

BOOK ONE

CHAPTER III

SARA'S VERSION

i. SARA AND JOHN

In an attempt to rebuild in its original that which the Khersha migration brought up from the Po to the Sitler, the Khershe brought from the Sitler to the Little Conestoga, the Hershey brought from the Little Conestoga to the Sugar Creek in northeastern Ohio, and Sara brought from the Sugar Creek to the house under the great willows along the bank of the Big Sandy in Malvern, Ohio, where she began teaching it to me, I have only the lore as it came to me by way of Sara's teachings. And the names. The insignia. The folk ways in America. A few vital statistics. The few legends. Surmise. The materials which the search brought forth. And the steady and positive arrival of acuity of focus which their gradual cumulation caused to come to pass. And, then, what I think I see by means of that with which I so look.

During the augenblick of the human phylum which coincided with those few centuries of the sojourn of the Khersha in the Piedmont, and, then, on the slopes north and east of Mount Sentis, an upsurge of necessity among those of the light-normal organisms then being produced by the phylum in this particular European time-space section of the Caucasian ethnics of Homo sapiens fulminated in crescendo against human darkening and the vitiation which human darkening breeds. Moved by a conscious awareness of this necessity, colonies of mystics from over this portion of the phylum's habitat had already migrated into these clustered cantons of Switzerland by the time the Khersha arrived there. Others, arriving during the few ensuing centuries of their stay were welcomed as had been the Khersha and those earlier immigrants. Each arrival brought with it its own dislocated small fragment of the science, mysticism, often, as these things go, distorted by too close holding; or brought its own autogenous product of real but uninformed faith, often, not distorted,

but sometimes malformed in its issue. Here, in this one of the then current habitats of the cephalically self-luminous organisms of the human phylum, children were born to the Khersha. Some from among the other kiths joined by marriage these children born to them, after being prepared in the kith lore. Among these, Greth LaMere from France, Engel Darig from the north people, Anna Guender from the east people. And children were born to them. And these were trained in the lore. And the kith continued to be.

The birth of Jog in 1535 is the first known vital statistic of the Khersha to have been recorded in Appenzell. The second was the marriage of his son, Conrad, and the French Huguenot refugee, Greth La Mere, in 1621, when Jog would have been 86. To Conrad and Greth was born Franziest. Franziest and Engel Darig were married in Appenzell in 1662. To them was born one whom they called John, which means grace and was spelled and pronounced in the French manner. At some time, due to a difference in manner of spelling the sound implied, the final á of the kith-kin name became e. John and Anna Guender were married in Appenzell in 1696. To John and Anna was born a son whom they named Andrew, in Appenzell, in 1702.

Always the vitiated of the dark organisms aggress upon with intent to destroy the light equipped. Unless the light-equipped are self-defended against these aggressions and self-determined against the continuation of the phylum's production of dark organisms, the light-equipped organisms will become exterminated, and phyletic failure will have become achieved. At some time the possibility of salvation by migration will have become obsolete and the problem of the phylum's production of dark organisms will have to be handled in situ. Perhaps the time has already arrived. When in the latter part of the seventeenth century and the opening years of the eighteenth, this habitat became to be encroached upon by the politically, militarily and economically organized darkened and destroyed, and tens of thousands of the members of this powerfully forming nucleus of the light-minded organisms of the phylum were being slain and destroyed, the persons of its colonies began another migration. Other thousands were drowned and otherwise annihilated during this migration. Tens of thousands in due time arrived at their proposed destination. Of the migrating Khersha, John and Anna took their son Andrew and went over into the Palatinate to the court at Friedenheimer Hoff on the Rhine. From here a decade later, in 1719, they migrated to America.

Whether John and Anna brought with them to the Little Conestoga of the river valleys of the Susquehanna river system of the Allegheny ranges of the Appalachian mountain system of the Western Hemisphere the Khersha lore and tradition unaltered I cannot say. They did bring with them Andrew. In America, Andrew Hershey, sounded Khershey, lived, became a minister of the lore of his people in the congregation of his neighbors, and, in 1792, died. Four of his sons became ministers in the congregations of their neighbors. One of his sons, Abraham Hershey, Sara's great grandfather, married Mary Herr, about 1750. Abraham was a minister in the congregation of his neighbors. About 1770, some of these congregations which had formed along this Susquehanna river

system in Pennsylvania formed themselves into a coalition, called themselves the River Brethren. Abraham and Mary were members of this coalition: so Sara told me. And Abraham preached in his congregation as and after it joined in this coalition. About 1800, the youngest of their children, a son called Abraham for his father, married one, a girl first-named Charlotte for her grandmother, and these two also were of the River Brethren.

Abraham and Charlotte and that which Abraham had of the lore went on into that which is now Wayne County, Ohio where they took up their section of land on their own run of that particular branch of the Tuscarawas tributary of the Muskingum emissary of the Ohio River which came in later years to be called the Apple Creek. There they built their home. Ample and strong. Its foundation stones are hewn by hand from the stone outcroppings of the section. Its fireplace, so that men can stand in it and lift upward and reach toward each other from its opposite sides and not touch fingers. The hardwood boards of its floors two inches and more in thickness and three feet wide. A front door thong latch-string was still in use the last time I took Sara there. Cultivated their fields. Helped establish their congregation and their schools. Lived their lore and taught their lore. Bore children, of whom, one, Mary trained in the lore, married Isaac Winger who was also of the River Brethren in Ohio. These two bought the section, bounded on the west by the run now called Muskrat Run, through the grove in the very midst of which flows that beautiful branch now called the Sugar Creek, its bed of sand and pebbles, its waters always clear and pure until, as I am writing this, a tornado has just done what it would do to this grove and this stream bed. Built their home of hand hewn logs on its foundation of hand hewn stone. Bore children, one of whom, Henry, taught in their school. Another was Emma, who at some time, very early, changed her name, by announcement, to Sara—became thereupon and thereafter, to her family, Sarema and Sarem, but remained to herself and to others, especially her children, Sara. Mary trained Sara in the lore. Sara also learned fine sewing, I think from Mary. Went to school to Henry. Then tuberculosis ravaged the colony. Mary died. Henry died. Isaac, with Sara riding at his side for his comfort, lest his new loneliness defeat him, ministered to his neighbors in their homes as best he could. The two older girls kept the house and the two younger children. Then they, each in her year, married. Sara kept the house, tended Isaac and the two younger, now half-grown. Then, these having grown and having departed, and, Isaac no longer needing her, Sara finding herself for the moment free went over to Mineral Point on the Tuscarawas River with a woman friend and they set themselves up in their own dressmaking shop over Van Kirk's store in a community in which no congregation of River Brethren existed, and united herself with the Methodist Episcopal Church of that community. There Sara met John.

John, who had come down from the high hills of Bolivar, jauntily, whistling, his hat set carefully at angle, the sun in his face and four too-young motherless children whom he had left at Navarre held tight in his heart. And a bonny, red-haired, blue eyed Scottish girl gone from them. A black crepe band on his

arm. John needed Sara. On July 4th, 1883, at Carrollton, county seat of Carroll County, Ohio, Sara Emma Winger and John Weaver, who was raised a Lutheran, were married, and came on to Malvern, to the house under the willows on the bank of the waters which, flowing by it, sometime find the Ohio and thus come to the line of continental cleavage downward by way of which the Mississippi system, draining the waters of the mirroring slopes of the cleft halves of North America as it flows, moves them toward the Gulf of Mexico, the sea of which, entering, they join in its continuity with the Atlantic Ocean. Into this house on the bank of Big Sandy Sara and John transferred their separate possessions; John re-collected his young brood; John's people who lived in Malvern made Sara their own insofar as that was possible: and from this house Sara and John walked right along the river path to the little hill that went up to the bridge, climbed it, turned left, crossed the bridge, went straight through town, turned left, turned right, climbed the wooden sidewalk up the steep town-edging ridge to its summit, entered the white wooden Methodist Episcopal Church that had a cross on its steeple, stood before its altar, joined, were welcomed by its members; returned to the house on the river bank. Of the children of these two, among others, one, their first, Charlotte, named for John's father's sister and for Sara's aunt, Sara's grandmother, and Sara's great grandmother, was born, in this house, on a spring Sunday, which was April 20, 1884.

