 654 to 710 of the year of Rome, established the Roman Empire which by the end of the first century A.D. comprised all of circum-Mediterranea, European, Asiatic and African, from Corsica, Sardinia and Rome to Carthage, and even as Gaius Julius destroyed 700,000 of its rolls in 48 B.C.

iv. THE LATINIS





The q l class¹⁸ of the Khbr people of the b land of Eurafasia whom the later Greeks called the Keltoi of Kelt-Khberia and the later Latins called the Celtae of Spain, an Eocene Cordilleran ethnos inhabiting the portion of the Khberian Peninsula of far northwestern circum-Mediterranea between the Tagus to the Ebro rivers and these river valleys, were but a portion of a q l civilization, called the Celtic, which spread around all of northwestern circum-Mediterranea from the Atlantic Ocean to the Khadriatic, covering the area roughly bounded by the headwaters and valleys of the Rhone in France the source of the river Padus in Monte Viso, the Jura Mountains of the Khelvetian Alps, the headwaters of the Rhine, the Danube to the Balkans and going south along the Apennines of Italy. A stable, well-advanced civilization: the most advanced of the European portion of Eurafasia, these Khamite people spoke local dialects of a vowelized, inflected development of isolating and agglutinated consonantal Khamite roots, used a pictoideographic system more or less similar to that of Gavrinis and pre- and proto-Sumerian, quite late.

During the final part of the third millennium B.C., an ancient, Celtic-speaking,

brunette, tall, dolichocephalic people occupied the most southern tip of the Apennine Peninsula. They called themselves something that comes into English by way of Greek as the Viteliu. The word is now pronounced Italia and has come to be the autonym of the entire peninsula. The province just north of Viteliu along the Tiber River was inhabited by a warlike people who called their country Latium and their capital city Roma. The Latiums, or Latins, were a dolichocephalic, brunette to olive people, short, not tall and slender, implying a Comanchean Cordilleran-Uralite mixture with a strong Comanchean dominant, again mixed with an Eocene Cordilleran ethnos, possibly Celtic. They spoke an inflectional language of no known affinities.

The people who are referred to in English as Etrurians and also Etruscans but who called themselves the Rāsēni or Rāteni lived along the Arno River in the central Apennine region next north of Latium which just about coincided with modern Tuscany with Fierenza its capital city. North of Tuscany were the mountains and valleys of the Padus; north of that the lakes that are called Como and Maggiore and the Rhaetian Alps; north of this Rüte, a city of the canton of Zurich of Helvetia. The later Greeks referred to the Rateni as the Tyrsenoi and Tyrhenoi. Generally, historians place them as descendants of the early Pelasginians, those Eocene Cordilleran people who flourished in the Mediterranean region prior to 12,000 B.C., descendants of still earlier indigenous circum-Mediterranean Khamite people. Descendants, then, of the hemispherical Pleistocene Eurafasian descendants of Pliocene Redu, they were the brunette, dolichocephalic, tall, slender, mesognathous, progenitors of those Raseni or Rateni peoples who inhabited the river valleys of the Apennines, of the Ligurians of the northeastern Alpine region of the Apennine Peninsula in the territories around what is now the city of Genoa, and of the Rhaetians of the Rhaetian Alpine regions whose territory corresponded approximately with what is now the Tirol of Austrian Alps and the Grisons of Helvetian Alps. The arm of the Mediterranean surrounding the western portion of the Apennine Peninsula is called the Tyrrhenian Sea. West-east from the Tyrrhenian Sea inland to the Apennines and south-north from the Arno to the Tiber was the land of these Rateni at their height.

A now famous Etruscan archeological find, called the Templum of Piacenza,¹⁹ of an irregular shape, divides its inscriptions into two space-related sections, one of which is roughly circular somewhat modified on the right side to fit the design of the plaque with a small concentric inner circle from which six equidistant radii spread to the outer circumference, thus dividing the circular space into six spaces, within each of which is inscribed in Etruscan pre- or proto-alphabetiform symbols the name of one of six primary abstractions.

The space to the right of this  is divided irregularly in space-relational composition by the signs ,  and  and filled with space-rationally-

placed alphabetiform inscriptions. Thus, arranged carefully within the various spaces of this overall space-relational devisement are inscribed geometric linear ideograms of the names of the chief Etruscan abstractions; a complexly arranged statement of a system of formulations, so organized by the design as to show in space-relational composition their interrelationships. Another archeological find, an Etruscan stele from Vetulonia,²⁰ considered to be of the seventh century B.C., bears the signs as shown in the accompanying illustration, a lighted flame-tipped torch in lieu of a lighted flame-tipped candle, and one or two other signs wrought into a composite in the form of a human person. This is surrounded by an Etruscan pre- or proto-alphabetiform inscription. A pictoideographic treatise or story made of signs, some of which are geometric ideographic, some pantoideographic pictoideographic, the entire composite a complex pantoideogram, looking like a warrior wearing his helmet and shield.

The Etruscan language has not been deciphered; hence, the sounds attached to the signs of its alphabet are not definitely known. That an Etruscan alphabet existed in a stable form prior to or, at least, during the early part of the eighth century B.C. is attested in an ivory tablet considered by classically accepted authorities to be of the latter part of this eighth century B.C., upon one face of which is inscribed 26 signs in transverse lines, seemingly from right to left, is considered to be a recording of the Etruscan alphabet as then in use. It is considered to have been a roster for reference and for teaching those who would learn their letters in order to read and write the Etruscan language in this alphabetic system of epigraphy. It was found at Marsiliana d'Albegna and is now to be seen in the Archeological Museum of Florence.²¹ It is the earliest known example of a complete alphabetic system that has ever been found. The signs, the definitely established sequence of their listing, relate the origin of this Etruscan alphabetic system directly to a source common to this, the Ionian-Athenian and the Early Hebrew.

This Raseni or Rateni alphabet gave rise to the Piceni, Venetic, North Etruscan, Italic, Oscan, Umbrian, Siculan, Latinian or Latin or Roman and Faliscan alphabets. Of these the Roman alphabet became the classic alphabet of the Teutonic, Romance, Slavonic and Finno-Ugric languages: and eventually, to the alphabet as it is used modernly in America. For more than 500 years and as late as 750 B.C., the Rateni was the leading culture of the Apennine Peninsula, actually, by controllingly influencing the cultural life of Latium, was the leading culture of this region for all ensuing time. The Latiums called the Rateni the Etruscis and, also, the Tuscis, repeatedly invaded their nation, were repeatedly repulsed, reciprocally invaded by the Rateni. Reciprocal invasions by the Rateni and the Latiums ended eventually in the military conquest of the Rateni by the Latiums and the cultural and political conquest of the Latiums by the Rateni. The capital city was no longer Fierenze but Roma, the country no longer Etruria but Latium, in compensatory exchange for which an Etrurian dynasty reigned in Roma from the year one of Roma to the year of Roma 225, which is from 725 to 500 B.C. Etrurian culture formed the basis of this Rateni-

Latium civilization; the language became a mixture of Etruscan and Latium, now referred to as the Latin civilization and the Latin language.

Eventually all of the peninsula came under the rule of Roma and, strangely, bore the name of Viteliu, that is, Italia.

These events of the seventh century B.C.: The Ionian and Athenian epics written in the Ionian and Athenian alphabetic systems, the works of Gautama Sakyamuni written in the prakrit alphabetic system, the works of Isaiah and other Israelites done in Early Hebrew alphabetic system, the existence of the Etruscan alphabet in a stable form, the beginning of the Etruscan dynasty in Rome, the date of the beginning of the Roman calendar, the lack of an alphabet in Latium, form a chronological constellation which, cynosure, orients the relative lateness by some five centuries of a star-burst known as Roman letters, for the Roman literary period did not begin until the middle of the second century B.C. An archeologically recovered inscription shows that at some time during the seventh century B.C. some Latium or some Etruscan had used the Etruscan alphabet for the inscribing of a Latium sentence. Attempts on the part of the Latiums to form an alphabet or an alphabetiform system are evinced in certain archeologic recoveries, the oldest known of which is classified as probably of the seventh century B.C., not earlier. The next oldest recovery is an inscription on the four sides of a cippus of the Roman forum considered to be of the end of the seventh or the early part of the sixth century B.C. About five of the signs of the cippus are Etruscan. A few are similar to the Sumerian cuneiform. Some are similar to the Ionian, some to the Chalcidian and Cumaen, some to the Egyptian hieroglyphic. All are geometric linear. Dots and circles and lines are also used. A few inscriptions belonging to the end of the fifth or fourth century B.C., a few to the third and second, only these are known. Nothing more before 240 B.C. But these show an adaptation of the Etruscan alphabet. As used in 240 B.C., the Latium-Etruscan or Latin alphabet was comprised of 21 of the 26 signs of the Old Etruscan alphabet adapted to 21 of the sounds of the Latium-Etruscan or Latin speech. Gradually some few changes were made, changing the phonetic value of some few of the signs, dropping one or two, adding a few Athenian signs; as late as A.D. 1100, some few final slight changes were made.

This Latium-Etruscan or Latin language is a vowelized, inflected language, inflecting some seemingly purely Latium roots along with a preponderance of isolating and agglutinated Khamite roots, which has no known affinities, is classified as a sub-family of the so-termed Indo-European family of inflectional languages, intermediate between the Hellenic and Celtic sub-families. Latin, so comprised, gave rise to the modern languages called Italian, French, Spanish, Portuguese, Rhaeto-Romanch Swiss, the last being commonly referred to as Italian Swiss.

Two centuries later than Ezra, after the completion of the Alexandrian library, coinciding approximately with the decline of Athens, an ante-classical period of Latin literature, written in the Latin alphabetic system, began around 240

B.C., the year of Rome 510. A classical phase began about 100 B.C., the year of Rome 654, and continuing to around A.D. 14, year of Rome 768, produced the works of Marcus Tullius Cicero, Roman orator, statesman, man of letters, 100 to 43 B.C.; Publius Vergilius Maro, Roman poet, 70 to 19 B.C.; Publius Ovidius Naso, Roman poet, 43 B.C. to A.D.17; Horace; Sallust; Livy; Catulus; Gaius Julius Caesar, Roman general, statesman, writer, 100 to 44 B.C., as Rome continued to rise and the Roman Empire ruled circum-Mediterranea from Rome to Carthage, and something started in Jerusalem by someone Jewish called the Rabbi Jesus began to interpose its sometime threat to the Roman way of life. A post-classical period ensued lasting from A.D. 14 to 186 producing the literary works of Tacitus, Pliny, etc. The post-classical decline began around A.D. 186. The Roman Empire endured until A.D. 476. Ruled from A.D. 54 to 68 by Nero Claudius Caesar Drusus, born Lucius Domitus Ahenobarbus, who took the throne at the age of 37, Nero did his best to extinguish the spreading threat which already had become a menace. In the end the menace became an antagonist before which the western Roman Empire fell, year of Rome 1280.

v. THE CHRISTIAN EPIC

a. The Rabbi John, Called John the Baptist

Earlier than 5000 B.C., the book of the allurance of the living psyche, described as The Chapter of Knowing All of the Chapters in One Chapter, detailed the uninterrupted continuity of the life of the human being beyond the death of the human physical organism. In 3000 B.C. the Sumerians were teaching the same. Earlier than 1000 B.C. the Veda Vyasa, then the Brahmans, then Zeratust, then the early Athenians and in the seventh century B.C., Gautama Sakyamuni, and during the reign of Semite Nebuchadnezzar over the Babylonian kingdom after the fall to Nebuchadnezzar of Jehoakim, King of Judah, Daniel, one of those “of the children of Israel, and of the king’s seed, and of the princes; children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and tongue of the Chaldeans”²² who had at Nebuchadnezzar’s command been selected by Ashpenaz, the chief of his eunuchs, from among the young Judeans and abducted to Nebuchadnezzar’s court, where Nebuchadnezzar renamed him Belteshazzar, taught the same. By 400 B.C. the later Athenians and by 300 B.C. the Alexandrians were divided on the subject. During the last of those final centuries B.C. of the supremacy of the Alexandrian center of learning, the Judeans were divided into two camps on the subject: those who believed in an uninterrupted continuity of the life of the human being and those who did not.

The book of the allurance of the living psyche detailed the state of happiness as that state in which the human person was continuously producing its ch psyche, its z psyche and its living psyche, in any given incarnation of the human being. In the seventh century Gautama Sakyamuni had taught that the achievement of happiness was the meaning of life and that the eventual achievement of a happy state came by means of right thought, right desire, right acts, right works... In the latter third and early second century, the Greek philosopher Epicurus taught that the achievement of happiness was the ethical meaning of life and that happiness came by way of separation of self from desire and the knowing pursuit of pleasure and that the life of pleasure, to be genuine, must be a life of prudence, honor and justice. And that pleasure, as thus identified, is the only good and is the end of all morality. The founders of the United States of America declared life, liberty and the pursuit of happiness as their aim. Sakyamuni taught a future life in the form of successive reincarnations and periods between incarnations. Epicurus taught that this one life of each human person is the sole existence. About 250 B.C. a group of Jews formed a party within the Orthodox Jewish community at Jerusalem rejecting the belief in a future life of any kind, rejecting the idea of an interference of El in human affairs and called themselves, as said in English, the Sadducees, in Hebrew, seduqim. The party was composed chiefly of the Judean priestly aristocracy who tried to reestablish the ritual observances of Moses according to the letter of the law as written in the translations done by Ezra and his synagogue of scribes. They adhered closely to the formulations of Epicurus. A worldly set, completely secular, seeking a pleasantly sophisticated life, ethically correct as to prudence, honor and justice, ceremoniously correct as to their observance of the dictates of Moses, refuting all of the traditions that had arisen in the synagogues.

Around 144 B.C. another party of Jews arose in Jerusalem, later referred to as the Pharisees, from the verb pārash, to separate, stipulating as did the Sadducees strict observance of the rites and ceremonies of the written law, but stipulating equally the validity of the traditional formulations and observance that had accrued during the 500 years of the synagogues. They stipulated an afterlife, the immortality of the soul, future retribution, the coming of a messiah, freedom of the human will. The Pharisees were comprised of the most learned of all Jewish classes. These were the two chief groups of formulations of Judaism in the year of Rome 754.

Despite the rigid orthodoxy imposed upon the assembly by Ezra and his Great Assembly, the custom of unorthodox assemblage remained, had continued through the 500 years. Teachers and their pupils, their schools and their disciples, appeared, rose and fell in numbers. Some formed permanent sects and out of sects arose new sects, others were prophetic. The legend exists that one, a Rabbi John, referred to as John the Baptist, in the year of Rome about 779, which is A.D. 25, taught, formed unorthodox assemblage, baptized, accepted

disciples in the wilderness of Judea at Bethabara beyond Jordan, identifying himself as one who would fulfill the particular prophecy of Isaiah²³ that one would come to Judah as the voice of one crying in the wilderness saying, Prepare ye the way of Jehovah, make straight in the desert a highway for our Elohim = I h v m, and explaining to a delegation of priests and Levites of the sect of the Pharisees which the Jews had sent from Jerusalem to Bethabara to investigate him²⁴ that his claim was only that he was the voice of one crying in the wilderness, make straight the way of Jehovah: that he baptized with water and that one would come who would baptize with something that is sometimes translated as Holy Ghost, using the Anglo-Saxon derived word, ghost, and sometimes translated as Holy Spirit, using the Greek derived word, spirit. The Greek explanation of the phrase Holy Ghost is Paraclete; the Latin is Advocate: both mean something that is summoned or called to another, implying that which is so summoned to aid or support, etc., that which so calls it.

At a certain stage in the genesis of the living psyche or soul, after the integrated bicomponent psyche is formed and before the z psyche can be formed, a series of events takes place which is a calling to the chr = the manifesting integrated bicomponent psyche or soul that which makes the formation of the z psyche possible.²⁵ It does come from the extracosm and does descend upon the head of the human person. And a specific evolvement of the uperprosencephalon is necessary before the chr is formed; it was this particular phase of the science which this Rabbi sought to teach. As well as Isaiah, Malachi²⁶ had prophesied concerning this with which this Rabbi John the Baptist was identifying himself, "Jehovah said I will send my messenger, and he shall prepare the way before me, and Jehovah whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: he shall come." Jehovah, a specific phase of the human ability to carry on the human phase of the allurance.