The old white wooden schoolhouse stood on the ridge at the top of the other street which led up from downtown. It was the only school in the town. John's school-age children went here to school. And I, when I was five. When I was eight we moved to Akron, Ohio, the First Methodist Episcopal Church and the public school of Akron. After that there was no more living water in Sara's life.

John's people were Protestant Christians. They were humble folk. We were humble, too. When I was five and six and seven, we lived next door to their tiny cottage in a new house which John had built with his own hands on a lot which he had bought with money he had earned, in a suburban allotment of Malvern, Ohio, which was called Indian Territory, and which had just been opened up. My father's father's maternal people were of the Nathaniel Dustins. From my grandfather, Nathaniel Dustin Weaver, I learned the following concerning his mother's family. She was a Dustin. Hanna Dustin, 1660, America's heroine of the Indian wars was a forbear. There had been a Nathaniel Dustin in every generation in America since the arrival here of the first one. I have not tried to find out where the first one came from. There had been a Nathaniel Dustin who had helped Daniel Boone in his surveying of the northwest territory. My own father's oldest son, who was not my mother's son, having been born to the bonny first wife of my father who had died, bore the family name. My great grandfather, Nathaniel Dustin, had fought in the war of 1812. My grandfather, Nathaniel Dustin Weaver, had fought in the war with Mexico. And in the civil war. In the latter he had been wounded, had been hospitalized, had recovered and had been returned to active service. Had later been taken prisoner and had been held in the famous southern scurvy camps, first one and then another.

He read to me from a book which was named for one of the camps in which he had been held.

This, John's father, Nathaniel Dustin, had a fine head. His profoundest unconscious reverence was for book learning of which he had very little indeed except that which he had acquired for himself. He had a history book which told somewhere in some one of its many pages of the deeds of his Nathaniel Dustin family in America. I do not know what that book was. Nor where it is. Nor have I ever read it in its entirety. But, once, when in the eighth grade at Spicer School in Akron, Ohio, I looked it up in a history book and it was there. I seem to think that that was an earlier edition of Eggleston's history of the United States. When I was four and five he read parts of it to me several times. It was a big book of early American history and had much of the northwest territory in it. I remember his quiet pride. I also remember that he was placing in my young mind that which he wished to have had been placed in my young mind when that young mind should have grown up. This was in his manner as he took the book from the shelf on the wall above the table in the tiny dining room.

This was his shelf. It had his pipe, his tobacco, his glasses, a small reading lamp, his legal papers, his moneys, some books arranged neatly upon it. These were his books. Five or six of them. A Shakespeare. A book about the Great Lakes which my sister's son still owns. A book about the American government. Two history books: one about the whole world, another about America. The book about the scurvy prison camps of the civil war. An almanac. My grandfather, Nathaniel Dustin, lived on a pension. He was an old veteran.

A small hand Bible which nestled among his books on his shelf belonged to my grandmother, nee Kathryn Ann Flagle. She was a true, a natural, untrained mystic, of the followers of Martin Luther. She carried the little hand Bible every Sunday morning with her to the Lutheran Church. On Sunday afternoons she sat quietly in her low rocker and read from it to herself and from her church paper. From the age of two to seven I sat quietly near her on the floor. She read the tiny Bible silently to herself. I arranged flowers, which she permitted me each Sunday to pick from her flower garden, in patterns of my own devising, on the floor, then, leaving the patterns for her when she should have finished her reading, and until grandfather should have returned, to see them, built objects of small burrs, like the villages of Martin Luther, 1483-1546, of the German reformation, of which she had shown me small embossed picture cards. I have been in the church of Martin Luther in Geneva, Switzerland, sat in its pews, and from its antiphonal choir stalls in the back of the church have looked up toward his pulpit. I have respect for the courage of Martin Luther.

Grandfather Nathaniel Dustin Weaver did not go to church, nor did he read the Bible, but he had an unexpressed quiet but almost tangible reverence for that which occurred within grandma because of her reverence of what she read there to herself on Sunday afternoons.

John was a professed Christian, and perhaps a natural mystic. But, nevertheless, he was a thoroughly amalgamated contemporary American product of the working class. He was an expert cabinetmaker and designer. This was his personal pride. He was a member of the Sons of Veterans. This was his social pride. But he had no training whatsoever in mysticism, in the sciences, in religion, in psychology. Nor in the lore of any of these. Of these things he knew absolutely nothing. He sat at my mother's font of lore as a devotee at a well of Siloam.

Sara's formal education was that taught in the fundamentals of the schools of her kith affiliation in America. John possessed the rudiments of a formal American public school education. They, both, were equipped with a strong determination that their children would become educated in the modern contemporary American manner at the modern American public weekday schools and in the system of education there supplied, and in the modern American denominational Sunday schools and in the system of Christianity there taught.

And so I began the journey into contemporary American civilization by way of the Methodist Episcopal Sunday school of Malvern, Ohio at the age of two, and the weekday public school system at the age of five. And there within that civilization during the ensuing years all but came by lasting confusion. For that which I there learned and that which I learned as I tended the hearth fires of comprehension which Sara fed with what wordage she had at hand were not the same.

Since this cosmically produced human physical body in which I now find myself to have become infixed has had and does continue to have its life in a Christian but, paradoxically, material-minded nation and has had to find some method of co-option between its own attempt at systematic formulation of known truth and the attempts of the American mores of the last decade and a half of the 19th century A.D. and this first five and a half decades of the twentieth, I am grateful to Sara and John for their choice of my schooling, but, only because more important in both their minds even than this choice of schooling was this need that Sara teach me the outline of truth as she knew it, in terms in which all systems of thought could find understanding: the framework, John would have called it.

ii. THE WORD, RELIGION

In the system of signs which produced the ideogram from which the two signs which the Greeks used for l and g were derived meant, respectively, the proceeding of the eternal becoming, and, change. Used together, in that order, as isolating consonantal ideograms they implied the manner in which that becomes this, this becomes that which it will become: the established law and order of the becoming. Used as an agglutinated complex of ideograms, the full

meaning implied something concerning the periodic progression of change which is the proceeding of the eternal becoming. Using this agglutination of lg as an inflectional root the Greeks formed the inflectional active verb, legein, the implied meaning of which is to gather together, to sum up, and to say in an understandable manner: that is, to discover, to come to comprehend and to announce comprehensibly. That which is so done was called in Greek, λεγειν: in Latin this became lex, legis; the root is lg: on which the English legal, legislate, etc., are formed, and of which the English, law, is a euphonic variation. Legein: to discover, to come to comprehend and to announce comprehensibly the law, the lg, that periodic progression of change which is the proceeding of the eternal becoming: the general law of the general truth.