This Rabbi John claimed to have been sent by someone whom he did not identify, but would seem to imply that this was a special incarnation for a special purpose and that both the incarnation and the purpose of the incarnation were suggested by some other human. Can this have been an implicit reference to the Brotherhood of Sambhalla? In one recording of the legend of this Rabbi, John the Baptist, he is reported to have said, he who sent me: and the pronoun is not capitalized—he who sent me— "the same said unto me, Upon whom thou shalt see the spirit descending and remaining on him the same is he that baptizeth with the Holy Ghost,"²⁷ and that he avowed that he did not know who this would be but that he would so recognize him when he should see him.

b. The Rabbi Jesus

Another legend exists to the effect that midway through this 600 year Alexandrian period, 754 to 784 of the year of Rome, a Jewish youth, born a natural son of one Joseph, a carpenter, and his wife Mary, Sadducees of the

seed of David according to the flesh and declared the son of El or Elohim with power according to certain things which he did,²⁸ was at the age of twelve, after a few days absence, found by his parents in the temple at Jerusalem, sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his questions and answers.²⁹ At the age of 25 this youth was a Rabbi teaching and preaching and performing miracles in and around the temples of Jerusalem and Judea, of Samaria, and in assemblies in groves and hillsides, and along the shores of Galilee; was surrounding himself with a coterie of twelve disciples, was initiating his disciples; and during a period of five years had drawn and continued to draw such multitudes of followers that the Orthodox Jews had him crucified. Whereafter his initiated disciples organized assemblies, taught, preached, produced a literature: worked with inspired consecration through three-quarters of a century throughout circum-Mediterranea to spread his teachings. Such is the legend of the beginnings of a new Jewish sect which originated in the Jewish Rabbi Jesus, his claims, his miracles, his teachings, his initiations. The sect spread first throughout circum-Mediterranea, then throughout Eurafasia proselytizing Jews and non-Jews alike among the Uralite ethnics of neohomozoa and their various ethnic mixes.

c. The Canon

The oral attestations of those who had seen and heard and those who had known the Rabbi Jesus grew into an oral tradition that passed from tongue to ear to tongue. Some of the disciples wrote memoirs. Some of the apostles wrote dissertations. Others wrote letters. A group of four memoirs was referred to around A.D. 146 by Justin Martyr in some of his writings concerning this sect as the Memoirs of the Apostles. Writing in the second half of the second century A.D., Papias,³⁰ who is quoted as an authority and earliest known author to give any account of the memoirs, recorded that Matthew, collector of Roman customs on goods crossing the Sea of Tiberias, who was born Levi son of Alphaeus, seeing and hearing the Rabbi Jesus, followed him at the Rabbi's invitation and became one of his disciples, after his death wrote a book in Hebrew titled *Logia*. The plural of logos, the speech, the reason, the word is formed on the root of λεγειν, legein, to say, to speak, upon which the words logic and religion are formed. The *Logia* became the property of the Jews and, although apparently lost, is referred to in certain other, authentic records as the Gospel according to the Hebrews. Then Matthew wrote his memoirs in Greek embodying the text of the *Logia* in whole or in part in the memoirs. These memoirs are called the Gospel according to Matthew.

Luke, nee Lucanus, a Greek physician, not a Hebrew, native of Antioch in Syria, a disciple, wrote in Greek his memoirs and a record now titled, The Acts of the Apostles, chiefly concerning the doings of Peter and Paul. The memoirs, now called the Gospel according to Luke, probably written before A.D. 70, was in general use by A.D. 120.

John, son of Zebedee, commercial fisherman on the Lake of Galilee, a disciple of one called the Rabbi John the Baptist, then one of the earliest disciples of the Rabbi Jesus, minister of the gospel as taught by the Rabbi Jesus at Jerusalem and throughout Judea, eventually bishop of the assemblies of the sect in Ephesus of Phrygia from around A.D. 67 until his death sometime between A.D. 89 and 120, wrote later than A.D. 72 in Ephesus at the request of the other bishops of the other Asiatic assemblies, his combined memoirs and dissertation on the teachings. In A.D. 140, Marcion, a strongly-biased antisectarian, nevertheless collected ten letters of one called Paul and titled the collection. Apostle. About this same time in an anonymous documentation titled Muratorian Fragments, its author recorded a list of books that had been written concerning Jesus and his followers. A Syriac Peshitta listing of books was compiled during the second century A.D. Iraneus and Clement of Alexandria refer to the writings of the disciples and the apostles. But none of the original manuscripts are known to have survived and no copy of any of these original manuscripts is now known that were made earlier than the fourth³¹ century A.D. And no suggestion exists of any written work done by the Rabbi Jesus, except a whisper here and there that he did write and that the original writings to prevent their destruction were spirited away by the Bhante of Bhante Yul Tshata and are filed and safeguarded among their archives together with some of the original manuscripts of these his disciples and apostles. But no works of the Rabbi Jesus are to be found in the canonical literature of his followers.

At Antioch the members of the widespreading sect were referred to as the Christians; thence the teachings of their leaders became known as Christianity, the system of formulations concerning the manifestation of the integrated bicomponent psyche or soul and the Rabbi Jesus becoming in retrospect to be identified with that which he taught came to be called Jesus Christ, and often, then, the Christ. The assemblies which in the Hebrew tradition were called the synagogues are now referred to as the churches³² and en masse as the Church of Christ, the Christian church.

At a synod of the African assemblies in A.D. 397, known as the third council of Carthage, a canonical literature was selected and adopted, became the official canon of the African church and thence of the European church, the two being now called jointly the Western Church. The Peshitta list of books became the canon of the Syriac church, now called the Asiatic or Eastern church. The historian, Eusebius, of about A.D. 300, had classified all of the accrued writings under three headings: universally recognized scriptures, scriptures not universally recognized, and spurious scriptures. The canonical writings adopted by both the western and the eastern branches of Christendom included all of those of the first and second lists of Eusebius but did not include, on the contrary, rejected those of the third list. Under the classification universally recognized scriptures, Eusebius listed the four memoirs of the apostles of the Rabbi Jesus, now called the four Gospels, written by the disciples Matthew, Mark, Lucanus and John, son of Zebedee; the book called The Acts of the Apostles; fourteen epistles of one, the apostle Paul; a book called I John and

one called I Peter. Under the classification scriptures not universally recognized but recognized variously by various organized groups, he listed the epistles of James, Jude, 2 and 3 John and 2 Peter. Another book, called Revelation and purportedly written by the disciple John, son of Zebedee, was at some time added to the canonical collection.

1. *Language*

Those of these works that were written by Jews were written by bilingual Jews who spoke their own vernaculars of the Hebrew and Aramic dialects of the Semitic language, and a common unlearned vernacular of the Alexandrian version of the Koinè dialect of the Greek of the Macedonian Empire. All of the works were written by these in this vernacular of this Koinè dialect, this having been the common international tongue of the period.

The complete Christian canon as adopted by the African synod at Carthage in A.D. 397 was comprised of the Greek Septuagint version of the ancient Jewish canon done by the bilingual Greek- and Hebrew-speaking Jews at Alexandria, called the Old Covenant or Old Testament and these Greek and Kioné Alexandrian dialectic Greek writings concerning the Jewish Rabbi Jesus, his miracles, his teachings and his followers, called the New Covenant or New Testament. Between A.D. 490 to 500 one, Jerome, made or caused to be made a Latin version of the canonical literature, now called the Vulgate since it was the version in common use in the Latin churches. A Coptic version is known to exist. No original manuscripts of either the Old or the New Covenant are known. No copies of any of the Old Covenant manuscripts are known that date earlier than the tenth century A.D. No copies of any of the New Covenant manuscripts are known that date earlier than the fourth century.

2. *The Evangel*

The teachings of Jesus are referred to as the message, the evangel. The era during which the disciples were teaching, organizing assemblies, writing their memoirs, and the apostles their dissertations is known as the apostolic and also as the evangelic era of Christianity, the sect, the origin of which the Jewish Rabbi Jesus, his miracles and his teachings had occasioned. A miracle is an occurrence the mechanism of which is not understood by the beholder. Were not the so-called miracles allegedly performed by this man Jesus an informative display of some of the powers and functions of the manifesting integrated human bicomponent psyche to the teaching of the identity, genesis, powers and functions of which he was devoting his lifetime? According to the writings of some of his disciples, he taught those of his initiated disciples some things concerning this mechanism but warned them to wait until after certain things had transpired in relation with the Christ before attempting them, which

they did and then found that they could do so successfully, whereas before, not heeding his warning, they had tried without success.

Matthew, Mark and Luke in their memoirs gave objective accounts of Jesus, his birth, his doings, some of his sayings, generally confining their histories to the periods of his ministrations around Galilee. The memoirs of John son of Zebedee relate chiefly to that part of his ministration which occurred in Jerusalem especially and Judea in general and in his *The Acts of the Apostles* records the manner in which the initiated disciples became enabled to perform the miracles, their then immediate teaching, organizing of a system of education in the teachings of Jesus, the extensive efforts in the formations of assemblies for the purposes of spreading this educational system, especially of the initiated and consecrated disciple Peter and a subsequent apostate Paul throughout circum-Mediterranea.

d. The Epos of John Son of Zebedee

As translated¹⁵ John son of Zebedee, bishop of the assemblies of Ephesus in Phrygia, began his manuscript of personal memoirs of the Rabbi Jesus and dissertations on his teachings with this introductory statement: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and that life was the light of men." I do not know what Greek word of the bishop's usage its English translators have equated with their own contrived word, God. So very many ontological terms occurring in the literatures of all times, all peoples, all languages have been so translated. If the translation here be that of the Hebrew Elohim = El = God = the allerance of a one eternal becoming or that of the Greek Theos = that which concerns movement, then either the one or the other of these two phases of ontology is implied. In this manuscript and in his three general epistles are to be found the only definitions occurring in this canonical literature attributed to the Rabbi Jesus of the word so translated. John of Ephesus quotes the Rabbi Jesus in these two instances concerning the word that has been called God Jesus said, as translated, "God is a spirit," and in the epistle titled First Epistle of John, he quotes Jesus as having said the word that is translated God, "God is light." And he records Jesus as having said repeatedly throughout his teachings, "Ye are children of light." And I do not know what the words were which John used which are translated here as light and spirit. In 1 John 4:8 and 4:16, John makes his own definition, "God is love," but does not attribute it to Jesus. And makes a quite distinct difference between the viewpoint of Jesus and this viewpoint of his own. In his first epistle, 1 John 1:5, John makes it quite plain and very emphatic. He writes, speaking of Jesus, "This is the message which we have learned of him and deliver unto you 'God is light'."

Here, then, are the two definitions by the Rabbi Jesus of the word which used by John Bishop of Ephesus in his introduction to his memoirs of and dissertation

concerning the teachings of the Rabbi Jesus is translated into English as God: this word is defined by the Rabbi Jesus as light and as spirit. According to these definitions the statement reads: In the beginning was the word, and the word was with theos or el, which is light and the spirit, and the word was theos or el, the light and the spirit. The same was in the beginning with theos or el, the light and the spirit. All things were made by theos or el, the light and the spirit, and without theos or el, the light and the spirit, was not anything made that was made. The theos or el, the light and the spirit, was life and that life was the light of men....

Perhaps that word can be found: some one word in which the entire zr science is implied: the Chinese Ta Chuan: the master sign of the Philiton reconstructed geometric ideograms. This word concerned el, the allurance, in fact, was l, the allurance of a one eternal becoming. If this word concerned theos, then the allurance is that which concerns movement. This allurance of a one eternal becoming which is that which concerns movement is light and spirit. The root of the Greek word for light is $\phi = ph = f =$ the ability eternally to cause eternally to become. The words spirit and spiral are synonyms, formed on the same Greek root. According to this word, this word is the allurance and this allurance is motion and light and spirit: this allurance is motion and the ability eternally to cause eternally to become and the eternal becoming of potential, potency, potentiality. All things were made by this and without this was not anything made that was made.


In this was life: the Greek word for life is a z word: in this was the inevitable z tendency. This inevitable z tendency was the light of men: the inevitable z tendency is the human ability eternally to cause eternally to become.

In this manner, with these statements, John son of Zebedee, disciple of the Rabbi Jesus, bishop of the assemblies in Phrygia of the followers of the teachings of this Rabbi, opens his testimony of those teachings written for the purpose of the furtherance of the understanding of those teaching among these followers.

This placement of any epical writing within the manner of the one great overall condition of existence, that is, of placing it in its ontologic setting, was the standard Khamite procedure and was copied as standard Semite procedure. On a papyrus found in Egypt, one, writing concerning his temple rest, in an introductory to his serious dissertation concerning the identity, genesis, powers and functions of the human psyche or soul, referred, then, to the fact that all of those other things concerning the total manifestation and leading up to this had been written in another prior manuscript which he mentioned and he would therefore not in this manuscript repeat these but begin his recording where this other had left off. There his papyrus is torn and none of the balance of his dissertation has ever been unearthed. This discussion concerning that phase of the zr science which has to do with the identity, genesis, powers and functions of the human psyche or soul is invariably found set into the context of the ontology of a total manifestation which is a one eternal becoming. The author of the book of the allurance of the living psyche that was translated

into the Khamite Rezu ideographic pre- or proto-mdv ntrr and was therein referred to as The Chapter of Knowing in One Chapter All of the Chapters of the canonical literatures produced in that mdv ntrr, the Sumerian epicists, Zaratust, Veda Vyasa, Gautama Sakyamuni, the Ionian epicists, the Athenians, did so. Following this established trend, often serious historic documents were also set into such a background: a background of the all-existent, that which is; well put in the Uttara Mimansa, 'this': all comes out of this, all is this, ... which in various epics attempts variously to make plain the facts concerning the nature of 'this': this, without beginning and without end. In attempting the placement of their saga within the background of the all existent, the Hebrew canonical book called Genesis by the English-speaking Christians, discusses with utmost brevity a phase that relates to Elohim and follows this by a phase that relates to Jehovah Elohim and then follows this by a phase that relates to Jehovah.

During those few centuries of the end of the second and the beginning of the first millennium B.C. in which the Veda Vyasa was collecting the materials and composing his epic Rk Vedic hymns, Zaratust was composing his epic Avestan hymns, Homer was composing his epic Ionic poems, Confucius was composing his epic hymns, the erudite of the Hebrew Eloists in Canaan were composing their epics. In Tibet Tsong-kha-pa collected and housed and caused to be safeguarded and to be used as a part of the Tibetan Buddhistic canon some of the ancient Eocene Cordilleran Khamite manuscripts of his part of Asia. Ezra collected and housed and attempted to cause to be safeguarded and succeeded in causing to be used as a part of the Jewish Hebrew canon some of the ancient Semite manuscripts, not of his part of Asia, but only of his ethnos. The key book of Tsong-kha-pa's collection was the book referred to as the Book of the Secret Wisdom of the World. The key book of Ezra's collection was the book now referred to as the Book of the Mosaic Law. The book of John, son of Zebedee, Bishop of Ephesus of Phrygia, was the book of the meaning of the Christ, written for a Christian democracy of Eocene Cordilleran ethnic, Uralite ethnic, Comanchean Cordilleran ethnic, Negritian ethnic and Bushman ethnic of neohomozoa of Eurafasia. The text of The Book of the Secret Wisdom of the World was done in a system of geometric ideography called the Senzar. The Book of the Mosaic Law was done in a system of paleography called the writing of El. The book of the meaning of the Christ was done in a science alphabet as adapted to the Alexandrian Koinè dialect of the Greek language. The text of Tsong-kha-pa's collection begins with a statement of the manner of the proceeding of the total manifestation of a one eternal becoming. The text of Ezra's collection begins with a seeming statement of the proceeding of the total manifestation of a one eternal becoming. The opening ideograms

of the key book are reported to have been . The opening ideograms of Ezra's collection as transposed into the classical form of the square Hebrew phonograms are these consonants in this order, in modern Hebrew. [See illustrations at the beginning of this section.] The Early Hebrew alphabetiform ideophonograms which were so transposed into classical Square

Hebrew were ...⁷⁸

Hebrew reads right to left and from below up. Reversing this into English usage, from above down and from left to right, this reads: b r t sh y h b r t t l h y m t h h sh m y s v t h kh t r ts. This was a pre-alphabetic saga being restated into, as is now supposed, a purely phonetic system of consonantal signs now called the Early Hebrew: if, rather, the saga was being restated in a listed system of consonantal ideophonograms which were the terminological units of a zr science then this continuous string of consonantal signs may yield to such a translation of its individual signs. But the thought that these signs in this order are exactly those in their exact order as written in the text of Ezra's reading and translation and explanation of them to the multitude in the city before the water gates cannot be seriously entertained. At whatever time these signs in this sequence were first used as the opening epigraphic symbols of this book, these consonantal ideograms were not separated into words, sentences, etc. Then when centuries later masoretic points were inserted, the so vowelized result divided into words, sentences, paragraphs, etc., the result translated into Greek, into Latin, into English, into later English, the string of signs treated not as consonantal ideophonograms but as phonograms are caused to have said, "In the beginning God created the heaven and the earth." Were one able to concede that to the first translators who used this phrase it did not mean a beginning of time but used this phrase as a reference to the ontological placement of the text that followed, then one could say that this saga opens with an ontological placement which concerns something concise about l h y m, kh, b, ts = z, t = d = motion, and like that: something about the b manifestation of the human being, motion, the relationship of potential, potence, potentiality and structure as the active manifestation, integration, the integrative mutation of structure occurring by way of the allerance, the interrelationship of the manifestation of the z motion and the human being and so on. Distinctly the saga of b, in its ontological setting: from b to z: a saga of the human psyche beginning with the b stage and ending with the z or living psyche? Certainly something attempted concerning the veiled telling of the greater mysteries. The translation continues with the statement that El produced the heavens and the earth and everything in the heavens and the earth up to and including humanity.³³ Then Jehovah-Elohim took over,³⁴ then eventually Jehovah. Then Abram which is a b word and a covenant between Jehovah and Abram. The book of John son of Zebedee's memoirs and dissertations upon the meaning of the christ as expounded by one, Rabbi Jesus of Nazareth, began with an exact statement concerning the fundamentals of ontology as taught by Jesus.

The memoirs of Matthew, Mark and Luke seem to seek to convey the unbroken continuity of the Old and the New Covenants by way of the man, Jesus. The combined memoirs and dissertations of John son of Zebedee Bishop of Ephesus, seems to seek to convey the continuity of the true meaning of the two covenants, not by the man Jesus but by that concerning which he taught: some connection between Jehovah, b, ch r and z.

As Abraham and Moses carried the theme in the Old Covenant, two characters,

the Rabbi John the Baptist and the Rabbi Jesus, carry the theme of the transition of the Old Covenant into the New. Mark, Luke and John, Bishop of Ephesus, wrote concerning the Rabbi John the Baptist that he identified himself as the fulfillment of a prophecy made by Esaias that the voice of el spoke of, “The voice of him that crieth in the wilderness, Prepare ye the way of the Jehovah, make straight in the desert a highway for our Elohim,”³⁵ as written by Isaiah³⁶ and as thus repeated by Malachi³⁷ in the last book of the Old Covenant: The El of Israel said “ ... I will send my messenger, and he shall prepare the way before me: and the Jehovah, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:” And concerning the Rabbi Jesus that he identified himself as the Messiah of Isaiah’s song of the Messiah.

e. Messiah

Throughout their canon, reference is made to the messiah that arrives at a certain stage of the progress of the Old Covenant using, among others, these appellations, as translated: Son of El, Son of man, the Holy One, Immanuel, the Just One or Righteous, the Wisdom of El, the Redeemer or Savior, Mediator, Intercessor, Advocate, Shiloh the Apostle, the High Priest, Messiah. Whether these references were to the arrival of a person among them who would save the tribe of Israel or to a state of el = the allerance that should occur within them and thereby produce salvation = z l = the allerance of the z psyche, individually, is moot; but by the centuries of 500 to 100 B.C., certain sects were awaiting the arrival of the former and others were considering the possibility of the occurrence of the latter.

f. Nazaritism

The Nethinim, referred to in the canonical account of the return of the Jews to Jerusalem, were the consecrated ones. To consecrate³⁸ is to separate from all irrelevance and to place together with that which is sacred = z q r = some interrelationship of the manifestation of the q formula and z. To dedicate³⁹ is to affirm the fact of consecration. The Hebrew word for to consecrate is nāzar: the consonants are n z r: to manifest the z periodicity. According to Moses, the consecration is that of l h y m. A Hebrew who was a dedicated consecrate was a Nāzir: the word is reminiscent of ‘Naqi of the zr’. The consecration of l h y m was upon the head of the Nazir. In the Christian New Testament canon, Lucanus the physician, disciple of the Rabbi Jesus, in a letter to Theophilus which he began as follows: “Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. That thou mightest know the

certainty of those things wherein thou hast been instructed.”⁴⁰ Then began his writing of that science or system of formulations in this allegory as it attaches to two persons and a third, using names the consonants of which reveal the meaning.

Zacharias and Elizabeth were people righteous before l h y m. An angel,⁴¹ introducing itself ‘I am Gabriel’ that stand in the presence of l h y m, prophesied to the two the birth of a son to be called John who would be a nāzīr who would have the spirit and power of Elias. Elias is l z. Zacharias is z q ch r: some interrelationship of the manifestation of the integrated bicomponent psyche, the q formula and z? Elizabeth is l z b, that phase of the allerance which occurs from b to z? These correlatedly would produce n z r = the manifestation of the z periodicity? Angel is ... Gabriel in Hebrew means a man of el; the consonants are g b r l. John in Hebrew means a gift of Jehovah and it also means grace. The angel Gabriel was explicit, the son of Elizabeth and Zacharias would be called John.

The verb, to agree, to be actively in unison or concord, to coincide, be in harmonious accord, formed of the Latin relational prefix ad shortened to ā expressing motion toward and the ablaut gre, an agglutinated Khamite root found generally in Indo-European inflected languages as an adoption from the Khamite agglutination of the two isolating consonantal etymons g and r implying some interrelationship of manifestation and change. An agree is a toward motion occurring during a manifestation of change. The word, grace, is formed in a similar manner of the agglutination g r and the isolating etymon sounded c in Latin which is a Latinization of q: the manifestation of the q change? The word is used to express a certain state of agreeability. A nazir, John: that gift of Jehovah which is a certain q state of motion which induces a harmonious accord of or in some certain manifestation of change?

After his birth, this man became the Rabbi John the Baptist, who identified himself as this voice in the wilderness.

Around 700 B.C. Isaiah wrote that y h v h l h v m, addressing one called Ahaz, said that y h v h shall give you a sign concerning l h v m: Behold a virgin shall conceive and bear a son and shall call his name Immanuel. Sometime during the first century A.D., the following was written by two disciples of a teacher whom they called Jesus, part by one disciple, part by the other. A small city in Zebulon of Galilee of Judea was called Nazareth. A Nazarene is a native of Nazareth. Lucanus the physician continued his allegory: Mary, a virgin, lived in Nazareth. After the announcement to Zacharias and Elizabeth, the angel of l h m, called Gabriel, said to Mary, Jehovah is with thee, thou hast found favor with El or Elohim and announced to her that she would conceive by the Holy Ghost and bring forth a son to be called Jesus. The disciple called Matthew explained in his memoirs that this was done in fulfillment of that which was spoken of y h v h by the prophet concerning Emmanuel and that Emmanuel meant l h v m with us. Luke wrote that Gabriel had said to Mary: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow

thee: therefore also that holy thing that shall be born of thee shall be called the Son of l h v m⁴² and later said that, as translated, when the child was born the angel and a multitude of the heavenly host rejoiced praising l h v m, saying glory to l h v m in the highest.⁴³ This teacher, Jesus = Savior = z, Emmanuel = l k v m, this holy thing that is called the offspring of the l h v m by way of Mary and Holy Ghost was referred to as the Nazarene.

The word, Jesus, is in Hebrew, y e sh v̄ a, a compound word formed of yāh = Jehovah and hāshīa = to help. If Jehovah meant that phase of el = the allurance of the one eternal becoming which is carried forward by the human being, then this Jesus was to help humanity in the fulfillment of that meaning. If el could evolve only as humanity evolves, and humanity can now evolve only by way of informed, intelligent, self-chosen, self-responsible, epicritic effort, then the self-claimed mission of Jesus falls into this place in this mosaic. As Jesus the Christ, the Nazarene, Emmanuel, the sequence of events is exact.⁴⁴

Emmanuel Jesus could not have been born in Nazareth, it had to be born in Bethlehem; the consonants of Bethlehem are b l h m, the b phase of the mutation of structure as this occurs in the allurance of the one eternal becoming. In the New Testament narrative, Mary journeyed to Bethlehem from Nazareth for her accouchement.

In his rehearsal of the legends concerning the Rabbi John and the Rabbi Jesus, John son of Zebedee, bishop of the assemblies of Ephesus of Phrygia, wrote further that when the Rabbi John saw the Rabbi Jesus for the first time that he knew him to be he of whom he preached, whom he had known not but whom he would recognize as identified, "Upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost,"⁵⁵ for when he saw the Rabbi Jesus for the first time, the Rabbi John the Baptist, "... bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."⁵⁶

1. *Concerning Light*

In its canonical setting, the book of memoirs and dissertations which John, son of Zebedee, wrote is called the fourth Gospel and, also, the Gospel according to St. John. When St. John had finished it, copies of it were made and distributed to the bishops of all Asia so that they would have a reliable and comprehensive source of information for instruction and leadership. Hippolytus mentions the fact that by A.D. 125 it was known by Gnostic heretics. This work is considered to have been produced as a treatise on the real meaning of the christ as taught by Jesus by one who was considered to be a special witness of that meaning. It accentuates light, life and truth as do not any of the other three Gospels which are concerned in the relating of the doings of Jesus as seen by devoted outsiders who were not knowing the actual meaning of his teachings. In his rehearsal of the teachings of the Rabbi Jesus, St. John writes of the human being not being born of the flesh but of El or Elohim or Theos, translated God, the light and the

spirit and this human being comes into the world lighted by the true light.⁴⁵ No human ascends into heaven that hasn't come down from heaven.

The christ is the light of the world; he that followeth the christ shall not walk in darkness but shall have the light of life. The integrated human bicomponent psyche is that alone whereby the z psyche can be formed. Jesus, concerning himself, the person, I have not spoken of myself; but of the father which sent me, the human being which inspirits this person that am I, he gave me a commandment of what I should say and of what I should speak and I know that his commandment is life everlasting—the z psyche and the living psyche: whatsoever I speak therefore, even as the father, this human being that inspirits this incarnation, said unto me, so speak I.

g. Paul of Tarsus

Paul, nee Saul, who identified himself as a Jew of Tarsus of Cilicia;⁴⁶ a savant Jew of the Sanhedrin, speaking both Greek and Hebrew, of the party of the Pharisees, having the rights of a Roman citizen, educated in Jewish learning at Jerusalem, student of a great Jewish doctor of the law, Gamaliel, a Pharisee, and elsewhere in Greek and Alexandrian and Asian sciences and philosophies, an industrialist manufacturing tents, became an official persecutor of those of the Jews who followed the teachings of the disciples and apostles concerning the teachings of the Rabbi Jesus, became an apostle in the following manner as told by John, son of Zebedee, in his history of The Acts of the Apostles. After Pentecost the followers increased in Jerusalem to the extent that a division of secular labor among the disciples became necessary. The followers were permitted to elect from them several whom they thought capable of performing or overseeing the performance of these duties. Among those chosen as commissar was one called Stephen. The disciples initiated him and he became with power of the Holy Ghost. The number of followers continued to multiply in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen,⁴⁷ full of faith and power, did great wonders and miracles among the people. Then, because of this, certain ones of the members of the Jewish synagogue which was called the synagogue of the Libertines and Cyrenians and of those of Cilicia and of Asia formed of themselves an investigating committee and brought Stephen before them, where, disputing with Stephen, they were not able to resist the wisdom and the spirit by which he spoke.⁴⁸ Then they suborned men who said that they had heard Stephen blaspheme against Moses and God and they stirred up a mob of the Jewish people, elders, scribes and caught Stephen and brought him to council where they produced false witnesses against Stephen's alleged blasphemy, gave him an opportunity to reply which he did so effectively that they were cut to heart and gnashed their teeth and ran upon him with one accord and cast him out of the city and stoned him,⁴⁹ during which punishment those who had witnessed against him, in order more effectively to participate, took off their outer garments and laid them down at the feet of a young man standing there

watching, whose name was Saul. And Saul was consenting unto his death, so they stoned Stephen to death.

Now, at this time, a great general persecution against the assembly at Jerusalem was underway. As for Saul⁵⁰ he made havoc of the church, entering into every house, and hailing men and women, committed them to prison. With the adverse, to him, effect that they scattered abroad, went everywhere preaching the word. And Saul yet breathing out threatenings and slaughter, went to the high priest and desired of him letters to Damascus to the synagogue that if he found any of this way he might bring them bound to Jerusalem.⁵¹ Sadism was the order of the day among the Sadducees and Pharisees and Saul was an enthusiast.

In a later chapter of the history, John, son of Zebedee, continues his history of Paul in Paul's own words which he spoke to the Roman King Agrippa in Cesarea, "I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews: Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.”⁵²

In John’s own words, he recorded that when the light from heaven suddenly shined round about Saul, “And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight, Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name’s sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the

way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him: Then the disciples took him by night and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.”⁵³

Another reference to light occurs in the recordings of an incident when the Rabbi Jesus took Peter, James and John up into a high mountain and there became transfigured before their very eyes, the face of Jesus did shine as the sun and his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.⁵⁴

h. The Word, Father

In the colloquial Hebrew, *abi* means my father; *abiah* and *abijah* mean Jehovah is my father; *ben* means son; *ab da*= servant; *ab di*= servant of Jehovah; *ab di el* = servant of Elohim. The consonants are *b* = father; *b j h v h* = Jehovah is father; *b n* = son; *b d* = servant. In this case *b* and Jehovah are synonymous: *b n* is the *b* periodicity produced by *b*; *b d* is the *b* motion, the servant belonging to and doing the work of *b*, at the bidding of *b*: servant both of Jehovah and of Elohim. The word father is an English disruption of the Athenian Greek *πατηρ*: the consonants are *p t kh r* which translates the manifestation of the human being in the extracosmic and cosmic gamuts and this is of course the Hebrew *abi*, the Christian *abba*, father. When the Hebrew canonical literature was translated into Greek, the Hebrew word, the root of which was the consonant *b*, was equated with the Athenian Greek, *p t kh r*. Through a series of translations of this Septuagint into English this became father. As a colloquialism *b* and *p t kh r* and father became anthropomorphized into the male parent, and the human being manifesting in the extracosm and in the cosm became the father


in heaven, and the father in heaven became God and God became the male parent. But the Athenian Greeks did not mean male parent when they used the word πατηρ, p t kh r. The Greeks used another word, παπας, παππας, for the male parent, which became in Latin papa, in Anglo-Saxon pāpa, in Middle English pape and pope, in English pōpe, in Russian pop.

The Christian legend relates that when, at the age of twelve his parents, missing him, searching for him and finding him in the temple at Jerusalem listening and explaining, expostulated, Jesus replied, as translated, “...wist ye not that I must be about my Father’s business?”⁶⁷: did you not understand that I the person must be doing in this incarnation that for the doing of which I, the human being manifesting in the extracosm and the cosm, took on this incarnation. As translated into English, Jesus, Jehovah’s helper, as the Christ, was said to have called himself the son of the father: son is ben, something

about the b periodicity caused by  is conducive of the formation of ch r = the manifesting integrated human bicomponent psyche.

i. The Word, Mother

The plains of Thera at Eleusis were dedicated to Demeter and Kore, daughter of Demeter. Demeter is Δεμητηρ; the consonants are d m kh t kh r which translates, the motion of the human mutation that is manifested by the human being in the extracosm. Kore is kr, something about k manifesting? In the allegory of the birth of Jesus, Jesus = Jehovah’s helper, came from Mary. Mary is in Hebrew Miriam which is m r plus the feminine ending; the Athenian Greek is μητηρ, m kh t kh r, that human mutation which is produced by the human being manifesting in the extracosm. This would be the permanent extracosmic body which the human being forms in the extracosm by means of a mutation of extracosmic periodic patterns of periodic motion. Demeter would be the motion of that organized periodic pattern of periodic motion which its permanent extracosmic body is the human mutation of extracosmic periodic patterns of periodic motion produced by the human being manifesting in the

extracosm: 








j. The Disciple, Peter

In his The Acts of the Apostles, John, Bishop of Ephesus, wrote concerning one, Peter, saying that Rabbi John the Baptist had pointed out the Rabbi Jesus to two of his disciples, one of whom was Andrew, a commercial fisherman of Bethsaida, son of Jona. The two followed the Rabbi Jesus who then turned to them asking what they sought. They, in reply, asked the Rabbi Jesus, “where dwellest thou?” Jesus invited them to accompany him home, which they did, and remained the night. On the following day, Andrew went to his brother,

Simon, commercial fisherman of Bethsaida, son of Jona, partner of Andrew, partners of John son of Zebedee Bishop of Ephesus, saying, “We have found the Messiah,”⁶⁸ and brought Simon to the Rabbi Jesus. “And when Jesus beheld him he said, Thou art Simon, the son of Jona: thou shalt be called Cephas,...”⁶⁹ and, John son of Zebedee Bishop of Ephesus, adds, which is, by interpretation, something in Greek which comes into English as ‘a stone’. The Greek word, *πέτρα*, *petra*, is a rock; the word *πέτρος*, *petros*, is a stone, a stone is something derived of a rock. The consonants *p t r* mean the manifestation of that part of the total manifestation which is comprised of the cosmic and extracosmic gamuts considered together in contradistinction from the integrator or human gamut. This special designation of Simon of Bethsaida son of Jona by this Rabbi Jesus the special message of whose teaching was the human or integrator gamut at that stage in which *chr*, the integrated human bicomponent psyche is manifesting its powers and functions, as one of his accepted disciples was this, according to the Greek use of the Khamite agglutination *ptr*: you will represent that phase of the science which pertains to the cosmic and extracosmic gamuts; i.e., to the lesser mysteries. The word *Cephas* is a Syriac word which, unless it be an Aramic Hebrew word, the Rabbi Jesus quite probably could not have used. Whatever Jewish Hebrew word he actually used, and whether this may actually have been *Cephas*, *Cephas* is the word John Bishop of Ephesus said that he used and said that it means what would be in Greek *πέτρος*, and what is translated into English, a stone. *Cephas* is a Syriac word and John had spent much time and was actually doing his writing in a region where Syriac usages were common.

In colloquial Hebrew, *zion* means sunny. It is a *z* word. In the *zr* terminological system, the sun is *zr*. And in colloquial Hebrew, a rock is *zur*, which is *z v r*, the manifestation of the *z* integrative activity. And, colloquially, *zuriel* means Elohim is a rock: which is *l h v m is z v r*: that phase of the allurance of a one eternal becoming which is the integrative mutation of structure is the manifestation of the *z* integrative activity?

A progression of ideas is expressed in the series stone, cornerstone. Simon named Peter by Jesus was *petros*, that which is of the cosmic and extracosmic gamuts. Corner is a *q* word, *q v n*, the *q* integrative periodicity. Cornerstone would be the *q* integrative periodicity as it integrates the manifestation of the cosmic and extracosmic gamuts. Isaiah wrote, as translated, “Therefore thus saith Jehovah Elohim, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation:... ”⁵⁵ and this is considered as being a reference to the coming of the christ. Hence, *p t r q v r* is a sure foundation for the subsequent evolvement of *ch r*: the manifestation of the *q* integrative process in the cosmic and extracosmic gamuts is a sure foundation for the eventual evolvement of the manifesting integrated human bicomponent psyche.⁵⁶ It is Jehovah Elohim that says I lay in Zion for a foundation a stone... etc., all of this occurs via the *z* integrative tendency, etc.