The English word, religion, is the Greek noun, αλγειν, alegein, formed by prefixing a to legein. The Greek a, as a prefix, means concerning, or, a concern for, as does its English mutation, re. Religion, therefore: concern for the gathering together, the summing up, and the saying in an understandable manner; a concern for the discovering, the comprehending and the comprehensible announcing of the exact manner in which that becomes this, this becomes that which it shall be: a heed to the producing of the knowledge of the law and order of the eternal becoming: and, by implication, then, to heed, to regard, to have a care for, to turn one's attention to discovery and enunciation of the periodic progression of change which is the law and order of the eternal becoming. The human phylum is a religious-minded phylum. Its persons express a dominant tendency to discover, to gather together, to sum up, to comprehend, and to express comprehensibly that which it thus calls the law.

iii. FUNDAMENTALS

a. The All

Sara did not use the word, religion: but she did have, did teach me to have, and did believe deeply that all persons should have a regard for that which she with profound reverence called the law, the eternal law, the great law: and she did use the word, heed; and, the word, neglect. To heed was to have a care for, to regard the law and order of the eternal becoming insofar as it has been discerned and can be discerned by humanity. One of Sara's strongest teachings was that in this day and age progressive human evolvment comes by way of heed and that failure and regression come by way of neglect: more strongly, that neglect wrought most surely that retrogressive human defeat which is the opposite of progressive human development, and that, alegein, human heed to the law of the eternal becoming, intelligent, informed, diligent human heed, that active human heed which expresses itself in self-conscious, self-aware, self-responsible, informed, intelligent, self-trained, self-chosen, discriminative cooperation with that law is the prerequisite of the evolvment of this which has been called God by the English-speaking Christians, Yod and El and Adonai by the Hebrews, Allah by the Moslems, deity by the Greeks An

and El by the Sumerians, Parabrajm by the Brahmans, Zeroana Akerne Kodah by the Zoroastrians, something by certain tribes of the American Indians which translates into English as The Great Spirit.

These were the fundamentals of Sara's concern: the nature of that which is, the nature of self, the nature of the relationship of that which is to self, and the nature of relationship of self to that which is: these, interrelated, interpreted and applied to human behavior. It seems to me that, stated in simplest possible terms, these are the fundamental concerns of the entire human phylum's entire search for truth, for self orientation, and for acceptable human behavior.

Sara began all knowing with that which was, in her tongue, the entire. She said, the all, using the word as Mohammed had used the word Allah: "La ilaha illa llah"; all that is is Allah. She also used the words, the eternal. She said, that which is and ever was and ever shall be. In amplification, she said, the one. She sometimes said the all powerful; less frequently, the all powerful one, not using the word one as a personal but as the abstract noun. Sometimes, but rarely, she said, the omnipotent. Often she said, the one eternal. She said, the one eternal becoming. Since it was this understanding which I brought with me along the way of my approach to conscious awareness concerning myself and all that is, and since it was she who had taught me from my very birth, then it must have been this understanding which she, herself, felt the most deeply and from which her entire font of instruction welled: all that is and ever was and ever shall be, this is one eternal becoming. A non-static, dynamic, ever-changing eternal becoming. She called this the one reality. The one reality manifests as an eternal becoming. Forever changing. Increasing in omnipotence. She called this, the legacy.

One of her more frequent words was 'the source'. Sometimes just, the source. Sometimes the source of this world and of the other world, of 'here' and 'there'. Sometimes, the source of being; sometimes the source of my being; sometimes, the source of your being; at times, the source of our being; the source of their being. When she attempted to specify this source exactly so that I could know what it is, she said, the source of the eternal light. It seemed to me that, by this, the source of my eternal self and the source of the eternal light is one and the same. I think that this is what she meant me to understand. The source of the eternal light and the source of one's eternal self, this is the same source; and the one eternal light and one's eternal self are somehow a continuity.

She spoke of the way of the eternal. This phrase, I especially remember because she used it so frequently. I now know that the reason its implications were much in her mind and in her speech when she taught me, was because she sought reflexly, and consciously, and volitionally, constantly, without stopping, awake or asleep, to orient herself wholly within that way. This was her one overall motivation, and there were no conflicts. She wished to do this. She wished to know how to do this. She wished to succeed in the doing of this. Because she believed humanity to be an integral part of the one eternal becoming which is the way of light and, therefore, understood that to have

succeeded in orienting one's own way within the way of light with accepted self responsibility was to have achieved the ultimate in humanly achievable success. Synchronization, perhaps is the word. I would suppose this to be the very essence of democracy.

She sought to teach me what she could concerning the way of the eternal becoming. It was a practical teaching. As practical as was her teaching of the human crafts of good cooking, sewing, gardening, or as was my father's teaching of the human crafts of carpentering and expert cabinetmaking, of planing a fine-grained wood, or of using a paintbrush without dribbling, or of keeping the various glue pots at the right temperatures so that the glues should be of the right confluence: if you learn what it is, if you learn the way of it, if you learn to adapt your own reflexes, your own consciousness, your own volition, your own selectiveness, your own doing, within the way: this is a method of fine precision, a technique, which, if achieved and used brings successful living. Insofar as she could, she taught me concerning the manner of manifestation of that which is the eternal becoming. A one reality, all that ever was, is, and ever shall be, becoming eternally: eternally passing from one state or condition to another; eternally entering some new state or condition¹ by change from a former state by evoking new manifestations of its inherent attributes. Neverendingly achieving successively higher levels of organization;²each newly achieved level more complex and more highly organized than its preceding level; each successively more complex level possessed of an inner potential which is beyond the potential of the previous level. Thus that which is brings about that increase which accrues in the process of transferring all points of the system of its various manifestations from that which it was through that which it is into that which it will become. The one eternal becoming progresses continuously, dynamically, cumulatively. She taught me that if I would come to know, then I must learn the way of this eternal becoming. She called it the way of light.

b. Deity

She spoke of the way of the eternal becoming. I think that the way of light and the way of the eternal becoming were two nuances of 'the way', and that by 'the way' she implied the formula of the proceeding of the eternal becoming as it manifests. She called a predominant something about this way of the eternal becoming, the deity. I was not too sure what she meant by that. It was something quite fundamental. The way of the eternal becoming and the deity were deeply related. The way seemed to be something not originating in but established by the deity. The way of light, as the way of the eternal becoming, was the way of the deity. The way of deity was the fundamental of the manifestation of the proceeding of the eternal becoming. It seemed to me that she meant that deity is that of the eternal becoming by way of which the becoming becomes. That is as near as I could catch it. Perhaps as near as she could teach it. Somewhere I had picked up a phrase which I paraphrased

to her—in this we move and have our being—and she said yes, perhaps that was a good way in which to begin to understand it. Something then about deity and movement?

There was some fundamental relationship, in her thinking, between the way of light, the way of the eternal becoming, and deity. As though deity were concerned in the production of that periodic progression of change which is the manifestation of the proceeding of the eternal becoming. Something about deity and the manifestation of the law, and the ever changing patterns of light; for she related deity to the manifestation of the law. To the eternal law, of which she was so profoundly reverent. The eternal law could be discerned by discernment of deity, by a discerning humanity.

She used the term, *divine*, with the definite article, *the divine*. She meant that concerning deity which humanity has been able to come upon by means of its own powers of discernment. That which has been humanly divined. The human divination. The divined. The divine. The divine knowledge. The knowledge of deity.