The cornerstone which topped his    pyramid was a prism of absolute exactness of measurement devised by    . It was unlike any other stone in the entire structure. Piazzi Smythe suggested the befuddlement which this stone must have caused among workmen and how, rejected by them as they worked on the lower levels, as the structure rose it possibly lay where it became a stumbling block to the inadvertent going that way: until finally placed as the apex of the structure its identity revealed, this stone so placed absorbed all of the rays of the sun at a certain period, the pyramid cast no shadow. And it also pointed some significant astronomical phenomena. The author of Psalm 118:22-23 wrote the stone which the builders rejected became the headstone of the corner: this is Jehovah's doing. Another stage in the progression: stone, cornerstone, headstone of the corner. In his letter to the Romans which Paul of Tarsus wrote,⁵⁷ referring to the Jews concerning their inability to arrive at the fulfillment of the laws of Elohim, said that "they stumbled at that stumblingstone; As it is written, Behold I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be confounded."⁵⁸ The reference has lost out in translation. Without the head of the p t r q v r which gathers all of the rays of z r, no fulfillment of the promise of Jehovah Elohim to b r h is possible. Luke, writing his The Acts of the Apostles, quotes Simon Peter as saying to the conclave of Jewish rulers, elders, scribes, Annas the high priest, Caiaphas and John⁵⁹ and Alexander and as many as were of the kindred of the high priest, as these gathered together in Jerusalem. Set him in their midst for questioning, said among other things that Jesus Christ of Nazareth, this is the stone which was set at naught of you builders, which is become the head of the corner, neither is there salvation = z l = the z phase of the allowance in any other: for there is none other name under heaven given among men whereby we must be saved = a z word; whereby he can produce the manifestation of the z psyche: this head p t r q v r is ch r n z r, the z l continues by way of this and this is the exact method whereby humanity produces the z psyche, with its powers and its functions. Jesus Christ of Nazareth is: Jesus = Jehovah's helper, Christ = the manifesting integrated bicomponent psyche, Nazareth = the manifestation of the z periodicity.

The tablets of Moses upon which were written in the language of El the laws of the Elohim for the children of El by way of Abram were of stone; this was the metal age not the stone age; they could have been inscribed on metal; they were two tablets of stone inscribed on both sides, on both sides = both gamuts, extracosmic and cosmic, the laws of El Elohim concerning that which b r m had produced.

The revered thunderbolts of Brittany, Thor's thunderbolt, these were stones: stones from heaven. In his seemingly compulsive building of altars to Jehovah, Abram built them of stone. In the zr science pictoideographic system of synonyms, a stone means something specific in relation to the simultaneous

manifesting of the human being in the extracosm and thence in the cosm and the relationship of this with the production of the z psyche. In his epos Homer attempted the telling of this.

1. *The Stone of Mount Ida*

It is not certainly established that all of the 24 books now collected together and known as the Iliad were written by Homer. Homer's epic poems were written in Ionic during the ninth century B.C., were later translated into late Ionic, thence into Attic Greek, thence into English and various other languages. In the Athenian Greek translations, the action of the Iliad begins in Trōos of Ilium, the realm of Ilius son of Trōos who was descended of Dardanus: something about that part of the Eleusis = the allerance which relates to that phase of the manifestation of motion as periodic motion which, trv, is the integrative manifestation of the extracosm. In Trōos was a statue of Pallas Athana⁶⁰ called the Palladium; the city of Trōos was invulnerable as long as the Palladium remained there intact. Trōos is t r v, something concerning an integrative manifestation of the extracosm was dependent upon Pallas Athana. Athana, Αθηνη = crowning product of the inevitable z tendency, is something about the relationship of the human being, periodicity, the human being as deity and the allerance of the ability eternally to cause eternally to become. Pallas Athana, when Athana has slain Pallene, z l q p l l n: has transformed that part of the general allerance by way of periodicity which is the allerance of the cosmic gamut into the allerance of z by way of q. The action relates to a siege of Trōos and the temporary loss of the statue to the enemy. The cause is called Paris, son of the rulers of Trōos, Priam last king of Trōos and his queen Hecuba. Priam is Πριάμος is p r m = the mutator of the cosmic gamut. Hecuba is Έκάβη = q b kh = the interrelationship of the human being, b and q. During a pre-parturient period Hecuba dreamed that she brought forth a torch that would set Trōos afire. A torch is an equivalent of a candle is an, the source; to burn is a z word: q b kh dreamed that she brought forth that which would be the source of the z action. When the child was born, he was named Paris = p r or p r s = the manifestation of the cosmic gamut, or potential manifested by the cosmic gamut. Ilium, troos, priamos, 'ecuba, paris: l v m, p r, t r v, p r m, q b kh, ān, z: in the integrative mutation process of the allerance that phase of the manifestation of the cosmic gamut which, occurring in t r v, the integrative manifestation of the extracosm, is produced by means of the interrelationship of p r m = the mutator of the cosmic gamut and q b kh = the human being, q and b, will be the torch = ān = source of the transformation of t r v = the integrative manifestation of the extracosm into z. Because of Hecuba's prescience, Paris was sent to Mount Ida where he became a shepherd. The drama proceeds from there. Sheep is a zr symbol, a herder of sheep, a tender of sheep, that which attends the manifestation of z with informed intelligence. Paris became this on Mount Ida. Historically, Mount Ida was the sacred mountain of an educational system of Asia Minor, fashioned in the wake of the Eleusis, which specialized

in that part of the proceeding of Ān which related to Demeter and Cybele. Here an-demeter cybele was represented by a rock which was a meteorite. As a zr language symbol, mountain, ideographically, is a theme; a sacred mountain would be a theme concerning zr. Ida is d is something concerning motion. Ān= the source = l f n = the interrelationship of the allurance of the ability eternally to cause eternally to become and periodicity. Demeter is δεμητηρ, something concerning the motion produced by the human being manifesting in the extracosm and the mutation produced by the human being. Cybele is q b l, that phase of the allurance which is q b. In Ionic and Athenian Greek, a meteorite is betula, rock is lithos, stone is petrous: lithos, l d, the allurance by way of motion; betula, b t v l, that phase of the allurance of the integrative process which occurs from the extracosm to b; petrous, an interrelationship of the extracosmic and the cosmic gamuts.

2. *The Black Stone of Mecca*

Those of the non-Israelite descendants of Abraham who settled around the Hozarmaneth Asian shores of the Red Sea built two important cities, Medina and Mecca. In Mecca they built a cubical stone building, called it just what it was, kā'a ba, a cubical building, from ka'b, cube.⁶¹ Within this building they placed a black rock, fabled to have come down from Paradise = heaven = the extracosm, whiter than milk and to have become changed to black by the sins of the children of Adam who had touched it.⁶² Eliminate 'sin' as a mistranslation. It should be the 'acts' of. Ka'b is q b. Rock, in Semitic, is z v r. White is b. Black is z. Children-of-Adam is the human person, i.e., the incarnation of human beings each in its human physical organism, not the human being, not the human physical organism, not the human being in its extracosmic organism, the human person, the integrator of these.

This was the center of worship of these non-Israelite Hebrews. It replaced the ark of the covenant and its contained tablets of stone of the Israelite Hebrews.

k. Paul's Tours

Paul, not inactive, remained in Tarsus temporarily. Later Barnabas,⁶³ sponsoring Paul, accompanied him first to Antioch, thence to Jerusalem, thence again to Antioch, where he listened and learned and lectured. In A.D. 44 Paul made a first of three tours through a portion of the Roman Empire. A first journey, starting from Antioch and going by sea to and by land through Khittim (Cyprus), to Perga in Pamphylia, then back overland thence by sea toward Antioch in Phrygia, to Derbe in Lycaonia, thence back to Perga and from Perga to Attalia close to the southwestern border of Lycia to set sail for his return to Antioch in northern Syria. A second, in 48 B.C. from Jerusalem to Caesarea, from Caesarea to Rhodes by ship, from Rhodes to Ephesus, thence by sea to Corinth

and from Corinth by sea to Berea in Macedonia, by sea and land to Philippi, thence by sea to Troas and from Troas overland through Mysia to Ancyra in Galatia, returning through Phrygia, Cappadocia, Cilicia to Antioch, thence through Syria to Damascus and hence through Judea to Jerusalem. In A.D. 52 a final journey by sea from Caesarea to Sidon, the port nearest Damascus, north rounding Khittim to a port in Lycia, north rounding Rhodes, south rounding Crete, stopping at Malta which was then called Melita, stopping at Syracuse in Sicily, passed Mount Vesuvius and landed at a port near Naples from where he went overland to Rome.

Lucanus, the Greek physician, was referred to by Paul as a fellow laborer and, according to St. John's report, the two journeyed together on Paul's second recorded journey to Troas and were frequently together thereafter.⁶⁴

Cneius Pompeius Magnus, a Roman general, had brought captive Jews from Palestine and established them in Jewish slave quarters in Rome forming the first Jewish ghetto which still exists as such. Subsequently Gaius Julius Caesar, in conformity with the expanding Empire's policy of maintaining conciliatory relations with conquered peoples, declared them freedmen, 'libertini,' with resumption of all of their religious privileges. Paul went to this colony in Rome, made friends, taught, converted, proselyted, organized an assembly.

I. Circum-Mediterranean Christendom

Simon called Peter taught, first in Jerusalem, then on an evangelical tour in at least six cities in Asia Minor. John, son of Zebedee, taught, first in Jerusalem, then in Phrygia. Mark taught. Paul, peripatetic, taught on his three tours in A.D. 44, 48, 52, in Asian and European circum-Mediterranea, eventually remaining in Rome. Simon Zelotes and Matthias taught in African circum-Mediterranea. Then schools sprouted. Organized universities with fixed curricula grew up and flourished. Greek, Hebrew and the language of the country were the oral media. Pantaenus founded a school in Alexandria in Egypt which flourished for 300 years during the second, third and fourth centuries A.D. Dorotheus and Lukianus founded one in Antioch in Syria, which came to its peak from A.D. 300 to 342. In Asia Minor a loosely organized group of teachers and writers succeeding upon Paul's teachings continued through the balance of the first, the second and third centuries A.D. In Carthage distinguished writers, teachers, lecturers formed an educational system which crescendoed to a greatest thriving that continued during the century and a quarter from A.D. 200 to 330. Geographically, three centers of educational organization gradually formed: in Africa with headquarters at Carthage; in Asia with headquarters at Antioch; in Europe with headquarters at Rome.

Coincidentally churches formed: the individual assemblies became communal colonies called churches, organized churches, with officers and church buildings and church services and church government governing the colony. Simon Peter's church at Jerusalem was the first such apostolic or evangelic

church. Paul's church at Rome is believed to have been the second.

At first each commune was a democracy which, within the scope of its founding apostle's original dictates, formed its own organized legislative government, chose its own executive officers, conformed outwardly to the laws of the Roman Empire. The secular church was operated by the lesser clergy. A bishop or presbyter was the official guide and guardian of the people in their attempted adherence to the teachings of Jesus as presented to them originally by their founding apostle. He had no secular power or authority. When other communes formed in a locality around the original commune each had its presbyter, but the original presbyter of the original church became the bishop of all of these communes with a newly elected presbyter functioning at the original commune. Gradually the bishop's function of guiding and guarding his diocese of communes became a fairly well-established authoritative executive overlordship as well. As communes grew up in other cities of a territory each with its diocese of communes and bishops, the bishop of the original commune in the original city of that territory became the ruling bishop of the territory, in later centuries referred to as the metropolitan with wider executive authority. Eventually during the second century A.D. six such metropolitans, the one of Jerusalem, the one of Rome, the one of Alexandria, the one of Antioch, the one of Ephesus and the one of Corinth, ruled under a still higher authority called the patriarch, of which four were established, one at Rome, one at Alexandria, one at Antioch, one at Byzantium.

Something known as organized Christendom was gradually lacing not only the Roman Empire of circum-Mediterranea but all of the political and military empires of the Eurafasian landmass. Comprised of Khamite-Uralite mixes of all varieties, based on an attempt at an understanding of a factual academic teaching of the heart of the greater mysteries, the identity and genesis of the human psyche or soul from the integrated human bicomponent psyche through the z psyche to the living psyche, and an exponential demonstration of the powers and functions of that human psyche at each stage of its progressive evolvment, as nearly as the Khamite-Uralite uperprosencephalon could come to an understanding of this which was the avowed source of its mores; based on the meaning of Jehovah Elohim and that which Jehovah Elohim would produce if the laws of Jehovah Elohim were faithfully followed by a humanity walking informedly, intelligently, self-awaredly, self-responsibly, cooperatively in the path of the human phase of the great allerance.

But an uperprosencephalon in which the end organ and the pre-prefrontal region are not fully evolved, fully developed, unaberrant, healthy, cannot find the possibility within itself of guiding the person along that pathway nor of understanding the guidance of other uperprosencephalia which do not suffer these ethnical defects: cannot come to a conceptual and an interoceptual awareness which together with perceptual awareness forms epicritic knowing. That the proclivity of the Khamite-Uralite mix toward carrying on the Uralite ethnic trend toward retarded uperprosencephalic evolvment and development could be altered by the intelligent, informed, self-aware, self-responsible,

epicritic, self-directed effort of this Khamite-Uralite humanity in the direction of the production of the Eocene Cordilleran upperprosencephalon as a constant for that mix so that these people could know El = I = the allurance in all of its beauty, its grandeur, its stateliness, its dignity and become thereby assistants of El may have been the burthen of the Hebrew saga. If Jehovah did mean that stage of the human phase of the allurance in which humanity becomes the Jehovah Elohim, the informed, intelligent, self-aware, self-responsible, self-directed creator, then this was the meaning of the saga. And the whole Hebrew epic is that of a Semite Khamite mix in which the ethnos was preponderantly Semite attempting in its own way, which it believed to be the correct way, to fulfill that meaning, losing out in the attempt. Moses came near to knowing the way. Aaron was given to golden calves: Joshua to warfare, Abraham to cunning and deceit and the accumulation of possessions and excessive physical reproduction. The Jews were tenaciously holding on to the false echoes. The Rabbi Jesus seemed to be attempting to teach them what Jehovah really meant. The word Jesus means the helper of Jehovah: an incarnation of p t k h r by way of d m k h t k h r is that by means of which Jehovah produces the progressive stages of the evolvement of the human psyche or soul. As Jesus the Christ this would be those stages which begin with the manifesting integrated human bicomponent psyche.

m. Concerning Faith

Paul, writing to all that be in Rome...called saints, identified himself as Paul, servant of Jesus Christ, called an apostle, separated unto the Gospel of either theos or El or Elohim concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared the son of either theos or El or Elohim according to the spirit of holiness by resurrection from the dead,⁶⁵ and writing to the Galatians how he had become a mystagogue in Damascus of Arabia where he had gone after he had decided to prepare himself to carry the message of the christ according to the Rabbi Jesus. Rabbi means master, to the non-Jews of Eurafasia and where he had remained for three years, thence to Peter and stayed 15 days but did not go to any of the other apostles, however had seen briefly James the brother of the Master Jesus, and writing to the Corinthians that he was debtor to both the Greeks and the barbarians = strangers = Khamites, to the wise and the unwise, identifying himself as a wise = one learned in wisdom = zophia = the z knowledge, master builder, a wise master builder, said then to those who are saints, “we speak the wisdom of God in a mystery,”: we speak the zophia of theos in an exact science: we speak the knowledge of the z phase of the motion which El, Elohim, light and spirit: we speak the knowledge of the z phase of the motion which is the allurance of the ability eternally to cause eternally to become and the eternal becoming of potential, potency and potentiality which is Elohim = that phase of the allurance which is the mutation produced by the human beings, in an exact science. And, again, to those of the Corinthians “that are sanctified in

Christ Jesus, called saints, and all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; ...” wrote to these whom he so addressed when he was doing some exact explaining, “I speak a mystery;”: I speak an exact science: and again, when he was being equally precise, “Behold, I show you a mystery;”: I explain to you an exact science. Wrote to the Romans, as translated, that this gospel concerning the christ as taught by the Master Jesus is the gospel concerning the power of God unto salvation:⁶⁶ the word gospel, meaning a good story, is a poor Anglo-Saxon translation of whatever Greek or Hebrew word Paul may have used. Such words as doctrine, tenets, creed, truths, possibly the last, suggest themselves as more plausible possibilities. The truths concerning the manifesting integrated human bicomponent psyche as taught by the Master Jesus are the truths concerning the allurance of the z power of the one reality. And wrote to the Hebrews: the Christ as a priest administering the laws of Melchizedek⁶⁷ makes possible the fulfillment of the new covenant made by Jehovah to humanity, and explained that new covenant as follows: This is the covenant that I will make with them after those days, saith Jehovah, I will put my laws into their hearts and in their minds I will write them.⁶⁸ And they shall not teach every man his neighbor, saying know Jehovah, for all shall know me, from the least to the greatest.⁶⁹ The word Melchizedek is a compound word formed of m l ch z d k.⁷⁰ Wrote, then, to the Hebrews of that faith concerning which the Master Jesus had spoken so constantly, and the relationship of faith and epicritic knowing, the one the alternate when the other cannot be come by. And wrote finally of informed faith.

n. Faith Versus Epicritic Knowing

1. Athenian Philosophies

These following isolated portions of an earlier existing comprehensive, well-organized, ontological science, time-fractured and its parts disassociated, came into fragmental prominence in the Athenian philosophies. Presented in the following order, they recollect into some semblance of the original scheme. Henism, the theory that all existence is of one kind and is in finality reducible to a single principle or form or state or condition; monism, a one, all-inclusive reality; Platonism, the self-activity of a one, all-inclusive reality acts as the first cause of all existence; this self-activity is deity, theos, θεος, that which concerns motion, a self-motion, self-induced. Theism, this self-motion of an all inclusive reality which is the supreme cause, transcends the universe yet is in part but not in whole self projected as the universe in which it is expressed in intelligent operation, inherent power and dynamic materiality; theosophy, knowledge of theos, this concerning motion which, self-motion of a one reality, is causative of all that exists and is omnipresent, intelligently operative, inherently all powerful therein and the manner in which this knowledge is attainable. Mysticism, this omnipresent, intelligently operative, omnipotent, self-motion of a one all inclusive reality, the manifestation of

which, transcending cosmos, is in part but not wholly projected as cosmos is an immanence, an intrinsicity which, cosmic, extracosmic and human, can be known in its entirety by the human being in an immediate apprehension in part physical, in part transphysical, which is a direct knowledge produced by a direct insight into the nature of this theos, differing from all ordinary sensation or ratiocination, resulting in a unified awareness of perceptual, conceptual and interoceptual reception. Quietism, this awareness occurs when the mind is withdrawn from all other interests and is thereby permitted to function as an instrument of complete reception of the self-motion of the one reality. These recollected and reassembled fragments are the fundamentals of the theistic philosophies of Socrates, Plato, Aristotle and their followers.

Upon these fundamentals were built the Athenian ideas concerning humanity: anthropology, the science of the human being; anthropobiology, the science of the human physical organism; psychology, the science of the eternally living human psyche or soul. Anatomy and physiology, the science of the structure and functioning of the human physical organism. Sexology, the manner in which the human physical organism reproduces itself. Epistemology, the science of the human mind.

2. *Descent from Parnassus*

In contrast to this, as Athens began to decline, agnosticism, a question concerning the ability of the human so to know this deity, theos, θεος, that which concerns the causative self-motion of a one reality and atheism, the denial of the existence of θεος. And in further descent from Parnassus, pantheism, the cosm is all there is and there is nothing to be known but the laws that manifest in the cosm.

At the foot of the mountain, coming down, as Athens continued to decline, Alexandria demurred, Philo compromised and Rome rose: since reality consists solely of the cosm, that which is is nothing other than the combined forces and laws which are manifested in the existing universe in status quo, these forces somewhere along the way have produced humanity; humanity is a product of cosmos purely. And mulling there, saying humanity and the human physical organisms are one and the same, neither looking up, nor out, nor beyond, seeing only these physical bodies and seeing these as the supreme product, producing anthropobiocentrism, a deletion of the human being and the human person, a retention alone of the human physical organism, producing the theory that humanity is only the human physical organism, the postulate that nothing transcends the life of the human physical organism and its behavior patterns and its awarenesses. Anthropobiolitry, the idolatrous worship of the human physical body. And mireing in their deepening shuffle-wallows, animalism, the theory that this human physical body which nothing transcends and which, therefore, is worshiped as the supreme consideration is an animal and no

different than and, although sometimes more so than is often less than, and never any other than all other animals; and human awareness is no different than animal mentation; the satiation of the appetites of this body is the only meaning: hunger and sex, the quality or state of being distinguished by sex are the dominating appetites, hence the basis of all human behavior patterns. The animal has no soul or psyche: hence this human animal has no soul or psyche.

3. *The Master Jesus*

And among these, quietly suggesting they go cleanse themselves, quietly healing them, quietly telling them of faith versus agnosticism when knowledge cannot be come by, quietly performing his Parnassian miracles among them; quietly explaining the knowledge: quietly reassuring them if you can't believe the things I say, believe these things which I do. The master mystic. Quietly doing that for the doing of which he had taken on this incarnation among them.

4. *Excerpt From Book One, Chapter I, Section xi, "Dyscritic Faith and Epicritic Awareness"*⁷¹

If the science, mysticism, be informed, epicritic comprehension of the law and order of the one eternal becoming of total reality engendered of the precise accumulation of knowledge with which a fully accoutered humanity has at some time equipped itself and if mysticism be informed epicritic, self-directed, self-responsible human mutation of a one all-inclusive reality comprised of three gamuts which is an immanence, an intrinsicity of total being with which the human person is a continuum and can so transmute in its entirety and so emit that mutation as that the potential of the entirety be thereby increased; and if, in the fully accoutered person the process of that mutation can give rise to an immediate, comprehending, epicritic, perceptual, conceptual and interoceptual awareness; and if academic mysticism be the science of that reality and that mutation formed of that epicritic comprehension; and if a mystic be one who applies mysticism, and if faith be a dyscritic crepusculant assuredness devoid of epicritic knowing, and if epicritic knowing be informed faith, then practical applied mysticism may be of either, the one or the other, category: the one, the category, faith; the other, the category, exact, epicritic factual comprehension; but the one is instinctual, uninformed, not necessarily intelligent, and the other is instinctual, informed, intelligent, and the mystic may be one who dimly though no matter soever how earnestly pursues and applies instinctive mysticism without the self-necessity of responsibility, or one who intelligently, informedly, comprehendingly, pursues and applies factual, informed, intelligent, comprehending instinctual mysticism in full self-demand of self-responsibility.

5. *Excerpt from Book One, Chapter II, Section viii, "Superior Human Physical Organisms"*

Modernly through standardized folk testing, which may gradually develop into an exact science, the level of phyletic evolutionary expectancy which in general, its organisms display and the variations of the levels of the developmental expectancy of that evolutionary level which any given current sector of the phylum produces can be evaluated. The evolutionary and developmental level of the body of the organism, of its brain and the balance of its central, cerebrospinal, nervous system, the mentality, these are evaluated. The existence of and quality of the cosmic component of its produced psyche are not considered in these testings; not even considered to be there, to say nothing of the full forming of the total psyche, the functioning of its powers.

The level of phyletic evolutionary expectancy which the greatest proportion of its organisms exhibit is considered to be the general evolutionary level of the organisms of the sector, and the level of developmental expectancy within that evolutionary level displayed by the greatest proportion of its organisms in their summation of various ones of the developmental traits the total of which, specifically interorganized and specifically evolved comprise the developmental expectancy of the evolutionary level, is considered to be the average developmental level of these organisms. The general evolutionary level of the organisms of the current American sector is considered to be that of the average current evolutionary level of the human phylum.

According to the semi-scientific semi-folk findings and recordings of these testings, this current evolutionary level of the phylum's expectancy of evolution produces in America, about 75% of its organisms as well-rounded, evenly-proportioned assemblage of and an even development of this average selection of traits within fairly wide limits of recognizable variation, and about 25% occur as aberrants, so highly variant as to be nonproductive of the phylum's continuous evolution. Because of the imbalance of developmental trait assemblage many of these organisms are recognizably irrational; but because of the very extremes of their imbalance, some of the most highly imbalanced of these aberrants are considered to be geniuses and are looked upon as members of an advance guard of the leaders of the culture, and are given unlimited credence and uncensored leeway, until such time as the assemblage fissures destructively and the extremity of the imbalance is recognized for what it is, one area of the organized mosaic of human phyletic expectancy of evolution overintensified and the rest of the mosaic disordered, an unrestrained sport in a somewhat scrambled template.

In this same 25% is another class of aberrant organisms: idiots, not of traumatic or other incidental origin, but of truly congenital maldevelopment, of which there is a small but considerable percentage of occurrence. And still another class, the fraction of a percent of organic monsters produced regularly by this

sector of the phylum.

The recognized variations within that phylum-evolving 75% of its organisms are classified in four levels. Testing them at any age, about 15% of these organisms show full, well-rounded, balanced genius; some 25% to 30% are superior; high average, average and low average, 45%: feebleminded, retarded and morons due to a genetic, transmissible, failure of synthesis of certain amino acids, of these, 5%.

Various well-recognized trait profiles which can be summed up in their relation to the current well-being of and evolutionary furtherance of the phylum mark these organisms of the various developmental levels and, as well, the various levels of variation of the 75% of the general American developmental level of the current average evolutionary level of the phylum's evolutionary expectancy. Among those which occur regularly, a certain type of human is coming to be recognized in terms of the testing who turns out to be a human person exhibiting a certain standard of physical organism; a certain standard of mentality; is stable, self-reliant, self-responsible, altruistic; manifests reflexly a high standard of human ethics; possesses habitual reverence for ultimate human possibilities and for certain percepts and concepts and interocepts which are generated spontaneously and which occur, but in widely varying degrees, more or less universally within the phylum; is compassionate; exhibits ready adaptability; emits reflexly a healthy good will, good humor; is hospitable; is constructive; is reflexly inspiring and health-producing to surrounding human physical organisms; is inspiring to other persons; whose individual traits and conduct are of superior quality and whose personality, character and ability profiles are of superior assemblage. This sort of human modernly is called a superior human person. Modernly, superior human persons occur in the American time-space sector of the human phylum with a regular current incidence of about 25% to 30%. This much is known. Superior humans nurture the phylum. Are not self-destroyed by inner conflicts. Are not antisocial. Do not make aggressive warfare. Accept the responsibility of furthering the good of the phylum. Accept the demands of the tendency toward self-balanced self-sacrifice which attends this sense of responsibility. Manifest a constant and uniform difference of mental function which suggests a difference of organic brain development. Suggests the high development of some morphon which in other organisms is not as well evolved. Produce a specific cortical electroencephalographic pattern. Manifest what is known as constructive vision. Materialize the vision. Unless they are tampered during their formative years.

According to the recondite of Sara's people, these persons of this type are with wisdom; they are clairvoyant; they are clairaudient; they are possessed of prescience; they are imbued with a profound otherworldliness; they fulfill the norm of the current level of evolvment of the phylum's expectancy of evolvment; they emit amply a specific cephalic radiance of a certain definite order⁷² the process of the strong, sustained, reliable, self-genesis of which is accompanied by certain phenomena internal to the head of the organism which

the person can come to know and recognize and deal with constructively. They perceive, conceive, interoceive reliably. Of the total manifestation of the one eternal becoming, that which was, is, shall be, of this they can form a single awareness. They can transform certain of the light patterns of the cosmic and of the extracosmic gamuts forming a sturdy psyche the functioning of the powers of which they can sustain.

According to my own observation, the light around the heads of the average current organisms of the human phylum occur with constancy, vary from distinct to fairly indistinct: are often fitful, evanescent; but always lucently beautiful. In the low average to subaverage, they are inconstant, vary from fairly distinct to indistinct when present; still are lucent: these organisms do not breed with constancy organisms that emit a cephalic radiance. I would suppose that all normally functioning human physical organisms of all levels of evolvment above the monsters, imbeciles and idiots of truly congenital origin generate a human cephalic light pattern of some type but that in those in which it is not emissary, it is not generated in sufficient quantity and quality to emanate even fitfully.


With but few exceptions the heads of the organisms which emit a radiance strongly and powerfully do so reflexly, and the reflex genesis and emission in these organisms, especially in America, is inhibited with the exception of on rare occasions, the strong and habitual inhibition occurring as the result of the accepted mores of the culture the absolute demand of self-adjustment to which they impose upon themselves. The body of radiance around the head of Mamie Yancey was a constantly present strong and quiet beneficence. A natural phenomenon of which she was wholly unaware.

It should be possible to reconvert a major human phyletic trend toward the production of defeated organisms into the true and constant human phyletic production of organisms which fulfill human phyletic expectancy.

6. *Excerpt from Book One, Chapter II, Section ix, "These Know the Light"*

Within the phylum there are always those who are prepared to teach those who are prepared to learn. For those who are ready and willing to learn there are those who are fully prepared and ready to teach. For this is one of the more tremendously wonderful things which the human phylum has done and does: the teaching of the knowledge which it so assiduously produces, and has collected and classified and analyzed and systematized and formulated with reference to the discovery of general truth and the operation of general laws, and protected, the training of the savants in the knowledge, securing to humanity the possibility of the constant redistribution of knowledge from the collections, by the savants, by those who know, to those who are prepared to learn.

It is the legend of the phylum's erudite through all the long generations of the history of its ethnic variations that of those of the much light that are born from among its organisms who find themselves certainly so to be and who come to know beyond peradventure that this is true some inevitably will seek out and prepare themselves in what they can find of the epiphanies. Will search for the extant remnants of the recurrent re-recordings of the science by the erudite. And seek to reconstruct it. This is a must within them. They must find for themselves this light which is theirs. For those who have the light can know the light. When they know. When they can see the light of others who generate it. When they are aware of the genesis of their own light. When they have prepared themselves. When they know that they so desire. Then they find that by way of that light it is possible to commune intelligently and informedly with aware epicritic comprehension with these of the learned in this science who are of those who generate the light in a steady and constant and unwavering halo who have prepared themselves to and will so teach. They, seeing their light when these seek them out for instruction, will teach them as much of the science as they have prepared themselves to learn; never before, and never any more than they have prepared themselves for, and not unless they so desire; because they are ready. Then these, taught by the savants, having whatever of the imparted knowledge they have been able to retain, will, as they can, go about attempting to reconstruct the full science, especially to that part of the science which leads to the sure production of those organisms which generate and emit their mutation of the cosmic patterns of light strongly and surely and uninterruptedly, so that the human being and this organism

together shall produce a  of such power that it functions reliably in the formation of those other types of cephalic radiance which are the human person's final mutation of the potency of the total manifestation.

vi. SAFFRON BREAD

a. Ceremonies and Rituals

Even as the disciples of the unrecorded author or authors of the book of the allurance of the living psyche taught their interpretations of this Khamite rendition of the Eocene Cordilleran Naqi zr science to the Negritian and Bushmen ethnics and ethnic mixes of African Eurafasia attempting to educate and train them in the actualities of the living psyche; and even as the disciples of Kekrops of Attica had spread their interpretations of his rendition of the Naqi zr science over non-Semitic Uralized European northeastern circum-Mediterranea Eurafasia; and even as the disciples of King Yu, called the Great, of the Hsia dynasty had carried their interpretations of his rendition of the science he had learned in the schools of the great teachers of the snowy range

to the Khamite-Uralite and Uralite-Comanchean Cordilleran mixes over the far eastern portion of the Eurafasian landmass; and the disciples of the compiler of the truths, the Veda Vyasa, had carried their interpretations of his rendition to the Uralite-Eocene Cordilleran mixes of the Eurafasian subcontinent of India; and the disciples of Zertust had carried their renditions of his version of the Khamite-inherited zr science of their Naqi Eocene Cordilleran ethnic to west-central Asia; and the disciples of Gautama Sakyamuni, called the Buddha, had carried their interpretations of his rendition of the science of the soul to the non-Semitic Uralite, Comanchean Cordilleran, Bushman, Khamite mixes of circum-Himalayan Eurafasia; so the disciples of the Rabbi Jesus, called the Christ, carried their interpretations of his rendition to the Jewish Semitic Uralite-Comanchean Cordilleran-Bushman-Negritian-Eocene Cordilleran ethnic mixes of entire circum-Mediterranean Eurafasia. And even as in each other instance the interpretations varied a little with the interpreter and the teachings became all but disfiguringly altered by the preexisting mores into which they were introduced, but some illumination remained, tenacious and indestructible, so in the instance of the Rabbi Jesus. Each new retelling produced its educational, devotional and political organizations formed by each people; produced also, organized exploitation which wrought organized ugliness, organized warfare, organized depravity; but also produced individual personal beauty among the few.


And, even as in each other instance, so in this of the Rabbi Jesus, some ritual, some revealing ceremony lingers. The depraved Semite mixes that were the dynastic Egyptian retained a ceremonial worship of the cat. When read ideographically, the book of the allurance of the living psyche explains meticulously the scientific meaning of the pictoideogram of which the cat was the model. Kekrop's Athenians produced the ceremonies of the Eleusinia and the building of temples. The Veda Vyasa's Brahmans retained the soma ceremony. Zoroastrian fire worshipers retained the ceremony of the zr emanation. Buddhists have retained the ceremony of the contemplation. Abram was almost compulsive in his ceremonial building of altars to Jehovah. The Christians have retained a ceremony of the altar.


Ceremony is defined as a formal series of formal acts of a symbolic character prescribed by custom or authority or law: the symbolic performance of a ritual. And ritual is defined as code. A code is an exact formula of large-scale proportions: a statement of the manner of the operation of the law and order of the occurrence of related phenomena.