She spoke of eternity, and of an eternity. These were not the same. Eternity and the eternal, these words belonged with the source and the one eternal becoming of that which ever was, is, shall be. She called a cycle of this which humanity, having divined, comprehends concerning deity in its relationship with the manifestation of the constant dynamic, progressive and cumulative becoming of the one reality an eternity, using the limiting article, *an*. As to an eternity, this is as near as I could, at the time, understand her meaning: an eternity, in distinction from the eternal is the total of human divination of the divine way of the eternal becoming considered as a single episode; for she called an eternity of the deity, a day of the eternal: that would be the progressive phenomena and phenomena comprising a single episode of deity in the manifesting, the proceeding of the eternal becoming; a signification of the manner in which deification of the formula of the proceeding of the eternal becoming occurs. If truly discerned, that divine unit of repetition by means of which the becoming becomes.

c. Human Enlightenment

Sara taught me that insofar as I should come to accept the divine legacy and come to know the deity and should come to abide within the workings of the laws which are the order established by deity manifesting, in that far I, a human person, would find that under the exacting pressure of the necessity of finding which and of orienting myself within which I found myself constantly to be living. She sought, insofar as she could, to teach me, the person, these laws of the way of the eternal becoming which are the inner dynamics of deity, the patterning of the eternal light manifesting; so that I could come to know and to understand and to learn successfully to orient myself within these laws; so that I should radiate my own light.

Her favorite all-comprising term for the whole process was human enlightenment. To become fully enlightened was humanity's greatest achievement. To give out its own light, fully and steadfastly with power and intelligence and wisdom and informed awareness, constructively, over the laws of the way of the human mutation of the laws of the eternal becoming was humanity's greatest possibility of fulfillment. I understood that which she meant me to understand, that she had no intent that I should take her words as having been spoken figuratively. She meant them literally. The light which one so produced should be better than the light as it exists. It was possible for humanity to produce a human mutation of the legacy: that was what humanity was for. She used the words 'a higher change'.

In her teaching of me Sara did not use the words, cosmic and extracosmic, she used the words, here and there, this world and the other world. She did not use the word, manifest, she said does; that which is does so-and-so. She used other active verbs. Simple words that I, the child, could understand. In these simple words she taught me that humanity's enhancing mutation of the legacy was carried out by the human being, both, there in the other world and here in this world, a little differently in each of the two.

iv. THE HUMAN BEING

Sara's teaching concerning the nature of the human being was as clear and as simply told as were all of her ways of speaking. I recall an incident of her teaching when I was perhaps nine. We were working together about the house. A bluebird was fresh whistling. Hence, it must have been May. A fragrant white honeysuckle which covered the kitchen south window crisped in delicate bloom. Out of nowhere I wondered aloud to Sara whom I would have been if I hadn't been the child of herself and my father. It did not at all occur to me that I might not have been at all. Would I have been I? If I had been someone else's child, would I have been I or would I have been someone else? And how, then, being someone else, could I have been I? She said that I would have been myself. I spent a flashing moment in attempting to project my self-awareness into a self who was not myself and yet was myself. She understood. She said, no. It is not like that. You are you. You are of the eternal. You do not live and die. You are. Parents make physical bodies: they do not make human beings. We made a physical body, your father and I by means of our two physical bodies. You live in that physical body which we so made. So, we are your parents. But we are not the originators of your being. Had you come to live in a physical body made by two other parents you would have been yourself just as you are now yourself, but you would have been living in another physical body, made by other parents. She made the point that it is I, the human being, that is myself.

It was true to me then and it is true to me now: I do not live and die; I am, I have always been, I shall always be; this I can understand. I could not then,

and I cannot now, understand a time when I was not nor a time when I shall not be. I said to her: I have always been? She replied: yes, you have always been. I believe that no normal human child person is ever able to come by any understanding of a condition in which it was not. I think 'I am' to be the universal human self orientation: I am, without beginning and without end. If, due to our present mores, here in America, we want a child to come to believe that there was a time when it was not and that there will be a time when it will not be, we have to teach it so, I think that it never would believe it of itself. Universally the human child knows itself as beginningless and endless.

Sara taught me that for the human being this is the true self knowing. That it is only the human person, and the physical body that know a time when they were not and a time when they will cease to be. That all human beings know their timelessness. And that all human physical organisms know, inherently, their transience.

Sara knew me, that which I forever am, as this human being which inhabits the physical organism which she and my father, John, had fabricated. I am unable to recall any single instance in which she made me aware of any awareness within her of my physical body being myself. She called it a body of my transient inhabitation. She said that she had been careful that the physical body which I now transiently inhabit should have been a good physical body. And she taught me to take care of it with the same intelligent thoroughness with which she taught me to take care of the house which was the habitation of these physical organisms which were our family. Because of her unaltering awareness of that which I am as an individual, self-conscious, self-reliable integer which is continuous with the eternal light, I the person never came to lose that original human sense of eternal I-amness-without-beginning-and-without-end; because I never had a dark-blown formulation forced upon me during this kith-hearth teaching. That those teachings fell on receptive soil speaks well for the success of their efforts to have produced for some human being's use a physical organism which would be well evolved, well developed, unaberrant and healthy with all of its morphons formed and functioning: that organism has never placed me, the person, in the dark. It has, rather insured me, the person, a continuity of awareness of total light. Because of this organism, I have never known a sense of having begun here. I can understand as a natural self orientation, the phrase, in this world but not of this world. I have always known a complete and self-oriented sense of having placed myself here for a reason; of having stopped here for a while until I should have done some certain thing. A while which to me has always been fraught with a nuance of irksomeness. And that when I shall have done what I have stopped here for to do, I shall again be on my way. Back to a condition in which I want to be and which is a familiar and accustomed and well-liked condition. I do know a self reality of which this present living is but a current episode. I have always known that reality. I do know that my earliest aware self orientation consciously antedated this condition in which I here, now, live. I was. I was not as this. I am, for the time being, as this. There is the absolute awareness which I brought

with me into this present physical existence. I suppose that all American children who have taken up their current habitation in well-evolved, well-developed, unaberrant, healthy, human physical organisms which have all of their morphons well evolved and well functioning know this orientation. That strange sense of the very little human child of having to get acquainted with 'this'. Of course, it is true that the perceptual awareness can put back such a feeler; for its earliest components are quite surely produced by the perceptions of the gestation period. But the gestation period has a definite beginning. And the orientation of which I speak is not 'I have become' but, 'I am'.

Among the elements of the total complex of awareness produced by this person whom I find myself currently to be, this interoceptual 'I am' of I, the human being, has always been an absolute clarity. A lucidity. The orientation of I, the human being, within and as part of a total continuum: the fundamental orientation. The period of existence as this person in this present interim is sometimes something less than lucid. And, were I to find words which perfectly expressed my sense of the difference between this which I know as myself and that which for the time being I am masked as, I should say that that which I am is untrammelled light, and that that which I am for the time being undergoing is a trammeling of that light. This comes out of my quite earliest self-awareness. This which I, being here, first knew of myself is that which came here. I brought myself into my first consciously perceptually observed surroundings; and, most definitely, I had brought myself into my physical body.

One understands the forthput of those counter postulates which the brain the essential uperprosencephalic portion of which is not well evolved and well developed and unaberrant and healthy and well functioning can place here. This I can say: my earliest awarenesses were not at all awarenesses of my body, my mother's body, my mother, my father, etc., as the present day so-called psychologists would have one to believe to be the human child's earliest awarenesses. This which they claim may be true of those brains which devised the postulates, for surely the postulates were formed by brains in which the mechanism of conceptual and interoceptual awareness is faint, absent, or betrayed; but it is not true of those persons in the brains of the physical organisms of whom these parts are well evolved, well developed, unaberrant, healthy, full functioning and unbetraged; for these persons are equipped with an apparatus for each of these, and for an apparatus for their integration into a single awareness, and these persons know an awareness of the cosmic gamut of the total manifestation by means of their physical organism's perceptual apparatus, an awareness of the extracosmic gamut by way of the human being's conceptual apparatus, and an awareness of the human gamut by way of the interoceptual awareness of the human being as these, concisely and exactly, are relayed by the human being to a particular uperprosencephalic apparatus which, sufficiently well evolved, well developed, unaberrant, healthy, full functioning and unbetraged so to receive that which the human being so relays, receiving, does forward to those bilateral cortical centers the faculty of which is the production of an epicritic awareness of this which is so forwarded. The

human physical organism produces its perceptual awareness of the cosmic gamut: it receives the relayed conceptual awareness of the extracosmic gamut, and the interoceptual awareness which the human being produces and so relays to it: it can form a single integrated awareness of this which it produces and this which it receives. The brain in the uperprosencephalic portion of which this reception center, this forwarding mechanism, and this bilateral cortical center are not well evolved, well developed, unaberrant, healthy, full functioning, unbetrayed, presents an awareness in which the perceptual preponderates and predominates and the conceptual and interoceptual fail in degree sufficient to incur that particular failure of human self-awareness as the person which these present-day so-called psychologists postulate, and it may be true that such organisms do present an earliest awareness that is only a product of its perceptual apparatus, and is utterly devoid of a conceptual and interoceptual awareness preformed and relayed by a human being since it is devoid of the mechanism of reception of this which the human being relays to it. But would not these, then, be defective human physical organisms?

My own earliest awareness was as far away from this as awayness from this is possible. However it may be with other persons, the earliest awareness of this person which I now am was an awareness of an untrammelled and an unconditioned continuum. Gradually within this continuum and as a part of the continuum became an awareness of I. Within this unconditioned continuum with which I was identified and of which I was an integral part, was almost, as it were in no way different from, other than that I was a discrete bit of awareness within this continuum, aware for a long time only of the continuum, and then after that aware of my awareness of the continuum, and nothing more. No awareness of self as self. No awareness of a differentiation of or a separateness from this continuum. Aware of the continuum and aware of my awareness of the continuum. That is all. Then I began to know something more and quite different: I began to know light, complete, unlimited within which I found myself to be living. This self of which I was thus aware was separate from and living in this unlimited light. I now know that this was the extracosmic light, and this was the conceptual awareness of extracosmos and the interoceptual awareness of I myself, the human being, living in extracosmos; this extracosmic light is unmistakably unlike cosmic light. Hence I would think that the mechanism for reception of the relayed conceptual awareness of extracosmos produced by the human being and interoceptual awareness of the human being functioned in the uperprosencephalon of this organism which the organisms of Sara and John jointly produced earlier than did the cortical centers of awareness produced by the perceptual apparatus of the organism.

Aware then of my own awareness. Now of course, there is the awareness of the fact that earlier I had not been aware of my own awareness: that at first I had been aware only of the continuum, then of an awareness of the continuum, then, an awareness of light, an unconditioned awareness; then, and only then, an emerging awareness of self separate from and living within this light.

It was from within this unconditioned awareness that I gradually became aware of the conditionings of 'this'; the conditionings of this which trammels and to which the unconditioned, untrammelled awareness must learn to adjust itself; the conditionings of an existence in a human physical organism in the cosmic gamut of the total manifestation. Each new awareness of 'this' occurred as a definite limiting of awareness, as of a subjecting of it to these conditionings, accompanied by a definite self-limiting and self-conditioning, as though one learned gradually to adjust not only one's awareness but, also, one's self, one's thoughts and one's activities to limited quarters, to accept the limitations of the quarters; but to accept them as a temporary limitation and to learn to adjust to the temporary limitation knowing the sureness of eventual freedom therefrom. Always, as I learned to recognize each specific limitation and to learn to adjust to it, I sought relief and rest from depletion wrought by adjustment to the frustrating demand in a return to the unlimited awareness which was myself as I came into this limiting experience; going home to myself, there to rest and gain renewed strength within my natural and first and innate awareness. As I became aware of this difference of self orientation, this, the one, the natural innate self orientation and this, the other, the trammeling of the self to fit into the pattern of the incarnation, I knew that the second, the trammelled, awareness projected itself to objects in space, to the fact of sunlight as it bounced off those objects, to the clouds of space, the lightning, the storm, the stars, the cool of the breeze, the strength of the wind, the hunger of the body, the joy of its self translation through space, and that this, the first, the untrammelled innate awareness projected itself beyond space; through sunlight, through clouds and air and lightning and storm, through the solar system, past the stars, through interstellar space, beyond the stars, but was not a part of any of these; through these, with the capacity of containing these, but, being that which, other than these, can contain these if it so choose or refrain from containing these if it so choose. There has never been any break in this first awareness of self as an untrammelled continuum; that, first, awareness has added these relationships of self to the cosmic gamut of the total manifestation and to the physical organism in relation to the cosmic gamut of the total manifestation as points of cognizance.

I would suppose that this fundamental unlimited awareness with which I approached the dawning awareness of the limitations of life in a human physical organism was the interoceptual awareness of myself as a human being, eternal, living, orienting myself as such, and as yet unaware of the limitations with which I had surrounded myself in having taken incarnation in a cosmic human physical organism, and that the dawning awareness of limitation was a part of the process of gradual orientation of the human being in a new incarnation to the limitations of that organism in which it had thus taken up temporary residence, and to the excessive limitations of the perceptual awareness which the organism could at so early a stage produce.

Moments, at the beginning of this process of limitation, I became limitedly aware of that which was different than the unlimited conceptual and

interoceptual awareness within which I lived; became perceptually aware of a different light, not a light, but light, I suppose sunlight, in general, which was outside of myself, not a part of myself; a perception which brought about a perceptual awareness which was wholly different than that conceptual, and that first, interoceptual awareness. If that part of the human brain which is the eye morphon, the eye, its afferent pathways, their ceptor centers in the geniculate bodies of the lateral walls of the thalmenprosencephalon, their projection fibers to the occipital cortex of the hemispheres of the uperprosencephalon, their receptor centers in the cells of that area, the projection fibers from that area to the centers of higher frontal association, be well evolved, well developed, unaberrant, healthy and full functioning, the new born human child knows this perceptual awareness of the sun's mutation of cosmic-patterned light early in its postnatal existence. If, during the processes of its gestation, that morphon has completely failed in any of its parts to develop that organism never can and, therefore, never will experience for itself that specific perceptual awareness. If the morphon in any of its parts is underdeveloped, underevolved, aberrant, unhealthy, or malfunctioning, the perception of the cosmic light will create an awareness of cosmic light which will vary so greatly from the perceptual awareness created by a well-evolved, well-developed, unaberrant, healthy, fully-functioning eye morphon as to cause its interpretation by the frontal association centers of the brain of that organism to be faulty; so faulty as to create a lack of credence concerning that which the person living in the organism which is possessed of a well-evolved, well-developed, unaberrant, healthy, well-functioning morphon reports concerning cosmic light. That John and Sara had produced an organism which had grown a well-developed, well-evolved, unaberrant, healthy, and well-functioning perceptual visual apparatus, and that I now inhabited that organism is my good fortune.

Then I became momentarily aware of sound, and of movement. The sound was my mother's voice. The movement within her arms was not like that of the womb. The perception of sound came by way of the ear morphon: the pinna, the drum, the [ossicles], fluid of the internal ear, the organ of Corti, the auditory nerve, its central receptor center in the acoustic area of the uperprosencephalic cortex, projection fibers from here to the frontal association area.