The book of the allurance of the living psyche gives the formula and the meaning of the ceremony of saffron bread. As translated, the book of the epic of the Hebrew Israelites records an event in which Melchizedek brought forth bread and wine and blessed Abram but as so translated does not imply that this is an allegory, nor indicate the meaning of the ritual. The Christian Church established two ceremonies, which the eastern church called mysteries. Paul wrote as translated, "...we speak of God in a mystery...",⁷³ The Book of Common Prayers of the contemporary Episcopal Church speaks of the mystery

of the holy incarnation. Echoes of a science upon which the Christian rendition was founded. One of the two ceremonies called mysteries established by the early church was that of anointing, now called baptism: a ceremony used by the Athenians in the Eleusis; used also by the Hebrews. The Athenian word is *chriein* = to accomplish that motion which is the manifestation of the integrated human bicomponent psyche. The Hebrew word is *moshiach*: something concerning the active process of the eternal becoming, an interrelationship of structure and potential, mutation and the integrated human bicomponent psyche. The other mystery ceremony established by the Christian Church is the ceremony of the altar using bread and wine called the mass, a disruption of the word, *maza*.


b. The Word, Maza

In the Scandinavian Icelandic, *grōa*; Danish, *groe*; Swedish, *gro*; the Anglo-Saxon, *grōwan*; Dutch, *groeijen*; akin to the English verbs, to grow, to green, to grass, to grain indicate some fundamental agglutination of the isolating consonantal language roots *g* and *r*, and *g r n*. A verb, to crown, is *q r n*; the fruiting head of a growing green grass is called its crown, its corona. In etymon, when one speaks of the crown of the growing green grass, one speaks of something sequential and crescendic concerning *g r* and *g r n* which has become *q r n*, something about a periodic manifestation of change which is the manifestation of the *q* periodicity. The individual units of the fruit of the crown, in English called kernels, are in Attic Greek *χορος*, *choros*, the root is *χ ρ*, *ch r*: in *mdv ntr* of the book of the allurance of the living psyche, *ch r* is written 

 Altogether the kernels are in Attic Greek called *zia*, *zeia*. The sequence is *g r*, *g r n*, *q r n*, *ch r*, *z*, change manifesting, a periodic manifestation of change which is the manifestation of the *q* periodicity becomes the *ch* manifestation, becomes *z*. Harvested, threshed, winnowed and ground into meal, the *zia* of *choros* becomes *maza*: *z* becomes the *z* mutation. Traditionally, *maza* is a bread made of barley meal. The word *barley* is classically analyzed as a disruption of the word *grain*, the analysis being based on the fact that in the Gothic the *g* became *b* and *gr* became *br*, from which latter the English word *barley*. But in the Icelandic the root either shows the same disruption or proves the word *barley* to have been built directly on a radical formed of an agglutination not of *gr* but of the isolating consonantal etymons *b r*; for the word *barley* occurs in Icelandic as *bere*, and *be* this root *br* rather than *gr* then this Icelandic usage is specifically correct for *b* has something to do with *ch r* and with beneficence within which is formed the product *m z*. In the Antilles, grain was called *mayz*; in Arawak, *marisi*; in Carib, *marichi*. A long-living word. The Spaniards carried it to the Americas. The American Indian made of it *maize*.

The Latin calls grain grasses, *ceres*, from which the English word, *cereal*: *ceres* is Latin for *q e r es*, the consonants of the ablaut are *q r*. A grass which crowns itself with grain is a *cereal grass*: a *q r* grass. Cereal grasses of a certain type

are in America called wheat. The barleys are varieties of the wheat genus of cereal grasses. The variety of wheat native to circum-Mediterranean western Asia and that part of the Khâp Sh Khr Valley known as Tauî Annu was the common form of wheat during the era of the Rezu. In the Rezu mdv ntr,

written , it was called khardeum or khordeum in Latin. The kernels or zeia forming the crown of khordeum are wedge-shaped, i.e., quoin-shaped. These grains are called the fruit, the farna.

The Rezu people of the university q b pt khr of Khap Sh Khr Valley were agricultural people. They cultivated their khordeum. They garnered its zeia. They measured the yield. They applied the abstract terms of a science concretely to that which they grew and to that which they did with that which they grew. The sequence now is gr, khrd, q r, q r n, b, chr, z.

In Icelandic the word for wheat is khveiti; in Danish, khvede; formed on the root, khvd; inflected as khvītr and khvid, respectively. In Anglo-Saxon, hwita. In English, hwita became wheat. This root khvd bears as one nuance: to cause to shine, to make bright, to emit light. In Christian Ecclesiastics, the Anglo-Saxon hwīta sunnandaeg, pronounced in English Whitsunday is the fiftieth day after Easter; it is observed in commemoration of the legendary descent of the Holy Spirit in tongues of living light on the heads of the disciples of Jesus as the christ on the day of Pentecost.

The word, bread, is in Anglo-Saxon, bre'ad, in Icelandic, brau þ: meaning a fragment, a morsel. The maza, the bread made of barley meal were used as token offerings upon an altar. Sometimes baked as a loaf it was then broken into smaller fragments, morsels, breads, now referred to as altar bread. In the Hebrew epic, a city called Bethlehem Ephrata and/or Bethlehem Judah is said to have been the lineage of David. In the Christian epic, Jesus as the christ is said to have been of the lineage of David and is said to have been born in the city of Bethlehem. The English Bethlehem is in Hebrew Beth lekhem, meaning colloquially the house of bread. The Ethiopic Christian church of the original Eastern Christians built a smaller building attached architecturally to the main structure of the temple in which to prepare a maza bread for the ceremony of the philitia. They called this building beth lekhem. The word, beth, is the Hebrew name of the consonant, b. The consonants of lekhem are l kh m. As agglutinated, these consonants translate something concerning the allurance of the ch mutation. This mutation actually occurs in the structure of b. In this ceremony of the preparing of the maza lechem, m z l ch m, that entire train of events from the allurance of the ch mutation to the completed production of the z mutation is prepared in the structure called b.


Colloquially, the Hebrew word, david, was used the same as the colloquial Greek usage of the Athenian word, philos: the colloquial implication being dear, beloved, friend, etc., et al. Etymologically, according to its consonantal roots the agglutination was dvd, conveying something concerning motion which is the integrative motion. The text of the original Eocene Cordilleran

book of the allurance of the living psyche, read ideographically, is woven around the central theme of the integrative process of the extracosmic and cosmic gamuts: discusses this integrative process as that of the human being integrating the two paralleling evolutions in the series of events expressed ideophonetically as kh, q, b, l ch m, m z, k, and details each of these events and all of the intervening processes. In the Hebrew epic, the mashach was to arrive via the lineage of David and David lived in Beth lekhem. In the Christian epic, mashach is called the christ and the Rabbi Jesus as the personification of the christ is caused to have arrived via the lineage of David and actually to have arrived in the city of Beth lekhem.

As an incident illustrative of the irony of a so-called 'living' language, the words of which change their implications from generation to generation in contradistinction to a stern retention of etymology: in the year A.D. 1247 a Christian priory was built in Bishopsgate, London. At a later date, this building was used as the Hospital of St. Mary of Bethlehem in London. Still later, but as early as A.D. 1402 the building was used as an asylum for the insane and the word Bethlehem became to mean the house of the insane, then the word itself became altered to bedlam, a madhouse.

c. The Word, Beer

During the dynastic adaptations of those of the predynastic Rezu ceremonials which Dynastic Egypt came upon, something written in dynastic canonical literature and translated sometimes barley cakes and beer, sometimes cakes and ale, were the symbols used in one of the rituals of altars within shrines. Beer was originally the specific malt liquor of a specific variety, called bigg, of the specific race of barley called bere. The malt of bigg bere maza produces only beer, and beer is produced only by bigg bere maza. The word, ale, is used specifically to convey the malt liquor of barley. The root of malt is m l d, the d having become t in many of the Indo-European varieties of the inflectional race of language, but retained as d in the Greek, as for instance in μελδεν, meldein: and in Icelandic where the pure root m l d is used to form, among other related words, the word melder. Flour and meal are milled and ground grain. Breads, cakes, loaves are made of flour and meal. Meals are ground grists. Grist is ground or otherwise broken up grain. Melder is the grist in the mill out of the milling of which the meal or flour will result. The grist is the malt. The word liquor means to be melted. Melted malt is the liquor, ale. In Latin, liquor; French, liqueur; Old French, licur; Middle English, licur; the word, liquor, was in Attic Greek, λχορος, l ch oros, something about the manifestation of the allurance of ch. Liquor is a fluid extract: fluid, from the verb to flow, Icelandic floā. In English any extractable fluid content such as milk, blood, sap, juice is called a liquor. In the Christian ceremony of the philitia, the liquor is now grape wine rather than beer and at least in the Methodist ritual this is called the symbol of the blood of Christ. In Greek this wine for the ceremony of the philitia is called χυμος, ch m(os). In the book of the allurance of the living

psyche, one stage of that allurance is referred to with the ideograms , the ideophonetic value of which is ch m v l q; that stage of the allurance of the q integrative mutation which is ch.

d. Some Ideograms Indicating an Integration of Triality

[Illustrations intended for this section will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-29-6-d (www.atsu.edu/museum). Ed.]

1. The Trireme

As shown in the illustration, one of the simple Azilian pebble signs, contrived of the outline of the shape of the pebble chosen and the design placed on it before 10,000 B.C., is an oval, the surface of which is divided into three equal spaces by two parallel lines crossing it from side to side. This same sign is to be found forming a part of each of two compound undeciphered signs on the famous Chinese drum of 3000 B.C. It is also to be seen as part of a compound sign of the Glagolitsa (early Slavonic and Bulgarian) alphabet of about 850 A.D. The Hittites used a similar, but rectangular, trireme.

2. Linear Triplet

Linear triplets comprised of three circles touching each other arranged vertically and traversed centrally by a vertical straight line occurs in California prehistoric. On Easter Island the circles do not touch and the vertical straight line is somewhat shorter. Glagolitsa alphabet, Slavonic and Bulgarian used the sign with variations in placement of the straight line.

3. Other Triads

















The lower half of the compound Glagolitsian sign of which the upper half is the oval trireme is a regular isosceles triangle. The Greek alphabet retains this sign where it is called daleth. And still other triads occur: one is an oval divided evenly by three dots: one is a circle with three dots arranged centrally at what would be the angles of a regular isosceles triangle.

4. The Tricluster


The male date palm sends up its blooms at the ground from its roots, one at


either side of the main stem: a tricluster. A Rezu mdv ntr sign occurs that looks like a stylized potted male date palm in bloom. The tricluster occurs in several various renditions throughout prehistoric Eurafrasia. In some of them the idea presented by the tricluster which forms the upper motif of this date-palm pictoideogram occurs simply as a living plant, not potted; and very unlike the potted one. The idea also occurs as a cluster of three terminal leaves of a common stem as on the Akha plaque. On an untranslated Hittite hieroglyphic inscription found in Bulgar Dagh tentatively accredited to circa 600 B.C., a compound sign uses on the top of a stephanos a tricluster similar to the Rezu one on the potted date palm pictoideogram. Indus Valley uses the Rezu potted male date palm pictoideogram unchanged. The Mo So uses this date-palm style tricluster as the top of a compound sign of which the lower part is a regular isosceles triangle divided into two portions by an up-arcing transverse line. The angles of this lower design are somewhat rounded off.


e. Meaning of the Various Representations of Integration of Triality

The Rezu mdv ntr sign that looks like a stylized potted male date palm in bloom is the pictoideogram used in the book of the allurance of the living psyche for the living psyche has been thought by classically accepted translators to be a pictoideographic synonymous determinative for a pantopictoideogram composite composed of an eagle with a bearded and peruked human head which, in turn, is used as a synonymous determinative for the complex geometric ideogram  which again, in turn, is used as a geometric determinative for the ideophonetic phrase   . The full clause is written  |     . The sign , used alone, is classically translated as some phase of the human soul or psyche: one suggests that the stage is that of the living soul or psyche. The sign  is classically translated as eternal life of the human being, but I think ideographically it means the eternally living human being. The ideophonetic phrase    is mis-sounded ankh by vowelized inflection-languaged translators. The sign  seems, then, to be the pictoideogram of the living human being with its living psyche or soul at its eternally living stage, the k stage, produced by the z stage, in contradistinction to any other stage of the allurance of the human psyche: it is a final, an eternal, integration of the human being itself and that final periodic product which it has produced as mutations of the two gamuts; therefore the tricluster. The date palm is the phoenix plant. A plant, a garden, living vegetation is a symbol of sh, the active process of the eternal becoming, the interrelationship of structure and potential. The phoenix is the symbol of the manner of the mechanism of eternal life. The phoenix date palm as a living












tricluster would be the mechanism of the active process of that interrelationship of structure and potential which is the eternally living human being in its eternally living k psyche or soul.


The other Rezu tricluster  of a living plant occurs in the mdv ntrr. Diringler classifies it as a biconsonantal sign with the value kh-n. Budge gives it the same value, writing the kh as ḥ. Both deprive it of any other value than that of a phonogram. But was not this sign kh-n a method of saying something concerning the human being and a related periodicity? Perhaps its phonetic value was kh-n; but this living plant seems to be in bloom. In the Hebrew a blossom is zif, z f, the z light, the halo: the thought of which was impressed upon my frontal association centers when I was eleven sitting in the sun on the ground in the daisy field: the z ability eternally to cause eternally to become: the emanation around the head of Sara: something to do with these: a lovely pictoideogram: kh-n z f: that periodicity which produced by the human being is the periodicity of the z ability eternally to cause eternally to become.

On the Akha plaque the pictoideographic tricluster of leaves, a part of a living plant occurs inverted  immediately preceding the falcon sign that is used in the mdv ntrr for the human being, and which in this Rezu mdv ntrr has the phonic value, kh, and these signs are followed soon by the ibis in its circumscribed radiance and this by the 'ieron.

Still another tricluster occurs in the Rezu mdv ntrr, : it is classically interpreted as an ideogram meaning dry, sere, etc., but this is a misinterpretation.⁷⁴

1. The Complex Sign on the Chinese Drum

In the mdv ntrr, the sign  is z or zd, said in English, izard, later zed: in combination with other signs in the formation of a complex it is often found written  or  especially in the hieratic: a z sign. The mdv ntrr sign  is often written in linear abstract  and occurs throughout the Eurafasian area in this manner and also reversed and also in an abbreviated linear abstract  and  and like this one on the Chinese drum. In the mdv ntrr its phonetic value is kh n n,  . In terms of the proposed Naqi science terminology, of the components of the complex, ,  is kh n n, the specific periodicity of each one of the two gamuts, extracosmic and cosmic, which the human being has produced, which having been so produced can integrate in the formation of the integrated human bicomponent psyche: this would then be the periodicity produced by the periodic pattern of periodic movement that is

the human extracosmic psychic component and the periodicity produced by the periodic pattern of periodic movement that is the human cosmic psychic component: the product of, the offspring of, the human being. The sign  is a tripartate something done into one; it is not, then, the integrated human bicomponent psyche which would be two done into one. It is three done into one by means of two. Since it is placed above the head of \mathcal{U} , this is possibly its correct interpretation three spaces done into one and an interrelationship of this and two: two stages of an integrating process whereby three becomes one? Let this sign be considered to be, if not a replica, then an adaptation of an original Naqi geometric ideogram that was then used as an ideophone for something concerning the isolating consonantal etymon z. The beginning of the sign that is placed between these two signs, that is between this oval sign and the kh n n sign, is also placed over the head of kh n n and under the oval sign. Let this sign, then, be a linear abstract of the pictoideographic sign which in the Rezu mdv ntrr has the phonic value z d. So read, in this context, the oval sign becomes the synonym of the sign above the headdress of Ziba Number 15 of the library of Gavrinis. These signs on the drum are tentatively regarded as early Ta chuan Great Seal sign; but actually either a pre- or a mixed Ta chuan and Ta chuan pictoideographic and pantoideographic synonyms.

2. *The Tricuster Headdress*

Another use of the tricuster occurs as a headdress. The tricuster headdress occurs in several various renditions throughout the area during the hemispherical period. In one complex character of the Indus Valley system, the sign for the human person wears a headdress composed of three radially emitted lines, while still another wears a head replacement composed of a lower curved line which is that of the upper outline of the Azilian pebble, and three upright radiant lines.

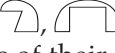
3. *The Meaning of the Integrated Triality as a Headdress*


The pictoideogram of the integrated triality used as a headdress would then seem to be translatable as some somewhat detailed reference to the stages of the genesis of the living psyche which occur between z and k and to the fact that these occur somewhere within the prefrontal regions of the human encephalon and that either the stages or the final result emanates from there.

4. *The Stephane*

In the United States of America, the Zuni Indians are village Indians of New Mexico, of the Spanish so-called pueblos. They are agriculturists, build terraced,

flat-roofed apartment buildings, from which an underground passageway leads to a sacred chamber which was the school of their sciences, academic and applied and of their legends and was so built as to permit light to enter from a specific angle: they believe that they came originally from beneath their earth which could mean on the opposite hemisphere: they are of prehistoric ancestry in America, their language is distinct from any known Indian linguistic stock;

their men wear their hair cut  this way; they prize sacredly the eagle and eagle feathers. The chiefs of their teachers, their holy men, are three, one of whom is a chief priest of that portion of the tribe's cultural knowledge which concerns the source of light as symbolized by the sun, and of the light manifesting as symbolized by the sun shining, and of the light as symbolized by sunlight and its relationship to the human; of the other two chief priests, each is chief of a specific department of applied science, called by their American historians the war cult; in the terminology of the erudite, the war culture is the applied science of human management of the light manifestation in all departments of the cosmic gamut and the extracosmic gamut, to the end that intelligent, informed, aware, self-directed, individually controlled conduct of the human mutation of the light patterns of these two gamuts shall be assured. These three chief priests are the ruling triumvirate of the Zunis, their highest counsel. The Zunis practice a specific quietistic life, ordered, regulated, free from violence: this is their traditional mores. In one of their sacred chambers wall paintings of animals along two sides of the geometric right-angled rectangular room head from the two directions toward a spread hawk which is painted on the wall at that corner in which the sunlight enters. One of the important magic sand paintings, the ideogram for to heal, is a circle centered by a small complex geometric design and with four equidistant diameters, treated as two sets of radii, two opposing ones of which are drawn as trees, each of which terminates in five branches; the leaves of one tree are white or of some light color, the other, black or of some dark color, I cannot say which: two opposing ones of which are geometric adaptations of tree: the other four are intricate designs wrought upon, suspended from, and contrived along

the right-hand side of this figure . A very beautiful and a very meaningful design. Among the most important of the features of their ceremonies which include festivals, pageants, etc., are ritualistic dances of great finish and beauty which are pageants of the sacred teachings. In one such dance, the feature dancers wear a headdress symbolic of one of their most sacred abstractions which is made in the form of an arc, painted like a rainbow, fitting over and rising upward from the crown of the head, surrounding which another arc formed of a stylized elongated human body, its head and hands at one end, its feet at the other; each hand and each foot supported upon a truncated step pyramid, which latter is also the way their apartment buildings are built. This same adaptation of a stylized upward-arcing elongated human figure occurs on a dynastic Egyptian plaque, of which some several years ago Berenice Langton sent me a photograph made by the Metropolitan Museum of Art of

New York, Egyptian archeological exhibit. I think that she sent it because she is a sculptress and appreciative of the manner in which Egyptian art uses the human figure. This is done on stone, not by a master craftsman, but a good one. Its style is not pure, being a mixture of bad Egyptian, not very good Greek and poor Roman, so it must have been cut sometime during the first millennium B.C. or, if later, then in imitation of that period. Its symbols are used correctly. Whatever original design it copies was perfectly contrived in a specific statement in which geometric ideograms, their pantomimic replicas,

and pictograms interrelatedly record the text. The design is from below up




and the whole design is surrounded above on the two sides by this same stylized, elongated human figure done in an arc but unpainted. This upward-arcing human figure, loosely translated shu and said to be a form of light, is actually zh v, the structure of the z integration of the light patterns of the cosm and the extracosm as produced by the human person. This composite design on this plaque is an attempt at paleographic inscription of an exact statement of something concerning the identity, genesis, powers and functions of the human psyche or soul done in the style of Ziba Number 15 of Gavrinis.

The Icelandic Bifröst is associated with the rainbow. In the Hebrew epic Jehovah, the creative power of the human person, placed a rainbow in the sky as a covenant that never after the placing of the rainbow would Jehovah permit the cosmic waters to destroy humanity. The Zuni places the rainbow where it belongs: as does the symbology of the Egyptian design: some sort of human radiance, the formula of the formation of which is fairly well stated in the design and which the cosmic gamut cannot destroy once it has been humanly made.

The tribal hairdress of the Zuni men is the same as that of the human person depicted within the upper part of the Egyptian design. It is the same hairdress worn on the head of a human person in a Rezu mdv ntrr pantoideogram used in the book of the allurance of the living psyche where it implies something specific concerning the identity, genesis, powers and functions of the human psyche. The Zunis particularly, and, above all other Indian tribes, were]given to secret orders of their learning, academic and applied.

Both pictoideograms of the arc formed of the human body, Zuni and Egyptian, are used correctly but a pictogram of a human body to represent the meaning of the total human mutation of light patterns is a crude and easily misleading means of attempted conveyance of the idea. It conveys not each human being's individual glory but the united total human mutation of the total manifestation. The individual glory is worn underneath it and mounting from the head of the single individual in the Zuni symbology: it is the small globe surmounting the head in the Egyptian design and is related to the great circle produced

from this and supported on the tips of the  sign. The Athenian Greeks

placed a glory like the one of the Zuni symbol on the head of Hera and called it στεφανος, stephanos. This, too, is a form of epigraphy. Inflected upon the ablaut of stephanos is the Greek stephanien, a word devised as a synonym for the idea, to cause to be encircled.


Among the signs of a proto-cuneiform inscription done on a tablet recovered at Umma, one complex is formed of the stephane placed above a face-shaped outline with the place of the brow occupied by a small open-bottomed square; while another Umma complex is formed of another adaptation of the stephane, underneath and within the arc of which are placed two rows of short, vertical straight lines, the upper row having four, the lower, three: altogether, seven.

5. The Stephanos and the Integrated Triality Headdress

The Hittite hieroglyphic system of epigraphy flourished through the millennia clustering 2500 B.C. The inscription in this system recovered at Bulgar Dagh is uncertainly accredited to ca. 600 B.C.⁷⁵ Among the signs composing the inscription is a complex composed of this tricluster surmounting a sign that is the shape of a stephanos, a headdress like the stephane but of uniform width.⁷⁶ Neither the meaning nor the phonic value of this sign is known. In the later Hittite hieroglyphic syllabary⁷⁷, a sign that is an adapted linear abstract of this sign has the sonic value, kh o. In this same syllabary system the sign for the syllable khi is an adaptation of the stephanos. The Byblos pseudo-hieroglyphic system used the line abstract of the stephanos alone and in various complexes. One complex is the stephanos with three emergent lines but seemingly used upside down, or else the inscription in which it was found was being viewed upside down by its recorders.

f. Saffron Bread

The oval sign, somewhat pointed and with one extra line, is to be seen in a Sumerian proto-cuneiform inscription of Umma anterior to 3500 B.C. ...⁷⁸

The predynastic Rezu mdv ntr uses this sign  for a barley grain, a grain of khordeum wheat. In this predynastic Khamite Rezu mdv ntr system, three oval signs are translated as having the same value: bread, cake, loaf. One of these is the sign of the Azilian pebble; another is seemingly a variation of the pebble sign, having three lines. The third sign has some sort of design drawn on it. A fourth oval sign with a different design⁷⁹ on it is translated saffron cake, or loaf or bread. In Greek a certain kind of barley grain is called zea and zeia; and barley cakes are maza. The word saffron persists in many languages: Middle English, saffran; French, safran; Italian, zafferano; Spanish, azafran; Portuguese, acafrao; Arabic and Persian, za'farān, in which phrase, farān, in English farina means grain; za' farān, the z grain; saffron bread: made of the z grain. Maza made of z faran: m z made of z f r n: the z mutation made of



the z phase of the manifestation of the ability eternally to cause periodicity eternally to become.

In the book of the allurance of the living psyche, these signs occur written




||| , inadequately translated ‘saffron cakes’. These are the things which are said concerning saffron bread in the book of the allurance of the living psyche;:

[Illustrations intended for this section will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-29-6-f (www.atsu.edu/museum). Ed.]

The text needs to be translated ideographically to come by a meaning of this  which is so written. In the phrase , the upper sign means ‘the land of’, the first left lower sign is a geometric ideogram for z; the second sign is the linear triplet; the third sign means one.



g. Concerning Temples

The English word temple is in the Latin, templum, a space marked out, a sanctuary; and in Greek τεμενος, temenos, a piece of land marked off, land dedicated to a deity: a disruption of daemenos. The Greeks used two words, daemenos and 'ieron. Daemenos, that which is of dmn, described as that which is measured and marked off and assembled for purposes of daemon, was originally an edifice built for and dedicated to a particular daemon which was the daemon of the edifice, inhabited it, never left it. People went there to learn of this particular daemon. The English vocabulary has the words demon, demonstrate, dimension, derived of this Greek daemenos. To demonstrate is to convey an idea in tangible terms. A dimension is a measurement. The consonants of the agglutinated Khamite radices which form the ablaut of the word δαμωνος are d m n. Read as an agglutination of consonantal isolating etymons, the ablaut translates as something concerning the relationship of periodic mutation and motion. It is this relationship that is measured and marked off. In her *The Secret Doctrine*⁸⁰, Blavatsky talked of the canon of proportion anciently taught at initiation. Initiation was the word she used for the progress from degree to degree as in modern American institutes of learning. Blavatsky thought that disciples of initiates of the Râkhshasas passed the canon of proportions on to their scholars and these to theirs, etc.,

she thought that from what fragments of this they may have come by or come upon the dynastic Egyptians, the Greeks and eventually the Gnostics derived what knowledge they may have had of the true significance of the rules and laws of proportion that were built into the temples. These were her opinions. She wrote that Marcus Vitruvius Pollio of the Augustan Age gave these proportions in his ten books of architecture. The fanes, the cromlechs, the altars, the 'ieron are other attempts. The pyramid named  was possibly not an attempt but an achievement.

Temples, daemons, are sometimes called fanes: f n: the ability eternally to cause periodicity eternally to become. The fane of a particular daemon would be the tangible demonstration of the ability of a particular phase of the relationship between motion and mutation and the ability eternally to cause periodicity eternally to become.

An 'ieron, hieron, that which is of the manifestation of h = structure, was an attempted statement in three-dimensional architecturally assembled geometric ideograms of that phase of the one eternal becoming of the total manifestation to which it was dedicated, embodying organization, structure, exact proportions and, therefore, form = morph = m r f = the manifestation of that phase of the ability eternally to cause eternally to become which is mutation, and sequential morphosis. Hieron, 'ieron, is structure manifesting causatively: a grand branch of the Naqi zr science. An 'ieron is the tangible demonstration of that structure. A specific 'ieron would be that of a specific phase. The specific 'ieron of a particular daemon would be the manifestation of the structure of that particular dimension, that particular mutation of movement. Would a mede be the unit of its measurement? When built, temples have inner sanctuaries. The inner sanctuary is the place in which the temple's treasure is kept. In Hebrew, treasure is ezar: z r. The word, sanctuary, was originally zancuary. The sanctuary and its treasure are the ultimate, the essential, significance of the 'ieron of the particular daimonos. Also when built temples have altars the ceremonies of which are initiatory in the sanctuary. Altar is m b z h, something about the structure of the bz mutation.

The fane that is the pyramid called  by its builder the Philiton who called himself  is exactly measured and proportioned in minute detail. It has an exactly measured and proportioned inner sanctuary and initiatory altar. The book of the allerance of the living psyche tells the meaning of the sanctuary and of the altar and the ceremony of the altar and of that which presides behind altars.

vii. z q r GEOMETRIC IDEOGRAPHIC MONOGRAM

[Illustrations intended for this section will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-29-7 (www.atsu.edu/museum). Ed.]

If the prehistoric and dawn historic Khamite civilizations and cultures of Eurafasia had used variations of a pre-existent ethnic system of geometric ideography which they mixed with pre-existent synonymous systems of pantoideography and pictoideography in devising their respective paleographic systems which eventually overran all ethnics of both hemispheres, and if the Philitons had assiduously attempted to reconstruct the original geometric system of exact scientific epigraphy, and had then as assiduously attempted to preserve their reconstructions of consonantal geometric ideograms which they arranged in a particular listing system which the Uralite and Uralite-Khamite devisers of alphabetic listing systems used as models, abstracting what lines they would, in forming their letters, from which this present effort attempts to reconstruct the Philiton reconstruction, having suggested the Philiton originals of f, n, l, d, r, g, m, h, p, t, v, kh, what were the balance of these Philiton listed signs?

So far the reconstruction of the Naqi geometric ideograms of a z q r science seems to be portending a master geometric ideogram in which all of the z q r science may have been expressed ideographically. Does the slight evidence here brought forth indicate the existence of a grand sign, a ta chuan? If so what may have been this grand sign the preservation of which was their devoted concern, and the reading of which was the dissertation of an entire z q r science? A grand sign in which the balance of the consonantal geometric ideograms will be found to inhere. The consonants, q, b, z, k. How important will these consonants q, b, z, k be found to be in the reconstructing of the science?

Sarah had used the phrase 'the word': with the nuance of the one word, and in that word was all of the sacred knowledge. I was 25 when I first knew that her people had used a regular hexagon inscribed within its circumference as a geometric ideographic insignia and a lighted candle with its radiant beams surrounded by stars set against a deep blue background as a pictoideographic insignia and the cryptic slogan, "Lux lucit in tenebris" as an ideophonic insignia, which latter would then be a reference to the z light: i.e., tenebris is darkness, darkness is black, black is the color symbol of the z light. When at 45 I began seriously to further this part of the work as the logical top-part of the research into the meaning of the higher human psychic integration. When I was probably 55 not having dwelt upon it in the meantime I considered this insignia of Sara's people in this setting. I recalled that the circle is used in mathematical philosophy to indicate in the numerical department of geometric ideography that within which all possibility of numerical calculation exists and within which all increase in number inheres. I knew that as such it is called zero. Tentatively, I called this circle, zr. And the hexagon inscribed within z r would imply that the sign stood for an interrelationship of whatever the hexagon stood for and z r. I wondered whether this line of thought might lead to some indication of what Sara's 'word' might have been, and what its full meaning may have been. I was familiar with the Great Serpent Mound in Ohio. I had gone to the museums where paleographic symbols were on display: in Washington, New York, Chicago, Cleveland; to the other ancient

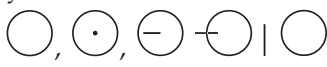
mounds in Ohio; to the fields of menhir and cromlech in Brittany in France; to the hieroglyphs and the Great Pyramid in Egypt. I had subscribed to and bought the books and looked at the epigraphic symbols of ancient Sumeria as these are recorded in those of the books then published concerning the excavations, the University of Pennsylvania's joint excavations at Ur of the Chaldees and at Al Ubaid in Mesopotamia. The letters of the alphabet and the figures of the numbers as used in America are comprised of geometric signs. Some of these letters and some of these figures looked like some of the signs as I had variously viewed them.

In 1945, his publishers forwarded notice of a forthcoming edition of Diringers' *The Alphabet*⁸¹ which was about to go to press. So I ordered and waited. In elaborating his own personal theory of the origin of the alphabet in this book, Diringers mentions the theories of others, speaks briefly of the still undeciphered geometric signs which archeologists have found to occur throughout the entire circum-Mediterranean area and remarks that Sir W. M. Flinders Petrie⁸², "... argued that both the Phoenician and Greek alphabets together with those of Asia Minor, South Semitic, Cyprian syllabary, the script of some undeciphered Egyptian inscriptions, early Sinaitic writings, developed from the geometric prehistoric marks employed throughout the Mediterranean. With the exception of two or three others, Petrie still stands alone."⁸³ I read these sentences of Diringers' concerning Petrie's theory carefully. Several times. A slow light began to infiltrate. I looked up some of Petrie's published works. It began to seem to me that Petrie had seen something; but, perhaps, not enough.






I learned from Diringers that ta chuan means great seal and, that the ta chuan





symbol is sounded yen and means word, and this is certainly not only a very beautiful but very definitely a geometric design. Great seal could possibly mean a master monogram. Since a seal is very often a monogram or a cryptogram or a cipher, the two words monogram and seal, the two words cryptogram and seal, and the two words cipher and seal are loosely used synonymously. Could I substitute great monogram, great cryptogram or great cipher for great seal as a possible more accurate translation of ta chuan? If so then this could equate with the implications of 'word', a one word that contained within itself the entire system of epigraphic signs of a system of science: and ta chuan could have been the name applied to that word by Chou.




That very earliest of the lessons in which  formed themselves in a continuous moving sequence in which each one gradually moved in its becoming of the next but in which the circle remained unchanged, came to mind. At some time between that lesson in 1926 when I was 42, and 1933 when I was 49, I had read cursively, with much skipping, Blavatsky's three volume tome borrowed from a friend's library. Now some dim memory of some reference therein to something about lipika circumscribing a triangle, nagged at the threshold of conscious association. Out of print, I sought out, bought and reread the entire work. The reference occurs in her translation of

the Book of Dzyan. The sentence reads, “The lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle, within the egg.”⁸⁴ Her comment says that lipika means the recorders, inscribers, the tracers. She does not at this point relate any of this to a system of epigraphy and its scribes, but vaguely to stages of what she calls cosmogenesis but meant cosmology of our solar system in its current pralaya upon which she comments, and identifies the lipika as astronomical movements, cycles, constellations, etc. But lipika is phonetically reminiscent of lipi and lekha, and the things which the lipika inscribe are visually reminiscent of geometric ideograms. In another place she translates something as, “... the army of the voice ... ,” in a context which collates signs that she, one supposes, names rather than translates, “... circles, triangles, squares” Elsewhere in her book, Blavatsky relates that the system of education of Asia’s ancient inland Ocean of Wisdom is known to have possessed that to which she refers as the now “lost word,” which she says was of far greater antiquity and held much greater meaning than the famed Brahman monosyllable aum.⁸⁵ She does not imply that the lost word was pronounceable but she implies that she does, “know that to this day⁸⁶ there are two great Initiates in southern India who possess it,” and says that, “No torture, no human power could force its disclosure by a Brahman who knows it ... ,” (one supposes that in view of her previous statement she meant Brahmatma) “... and it is well guarded in Tibet.” She says, in effect, that this word, its system of ideographic language symbols and the system of science therein recorded were made known in their fullness only to the heads of universities called Brahmatmas who came there to study and that by these the word was held inviolate and was passed on to a successor only at the approaching death of its holder and adds that at the time of her writing these, “Brahmatmas alone possess the key.”⁸⁷ She elsewhere implies that the ideograms of the sacred system of ideography which she calls the Senzar were derived in toto from this now “lost word”. At one place she mentions the works of Sir W. M. Flinders Petrie casually in passing.