As, tired, I lapsed from these cosmic, perceptual awarenesses, it was not into that blank, black, lost, unawareness which the psychology of today teaches to be the normal state of the early human child, but into that conceptual awareness of extracosmic light and self within extracosmos, or, back into that self-known, safe and sure and all sustaining untrammelled interoceptual awareness which is self within the self-known continuum. And thus I slept, my physical organism asleep in surcease of production of perceptual awareness, awake in continuity of reception of conceptual and interoceptual awareness produced by the human being and relayed to it.

I, the person, have always been able to shut my eyes and my ears and my awareness of impulses coming in to me by way of my perceptual apparatus

and to the feelings and emotions and thoughts which they produce and find myself in a limitless light of which, if I choose, I become a part.

In cosmic darkness, I have, for so long as I can remember, been able to close my eyes against the surrounding retinal darkness and be immediately in a clear and limitless light in which there are no shadows and no objects. This has always been true whether in bright light or in complete darkness, even a completely darkened room in which no possible light existed, or could enter through my closed eyelids. I remember, when I was about three and a half or four, overhearing my mother say to one of her sisters that she had never had to leave a night lamp burning for me because I had never been afraid of the dark. It came as a new idea to me that anyone should be bothered about being in the dark. I had not until then known that everyone couldn't just close their minds against the awareness of darkness and be thereby immediately in an all-prevailing light which had no objects in it, had not even shadows in it. I could understand that if this were not true of them that they, then, might dislike the dark because it would encroach upon one, but I could not, even so, understand anyone's being afraid either in the dark or of the dark, because, I suppose, I could not quite understand what it would actually be like not to be able to shut the stuff out by so simple a method as closing the eyelids and entering thereby into a fully illumined existence.

I never spoke of any of these things concerning myself to Sara because I never thought of them. I suppose that I was more than thirty before I began to think of this at all, it was just a natural self orientation. Had I thought about it at all when I was younger I would have supposed everyone knew the same orientation. That no one was any different. But, even had I been aware of my aware self orientation as that which I now know to be an eternal integer of eternal light, it would not have been necessary to speak of it to my mother. In her awareness of me, it was this, the eternal I, of whom she was aware. This I she did not try to teach. Her teaching was nothing other, ever, than a cooperative effort to teach and train the physical organism and its physical brain and thus to aid the person. A leading of me along this portion of the way which for an incarnation we trod together in human companionship. As though, walking together, we, having come upon a short portion of a path which was obscured and with which she was somewhat familiar and with which I was not at all familiar, she guided and directed me and taught me along the way, as well as she could, so that I could learn to go through this obscuration, these immature stages of this particular incarnation, alone and in safety and with success. A person who was a human being inhabiting a mother organism of the phylum's production teaching a person who was a human being inhabiting an offspring organism whatever she knew of the accrued wisdom of the phylum at this the period of our mutual cycle of incarnation. Teaching me in the same manner in which it had come down to her through the millennia of generations. Her interpretation of her kin's teaching of the kith lore of the phylum's heritage. Passing it on to me as it had been passed on to her. Had she neglected thus to teach me she would have felt that she had failed in her phyletic duty.

v. THE HUMAN ASSEMBLAGE

a. Heart

Sara called I, the eternal, non-dying, living human being the heart of me, the person.

b. Two Bodies

In her own words, Sara taught me that over there in the other world I, the human being, have a body of my own which I have made for myself from the light of this other world: it, like myself, does not die, it is mine forever, after I have made it, for so long as I, the eternal, ever-living, non-dying human being shall continue to exist. She taught me that I brought this my own self-made permanent body which I had prepared for myself in the other world with me when I came into this world to take up my temporary residence in this human physical body which she and John had here, by way of their physical bodies, prepared for my occupancy and which was now mine for so long as I lived within it, but that it would eventually die and I would leave it, whereas my own body which I myself had made in the other world and which I had brought with me here from the other world into this is always with me, it never dies. She taught me that I thus here am possessed of the two bodies, one permanent, of the other world and of my own making, one temporary, of this world and not of my own making.

She stressed and caused me unforgettably to understand that I, the human being, am neither of these two bodies, but that I, here on earth, am for this interim possessed of both: that I, the human being, am responsible for the genesis of my other body and for its activity; am not responsible for the genesis of this physical body but, having for this interim taken over this particular human physical organism for my own, am completely and absolutely responsible for its welfare, its self training, its activity, not only after it had been taught and trained by the three of us, but during that training period also.

c. Human Intelligence

She taught me that my-own-formed, my other, body is equipped with its own intelligence, its own faculty of awareness, its own ability to come by knowledge of the other world of which it is a part. Can know this other world, can come by its own awareness within the other world. Can, also, know me, the human being, whose extracosmic body it is.

She taught me that this body, here, which the bodies of Sara and John had made for me, is equipped with its own intelligence, its own faculty of awareness, its own ability to come by knowledge of this world of which it is a part. Can know

this world, can come by its own enlightenment within this world: is equipped with something which she could not name nor well indicate, some faculty, some ability, something which is its primary essential and without which it were scarce different than any other living thing of the animal kingdom whereby it can know me, the human being, who has come to live in it and that which I bring here from the other world. Of this she was profoundly certain.

And then, there is this further intelligence, this of I, the human being. These three. And by them, all is knowable.

Further; I, the human being, could thus make myself known to the human physical organism; make my concepts and my interocepts known to it, so that it, producing its percepts, can put the three together and guide its activities accordingly. Do so awaredly and consciously.

d. The Human Soul or Psyche

Sara did not use the word, *psyche*, nor the term, *psychology*, from the Greek variation, *psoocha*. Perhaps she did not know these terms. She used few Greek roots. Coming up during the centuries through the Italian Piedmont, her folk tongue used the Latin variation, *psoola*, in its English pronunciation, *soul*. But she did know that which is implied in the predynastic Egyptian Khamite agglutination which became in Greek *psookha* and *psoocha*, and that to which the term, *psychology*, was originally applied. Knew well and truly.

Sara taught me that my own, my self-made, my other body, which I had produced in the other world shines forth its own light: a human light; but a human light not of this world. This light had something to do with my soul: that part of my soul which I brought with me into this world with my permanent other body and continued constantly and unceasingly to produce even while in this world. One wonders if in the Christian parlance this would perhaps be that which may originally have been meant by the term, 'the heavenly soul'. A human mutation of extracosmic light patterns wrought by a human extracosmic body, that has been made by the human being of extracosmic light patterns, emanating from that body? Some portion of that body, as a radiance? A dynamic human extracosmic radiance? Remaining surrounding that body?

Sara taught me that the head of this physical body in which I here for this present interim am incarnate shines forth its own light; or, should shine forth its own light. This also has something to do with my soul. And, here, again, one wonders: would this be the Christian 'earthly soul'. Some sort of final human mutation of cosmic light patterns.

Thus, there seemed to be two souls, twin souls; one produced unceasingly by my other body: one produced by this physical body during the period of its lifetime. Two components? Both made of human mutation of light patterns. One extracosmic. One cosmic. Each produced by a human mutation apparatus,

a transformer, called a body? One an extracosmic body so functioning in extracosmos? One a cosmic body functioning so in the cosmic gamut?

She taught me that the soul formed here in the body could be lost; could be falsely formed; could be wrong; could be dim; could be weak; could be inadequate. It could also be saved; could be truly formed; could be right; could be brightly shining; could be strong; could be adequate.

Its adequacy had something to do with its salvation. If this component which I wrought here in this world by the head of this human physical body were true formed, it could then become eternal. This process of its becoming eternal had something to do with my other soul. The two could become one whole. And this one whole then was my eternal soul. An integration of two variously formed components? Which can occur only if the inherent patterns of each of the two are so formed that their integration into one pattern can occur? Each component a specifically wrought human mutation of the light patterns of a specific gamut of the total manifestation.

e. The Human Person

Living here on earth, I, myself, the human being, equipped with a temporary body which is of this world, which has been produced jointly by two organisms of the human phylum and which I use transiently; a permanent body which I, the human being, have made in the other world and which I use permanently; equipped with a triple intelligence, which can function as one; two, forming, half-souls which if perfectly formed can integrate into a single whole soul: this is I, the human person, transformer of heaven and earth. A single marvelous temple of procedure.

I, the human being, the heart of the person, am that which has assembled these parts and of them has constructed this temple from its variously-wrought parts. I, the human being, the heart, animate this person which I have thus constructed. I, the person, which I, the human being, have thus constructed exist for so long as the variously wrought parts which I, the human being, have thus collected, and assembled in this construction hold together. The human physical organism which I have made mine by appropriation and have used as an integral part of this assemblage has a life of its own. It is a transient organism and therefore its individual life is limited: hence this temple of procedure which is I, the person, is not eternal.

A temple is a demenos, described as that which is measured and marked off and assembled for purposes of deity. The human temple would be that which is humanly measured and marked off and assembled for human purposes of deity: something about the human person and the establishment by deity of the periodic progression of change which originating in the source itself is the manifestation of the proceeding of the eternal becoming.

There is thus, then, I, the human being, and, I, the person. I, the person, seem to be I, the human being, and that with which I, the human being, have variously equipped myself, in part by permanently producing and in part by temporarily obtaining. And these function interrelatedly.

Sara taught me carefully and patiently, often with amused but compassionate understanding, that the human physical organism, since it has a life of its own, is wont to know itself as I; but that this is not I: it is the physical portion of the temple of procedure in which I, the human being, who have assembled it now live, and that I should teach this physical body not to confuse itself with that assemblage: it is true that it has a life of its own but that life is important only insofar as it adapts itself within the assemblage as a functioning part of that assemblage. I, the person, includes all of the parts.

She taught me that I, the human being, having assembled this person have a choice as to its conduct. That I could permit the physical body to control the person if I cared to. I could permit its perceptual intelligence to control the assemblage. I could permit its generating soul to control the assemblage. She also taught me that I could permit my other body to control the assemblage if I so chose. Or its intelligence. Or its generating soul. She taught me that although any of these are possible, none is desirable. Each lead to the destruction of the integrity of the person. She said that all of these together was what I, the person, had to go on, to get along with, to make of. If at any time I used only one, or any number of its parts less than the assembled whole, then I was bringing about my own personal disintegration, and disintegration always results in retrogressive defeat. She taught me that all evil of human doing is the result of failure of this temple of procedure to function as it should: that all conflict within the human mind could be stilled creatively in its successful interrelated functioning.

From long association with Sara, I gathered that there was something about the upper part of my head that was the very nucleus of me, the person; the center of construction of this temple of procedure; the cathedra of I, the human being, who am the administrator of this which I have assembled and organized for the human purposing of deity: the place where I, the human being, my other body, its intelligence, its soul, meet this, the physical body, its intelligence, its soul, in the formation of the person. As I review in memory, I know that when she regarded me, the person, which she so often did as though to make quite certain of what kind of person this might be, Sara's glances were toward the top of my head; not into my eyes; not at my face. As though something there were the importance. But she never intruded. There was no invasion of privacy. Of her very infrequent caresses, a gentle fingertip on my crown was the usual demonstration. It came there in fine apperception; in discriminating admonition; never in reward; never in praise; but frequently in impersonal, objective approval; once or twice, I recall, in rebuke, but that was forward on the upper forehead, not on the crown. And I do know that I cannot recall ever having seen her kiss any human child at any other place than on the crown of

its head; and only very rarely have I seen her do this. She kissed the crowns of the children's heads very lightly. Very sparingly. In her teaching and training of me it was my head that she taught, my head that she trained.

Of my own experience, I know that, of my physical body, it is the crown of my head of which I have memory of a first awareness. That this awareness emerged out of proto-awareness through the threshold into awareness, I am convinced; for I can retrace backward in awareness through that threshold by way of the crown of my head. It, alone, was there, in that milieu of unawareness of my physical organism. It was that which created awareness. It was something with which, I, the human being, was familiar. As though I had had part in its production. That familiar. As though, perhaps, it and I conjointly had furthered the becoming of something which in its becoming fruited into this familiar awareness of orientation within the head of this physical organism. In some portion of my unanalyzed, unassociated, inattention, the unformulated impression that my head in some early phase had had something to do with the gradual formation of its body, as though it had come first, and then because of the head and as an extension of the head the body pended. I think that this tenuous nebula was a product of my own: that I had not been so taught: and that it came very early.

f. Human Wisdom

Of human intelligence, she taught me that intelligence without soul is not wisdom. To become wisdom human intelligence needed enlightenment and enlightenment came by way of one's whole soul. By way of its intelligences and its whole soul the human person produces wisdom. The production of wisdom is a function of the person. The product, wisdom, is one of the outputs of the assemblage, the person. Wisdom, something produced as one of the results of the activity of the powers and functions of the human psyche; of the whole soul?

vi. THE ABIDING PLACE

There was something else, something which I, the human being, by means of the assemblage, I, the person, produced by way of the whole soul in its production of wisdom. Something which Sara called the abiding place. Called it the soul's abiding place. If my whole psyche in its production of wisdom did not produce it, it did not exist. Its production then would seem to be another of the functions and powers of the human psyche or soul. Although I knew that they were not the same, and had an unflinching sense of the immediacy of the need to have my whole soul in its production of wisdom produce its abiding place during my life here on earth, I did not at any time during her lifetime, and she lived to be 73, ever come to understand the difference between my

other, permanent, body and the soul's abiding place: nor for that matter, the real nature of either.

I understood this, that actively to produce and then actively to come to perform within and by means of whatever it was she called the abiding place was profoundly essential. That if this were not accomplished during the lifetime of the person, that personage had been of no avail. The first stage in the crucial valiance of the person, its essential performance, is the production of this which she called the abiding place. The constant and cumulative formation of this new metamorphosis which, having been formed, serves as that within which something further is produced for so long as the person and the whole soul continue interrelatedly to function.