To circumscribe is to ; therefore, I drew   |  | . Then because I was hunting one word, not six, and the lipika had circumscribed these, I

decided to try to superimpose what I had drawn. The effort came out this way,

 | . Not very illuminating. And not one word, but three. So I laid this effort aside, thinking that perhaps, after all, the reference had been to phases of cosmology rather than to geometric language symbols. Since, many years prior, at an earlier time during the long search, I had read *Ur of the Chaldees*, I recalled and since I now was in possession of the book concerning Al Ubaid,

I looked seriously therein to recheck the fact that the signs ,  and  are, all three of them, given the phonetic value of ir dingir, r d n g r, and are interpreted, all three of them, as ‘god.’ That which the term god implies to a Christian user of the term is a major abstraction in any way of thought. The

Hebrews and Christians have a legendary unpronounceable sacred word which is the ineffable name of the Hebrew El. In the Christians' sacred canon, St. John began his dissertation with a frame of reference which as translated in the St. James version, reads: "In the beginning was the word. The word was with God. The word was God. All things were made by God: without God was not anything made that was made. In it was life: this life was the light of men". Just what terms John actually may have used that are now so translated cannot be said. But in the context of the terminology of the z q r system of science this translation indicates original terms that would imply: Let us begin our dissertation within the frame of reference called the word. The word was concerned with El or theos, the allowance of a one eternal becoming by way of eternal motion. The word was the word of this one eternal becoming by way of eternal motion. In it was life; this life was that which by men is called light: i.e., this life is the ability eternally to cause eternally to become.

I deduced that the third of the ir dingir signs may have been a complex of the first two. Then I drew a circle and placed the first of the ir dingir designs within it and, cruising about, found that here were fulfilled all of the lines of all of the commonly used American alphabetic characters in a curved form and all of the Arabic numerals, as can be seen in the accompanying illustration. But here was no hexagon and no hexagram. So again I drew a circle and then placed the most complex of these three Sumerian ir dingir signs inside the circle. It came out this way, as shown in Fig. 1. Then I abstracted this design by placing points on the circumference to indicate the points at which the various diameters had met the circumference, Fig. 2. And upon this abstract, using the six of these points produced by the second ir dingir sign, produced a regular hexagon, Fig. 3. Here then was a design within the indications of which I could find the geometric insignia of my mother's people: here was a polygon of six equal angles and six equal sides, called a regular hexagon, within its circumference, but it was not the hexagram.

Then I made a repeat of the point abstract and found the possibilities of the circumscribed triangle, Fig. 4; the circumscribed one, Fig. 5; square, Fig. 6; and the second one, Fig. 7. These five signs superposed came out this way, Fig. 8, and this was no pentacle.

I then found that by starting over again with the point abstract of the third ir dingir sign within the circumference, then drawing in the triangle and using the other three of the second ir dingir sign which were the hexagon points and drawing in the inverse triangle upon these, here was a hexagram, Fig. 9. The sign which Blavatsky may or may not have implied by her use of the word pentacle. I looked up the word pentacle and found that for some reason both, the hexagram and the pentagram, are sometimes casually referred to as the pentacle, a misnomer for the hexagram, a "figure formed by completing externally an equilateral triangle on each side of a regular hexagon. The Pythagorean symbol."⁸⁸ Fig. 10. But still this was no pentacle, the pentagram being a regular five-pointed figure formed quite differently. So then I superposed upon this last drawing the third ir dingir sign, the one


that comprised both of the lesser ones, and it came out this way, Fig 11. Here one could find the lines of an irregular pentacle, Fig. 12. But it didn't satisfy all of the points of the abstract. So I decided upon the hexagram, and left the design as I had drawn it, Fig. 11 and even though this was not a circumscribed hexagon it was indeed a circumscribed hexagram. I then superposed this Fig. 11 upon the result of the Blavatsky attempt, Fig. 8, and came out with Fig. 13. I then superposed this upon the insignia of Sara's people, with this result: Fig. 14. Could this have been the word? I thought that possibly it might have been. I recalled that the Zunis build their towns in groups of six pueblos surrounding the central building, enlarge them by building six more in an outer hexagon surrounding the first. Here in Fig. 14, I found a hexagon within the outer hexagon and both concentric with the design, Fig. 15. Here, also, was a design into which the netter of the Rezu of Tauai would fit: Fig. 16. And here, also, was a design into which the various symbols of halos fit. Figs. 17a, 17b, 17c and 17d. And here was one of the signs of Porr's mjollner, Fig. 18a and part but not all of the second, Fig. 18b and the third, Fig. 18c, for the second has four dots not accounted for and the third has eight lines, four dots and a circle in the center unaccounted for. Some, but not all, of the signs of the cat's cradle were here.



I tried the complex yen character of the Ta Chuan classification of Chou's compendium, *Shih Chou p'ien*, because it means 'word' and found some of the lines but not all of them. In the ku wen system of signs, the sign for yen could be accounted for; it occurs as in Fig. 19. I looked over all of Diringer's recorded signs. Among those of prehistoric Italy was one comprised of a square divided into 16 equal parts. Then I saw that by drawing in the lines that would divide the square into 16 equal parts that all of the lines of the ta chuan yen could be accounted for were the smaller, the upper one, of the two arcs originally to have been a complex of straight lines rather than an arc, with the sign inseting in either one of the accompanying two manners: Fig. 20 and Fig. 21, in either of which the Ta Chuan character proves to be virtually an abstract of the sign so produced, an abstract carefully retained in the more brief modern character for yen.

Here, also, was the weird sign from the Chinese Stone Drum, Fig. 24. And here were the intersections which the dots of the second and third mjollner signs, as well as the previously unaccounted for four straight lines. Here, too, grows the so-termed tree; a system of trees; some of the geometric linear signs which classical authorities have called fishes: and some of the dashes and the dots at points of intersection of lines signified by their place-relational usages, and of the cupules and semi-cupules. Here are some of Petrie's signs. The shapes of those of the Paleolithic pebbles which Diringer presents, and the lines and surfaces of the markings painted on them. Perhaps a complete set of the pebbles, could they have been found, arranged correctly would form the complete design which I sought. The associated idea suggests itself, each of the pebbles were shaped to represent a part of the monogram and then other parts were painted onto them and that these were then set together at choice

to make any part of the reading. They could be set and reset to make any readings desired. And that they served therefore, like type in a linotyper, to compose, transiently, books of learning. And since the designs were a universal Khamite heritage and of exact scientific terminological significance, then a means of intercultural.

Here, too, were signs of the prehistoric Nile Valley pottery. And here, sign by sign, are to be found each of the geometric ideograms that were used in the masterful internal composition of the text of the Akha plaque, done in the Ziba Number 15 manner. And here, to be read, is the composition which forms the human head that dominates both compositions. The geometric linear composites used in the prehistoric North African rock paintings also are here. And here, also, is the lighted candle which is ān of the Rezu mdv ntrr and is

the central figure of the insignia of Sara's people; and here is  of khrsha; and the Rezu mdv ntrr sign for sh that looks like a pictogram of a garden and is classically so translated, and the geometric ideograms for kh, and for r and for f. And now could be found the irregular five-pointed star found among the earliest geometric signs of the Nile Valley, and found still used in the Rezu mdv ntrr system. The Rezu mdv ntrr lf, g, ahm, s, s - s, mn; the Sumerian dn, dm; the beautiful Coptic dalda, and the Cyrillic delta, and the simple Sumerian d, and the peripatetic man in a hurry, and the da of the Brahmi of Lampong-Redjang; and the Rezu mdv ntrr sign which has been translated both staircase and high ground; and the Honan signs.

But it was still incomplete for the third of the mjollner signs and, importantly, incomplete for the Rezu sign ; for the  of Umma; and for some others which indicated concentric circles. So I drew in the circle within the square, and the circle within the inner hexagon, and, just to make sure, the circle within the central four of the sixteen equal divisions of the square, making the completed diagram look like this, Fig. 25⁸⁹ and herein these lines were satisfied. I now took at random more of Petrie's signs and drew them to scale, with a result that permitted the deduction that these were derivable in and were probably derived of this sign; except the spirals: these did not fit into the design. Was this the sign? A sign called z q r, the sacred one word of Sara? A sign by which to divine, to come to know, to discern and to understand and to apply? A complete statement of an entire system of science? The z a r of the vowelized inflection-tongued, the manifestation of wisdom. Sanskrit is a vowelized inflected adaptation of Khamite roots. It is a legend of Sanskrit India that the Sanskrit is descended of the Bharasha of the Rakhshaza. The Deva-nagari characters are the speech of the devas and that they came from Sarasvati. Sarasvati is a personified abstraction known as the Goddess of Hidden Wisdom. Here are these intricately beautiful geometric signs of the Deva-nagari. Here, too, are the signs of the Indus Valley epigraphy; of some signs that are common to Indus Valley and Easter Island; and signs of the Woleai syllabary, from one of the Carolina Islands of 500 people; and signs from the paleography of Pancartambo, Peru.

Almost unbelievably, but therefore the more convincingly, were the Cretan Neolithic so-termed boat signs along with all of the other Cretan prehistoric, and Cretan Minoan. The earliest Sumerian, the prehistoric Spain stone age signs; the prehistoric Italian; the signs of the Cypriotic syllabary; and the still used contemporary African Nsibidi signs: all of these were here.

Among the prehistoric rock carvings and drawings of California, this sign, Fig. 26, and among those of Indus Valley and Easter Island these two, Fig. 27, Fig. 28. The lines on the California twin headdresses and the headdresses of the two-faced Mindanao composite were somehow reminiscent of each other: I tried them both. And after that I tried the entire Mindanao text. The left California headdress is like this, Fig. 29, the right, Fig. 30; the left Mindanao as in Fig. 32, right, Fig. 33 which is the only manner in which these lines so arranged can be found in the monogram and does definitely imply the extracosmic gamut, the human being and, since it is placed on the head, then the extracosmic human psychic component. Set as in the pictographic adaptation, it needs to be rotated 120° clockwise and, when so done, presents like this, Fig. 31.

Then I tried the Mayan alphabetic characters. Then the Chinese signs. Then I took this diagram and drew it with approximate mathematical precision and, using a reading glass for magnification so that I could be sure of exactness of detailed reproduction and using transparent paper and placing the diagram under each sheet as I worked, drew language symbols, unselected, as Diringer presented them, to the scale of the underposed diagram. The process consumed some 600 hours. And I learned much as it went forward. It was an absorbing, then an amazing and eventually a convincing labor. Here following, as I thus drew them, are these signs of the dry lands of the earth left there by the peoples of the human phylum of this hemispherical era of earth's crustal difficulties. Signs spread over the entire face of the hemispheres. And of the islands of the seas. Accrued through all chronological times of the hemispherical period of the Neogeologic era, and through all cultures, centering chronologically in the Eurafasian landmass, radiating from there, engendering all of today's geometric epigraphic characters. I said to myself, let us look at these signs and learn to recognize their individual identities. Let us be patient and look carefully and faithfully. For we seek world unity as we seek human phyletic psychic integrity, and we seek human phyletic psychic integrity as we seek human phyletic peace; and we seek these as we seek human ontogenetic psychic integrity and ontogenetic human psychic peace. Perhaps a strong basis for these human values which we seek thus forthrightly is to be found in the signs, in the very fact of the signs. Perhaps a strong practical knowledge is to be found in that which the original signs conveyed and which, if translated, can be applied in the process of the accomplishment of these aims. I thought if we arrange these signs as those which are of today and those which are of yesterday and those which are of the yesterday before yesterday and those which are of the yesterdays before that, all in their accredited time sequences, reversed, perhaps we shall end up back there before peleg and balal in the era of the one lip and the one word in the land of Shinar which was in the center of

the Eurafasian landmass. And if so perhaps then by way of that we can find our way back beyond the confounding which resulted from the deploy of the Uralite ethnics into that landmass, to an understanding of a prehemispherical people of an ethnic of the human phylum's neohomozoa on this landmass and to the science which they generated. All through the ages of Uralized humanity, the legend has survived that epigraphy has been used for two distinct types of purpose, sacred and profane, the sacred being an exact terminological system of a science speech, the profane being a profane adaptation and usage of the signs of the sacred system. These signs which I set myself to consider are siblings. They are the common offspring of this one word. Each sign bears in its gymnic, the naked expression of its cryptic, hidden, gene, the marks which identify it as that offspring. The word had to have been there before the Pleistocene period of the Neogeologic era.

¹Isaiah 9:6.

²IIKings 25.

³David Diringer, *The Alphabet: A Key To The History Of Mankind* (New York: Philosophical Library, 1948), p. 187.

⁴Ezra 7.

⁵Ezra 8.

⁶Ezra 7-10, Neh. 8, 12:26-47.

⁷For Mount Gerizim see Deut. 27:11-13, Josh. 8:33.

⁸Deut. 28:11-13, Josh. 8:33.

⁹John F. Hurst, *Short History of the Early Church* (New York: Chautauqua Press, 1886), p. 16.

¹⁰Ibid.

¹¹Blavatsky, *The Secret Doctrine*, 3rd. ed., Vol. II (London: Theosophical Publishing House, 1893), p. 487.

¹²See Book Two for v b, integration.

¹³"The Comprehensive Teacher's Bible. Helps to Bible Study," (New York: James Pott & Co., 1988), p. 83.

¹⁴A special kind of faith in a personalized El whom this author calls God.

¹⁵Bible, King James Version.

¹⁶Job 13:15.

¹⁷*Webster's New International Dictionary*, s.v. "philosophy."

¹⁸Book One, Chapter XV, "A Science Terminology," Sec. IV, "Q is the Formula", Subsec. b, concerning q l v.

¹⁹Diringer, *op. cit.*, p. 492, Fig. 221-2.

²⁰*Ibid.*, p. 491, Fig. 219-1.

²¹*Ibid.*, p. 494.

²²Dan. 1:3-4.

²³Isaiah 40:3.

²⁴John 1:19-33.

²⁵Book Two, Chapters VIII, IX and X.

²⁶Mal. 3:1.

- ²⁷John 1:33
- ²⁸Rom. 1:3-4.
- ²⁹Luke 2:46-47.
- ³⁰“Helps to Bible Study,” op. cit. p. 57.
- ³¹*Webster’s New International Dictionary*, s.v. “bible.”
- ³²For church, see Book One.
- ³³Gen. 1, 2:1-3.
- ³⁴Gen. 2:5-7.
- ³⁵John 1:23
- ³⁶Isaiah 40:3.
- ³⁷Malachi 3:1
- ³⁸Book One, Chapter XII, “To Consecrate,” Secs. VI, VII and VIII.
- ³⁹*Ibid.*
- ⁴⁰Luke 1:1-4.
- ⁴¹For angel, see Book One, Chapter XXI, “Change,” Sec. IV, Concerning Angels.
- ⁴¹Luke 1:35.
- ⁴²Luke 2:13.
- ⁴⁴See related Chapters in Book Two.
- ⁴⁵John 1.
- ⁴⁶Acts 21:39.
- ⁴⁷Acts 6:8.
- ⁴⁸Acts 6:10.
- ⁴⁹For Stephen, see Book One.
- ⁵⁰Acts 8:1-3.
- ⁵¹Acts 9:1-2.
- ⁵²Acts 26:2-32.
- ⁵³Acts 9:4-30.
- ⁵⁴Matt. 17:1-13, Mark 9:2-13, Luke 9:28-36, 2 Pet. 1:16-18.
- ⁵⁵Isaiah 28:16, see also Ps. 118:22, Matt. 21:42, Acts 4:11, Rom. 9:33, Eph. 2:20.
- ⁵⁶See related sections in Book Two.
- ⁵⁷Rom. 9:32-33.
- ⁵⁸An alternative translation of confounded offers the word confused as a choice.
- ⁵⁹Still another John.
- ⁶⁰Book One, Chapter XXVIII, “A Science Alphabet,” Sec. II.
- ⁶¹See Book Two.
- ⁶²*Webster New International Dictionary*, s.v. “Caaba.”
- ⁶³Acts 11:19-30, 12:25, 13, etc.
- ⁶⁴Acts 16:10, 20:18, 24:23, 27:1-28.
- ⁶⁵Rom. 1:1-4.
- ⁶⁶Rom. 1:16.
- ⁶⁷Psalms 110:4, Gen. 14:18, Heb. 5:6, 7:1,3.
- ⁶⁸Heb. 10:16.
- ⁶⁹Heb. 8:11.

⁷⁰For Melchizedek, see Book Two.

⁷¹Some minor variations between the following three excerpts and the original versions appear to represent the author's later intentions.[Ed.]

⁷²Which is not to be confused with the cortical radiations which produce the electroencephalographic pattern.

⁷³1 Cor. 2:7.

⁷⁴For discussion, see Book Two, Chapter VIII, "Then Speak, Then Mention."

⁷⁵Diringer, *op. cit.*, p. 93

⁷⁶Webster New International Dictionary, s.v. "stephanos."

⁷⁷The sounds of the signs but not these descriptions of them, according to Pro. J. J. Gelb, as quoted by Diringer, *op. cit.*, p. 96.

⁷⁸Incomplete in author's manuscript.

⁷⁹See Index for the sign for the consonant, z.

⁸⁰Blavatsky, *op. cit.*, Volume 1, ps. 229, 230.

⁸¹Diringer, *op. cit.*

⁸²W. M. Flinders Petrie, *The Formation of the Alphabet* (London: MacMillan and Co., 1912).

⁸³Diringer, *op.cit.*, p. 198

⁸⁴Blavatsky, *op. cit.*, Vol. 1, p. 62.

⁸⁵Blavatsky, *op. cit.*, Volume 3, p. 411.

⁸⁶She was writing her *Secret Doctrine* during the decade 1878-1888.

⁸⁷That would be insofar as she knew.

⁸⁸Webster New International Dictionary, s.v. "hexagram."

⁸⁹Author's note in manuscript, "This figure not drawn." [Ed.]