Because this physical body which had been made here on earth and which I had appropriated for use in my assemblage of my person was impermanent then this assemblage which is I, the person, is impermanent. She taught me that when the physical body died the assemblage disassembled. During the existence of I, the person, there was this which my whole soul by means of the person in its production of wisdom produced, and in which the whole soul, having produced it by means of the person, abided for so long as the person continued to exist. This was not the same as my other, my permanent body; which I, myself, the human being, had made in the other world. It was I, the person, and my whole soul that makes the abiding place. And it does fall apart when the person disassembles. It is something impermanent which my whole psyche and I, the person, produce and within which the whole psyche abiding does, by means of which and its own powers, perform a further work which is a next step in the proceeding of the human being's production of a permanent enhancement of omnipotence, by means of the human demenos.

vii. BENEFICENCE

Concerning the periodicities in relation with which light manifests and deity which thus creates the patterns of light, and the mutation of those patterns by way of deity in its establishment of the inherent I g, Sara said nothing which I recall except that she used the word, beneficence. If a human person did its work well, functioning both there and here, so that its soul formed whole, so that the true-formed whole soul in production of wisdom formed the abiding place, then after that, beneficence was produced by some part of the power of the true-formed whole soul within and by way of the abiding place. In this the legacy could be changed into beneficence. This could be done only by the human whole soul by means of some part of its power and its self-produced abiding place. One takes what one can of the legacy of the eternal becoming as and when and where one finds it and by means of the power of one's whole psyche functioning in and by way of the soul's produced abiding place makes it over: I suppose my father, John, would have said, remodels it. Produce a further mutation? A further human mutation? Cause a still further mutation

of the patternings of the total manifestation to occur by means of that self-produced inner light: something, humanly produced by way of one's soul's abiding place, which alters the very inwardness of eternity. Something which is neither of the here nor of the there; something, then, neither cosmic nor extracosmic, but, a humanly produced something which, an integrated human mutation of each, transcends both. She used the word, inwardness, as though she meant that of which this mutation of eternity itself were composed.

The word beneficence is formed of two Latin words, ben and facere. Facere means to make. A beneficence is that which is made of or by or within b n. Ben has a Latin synonym, duonus: in their roots both imply that which is of unquestionable benefit. Duonus, as are demenos, deity, divine, day, are d words, whatever d may be found to have meant combined with whatever may have been the original of uo. Ben, comprised of the two consonants b and n, has, because of similitude of implication, come to be used to appeal the most interior of a place of human habitation in contradistinction to all other parts: has been applied to a human dwelling made by hands in this cosmic gamut, as the inner room; in quasi-similitude, the parlor, the salon; and in very similitude, an inner sanctum, a holy of holies: the most inward part where the true meaning of the human being as deity performing the formula of the human mutation of the legacy is come upon by those who are prepared here to enter and so to perform. The word, in, is used to indicate a phase of relation of the part spoken of and the whole of which it is a part: that phase of relation in which the part spoken of is surrounded by and encompassed within that whole of which it is a part. The geometric ideogram which became ideophonetically the sound of the consonant n, and eventually the meaningless phonogram n, was used in all three of these ways in the predynastic Egyptian hieroglyphic system. As an ideogram and as an ideophonogram sounded n, this sign was used to indicate periodicity. One supposes, possibly, that to create beneficence by way of one's soul's abiding place may at some time far gone have referred specifically to something concerning periodicity and something called b; possibly to the b mutation of the periodicity of the total periodic continuum, of an inward re-patterning of the periodic continuum which occurs by means of the functioning of the power of this which is one's whole soul within and by means of its self-produced abiding place: something thus produced by some phase of the functions and powers of one's integrated psyche. Duonus means something about periodicities and deity and whatever uo may originally have meant.

Sara taught me that to have produced beneficence was to have produced that which would in turn be instrumental in the human production of the greatest good that could be produced: something about that ultimate good which is an enhancement of omnipotence. Sara spoke constantly of the work which there is to do: of the work which the human being does and of the soul's work. She called the one preparing the fields, sowing and tending and reaping, gleaning in the two fields, here and there, in the two worlds, this world and the other world. There was some other, deep, significance in her words when she spoke

of this other work, the soul's work. This was the essence of Sara. The laboring of the human psyche. The soul doing its work. And I do not recall her trying to explain it further to me. But I never had any doubt as to where one belonged. Some sort of catalyst of the proceeding of the eternal becoming. Nor of what one should do. Only a great and growing need that one could come to know how to do all this. Exactly how.

If the word root, b n, did originally mean something concerning the specific periodicity of something called b which is the b mutation of the general periodicity of the periodic continuum, the relational placement is that of an inner holy of holies of the whole psyche's self-made abiding place the purpose of which is that of sanctum sanctorum of the demenos. If this word root, b n, was used synonymously with the root of duonus, then it did mean that place of human holiness within which the human as deity, Melchizedek a high priest in his own right, does by means of the whole soul's functioning powers, meticulously performing a ritualistic series of sequential stages of the liturgy which are the orgia of the formula of the human mutation of the law, the lg, the progressive periodic change which is the proceeding of the eternal becoming as established by deity which is the human transformation of the total legacy into whatever it is that was originally specified by the root of the words, sanctum, sanctity, sacred. Sara did not refer to this inner place where the greatest good is produced as either holy of holies or sanctum sanctorum; but named it specifically the place of peace: that place where the perfect coaptation of self, the person, within the law and order of the eternal becoming can occur: the only place where it can occur: the only condition in which this can occur. The place of peace was a condition produced by the soul in its abiding place in which peace could enter and entering transform b n and all heaven and earth into a sacred condition which peace shall have so wrought of these.

viii. INFORMED WISDOM

The process of the formation of that which is informed wisdom as it occurs within and by means of the human person, Sara called 'becoming enlightened'. To succeed in the process of the formation of wisdom was to become enlightened. A person who had succeeded was an enlightened one. Grouped, they were the enlightened. She taught me, without any of that wavering which comes from a failure of coordinated self-support of expression of intent, that there is a specific difference between the activities of those persons who are enlightened and those persons who are unenlightened. The enlightened needed to be understanding of, tolerant of, compassionate concerning, helpful toward; but, withal discriminatingly self defended against the activities of the unenlightened because the unenlightened are liable to be active deterrents of the successful operation of the law of the source of light in its eternal becoming, and, possibly, even, deflectors of the way of the eternal becoming so that evil results.

She taught me practically, quietly, that the human person is capable of coming by wisdom only if its physical body and especially the head of that body is as it should be. She taught me that there are human persons that are incapable of engendering wisdom because of faulty or deficient heads of their human physical organisms, and that these persons deserve constantly to be taught concerning the ways of wisdom. But that there are, even, organisms, the brains of which are incapable of being so taught and that these persons need to be coerced into living within the mores of human wisdom. But that it is wrong of the human phylum to continue to breed these latter two types of organisms, because it is unnecessary so to do. That the right knowledge rightly applied would cease their production. When the two bodies are right, when the soul light which each shines forth is as it should be, when the whole soul is true formed, and its powers functioning, when the intelligences are right formed and full functioning, when the abiding place is built and beneficence is being produced, and peace is known, then the possibility of wisdom is being formed. When the possibility of wisdom is being formed and the physical organism is trained, its brain informed as it can be, the person in full volitional management, the human person becomes with that controlled, informed, trained epicritic enlightenment which she called informed wisdom. I know this to have been the bright and shining epitome of her pilgrimage.

Only after wisdom is formed can that final stage of the human mutation of the light patterns of the total manifestation of the source of light which, sacred, enhances the omnipotence, be achieved. That this may not fail to occur, she stressed, always, the importance of the production of the right kind of physical organisms; knowing always and teaching me always that aware, informed human wisdom can be achieved by the human person only by means of such an organism which has come to know, of itself, the reality of both there and here, the demand of its own soul, the enlightenment of its reason; and, having thus found itself adequately equipped and adequately capable, then busies itself with the informing of the mind of the head of that physical body in the accrued knowledge of the phylum. She said, in effect, that by means of trained, informed, epicritic wisdom humanity forwards its legacy upward.

Sara taught me that at some time in the past somewhere on the earth were human persons who were with aware informed wisdom generally. That in some one or ones of its time-space sectors the human phylum produced superior organisms as a phyletic constant. That the human phylum no longer produces superior organisms as a constant in any of its sectors. It produces them sparsely in all sectors. That all humanity can produce superior organisms if it will. She taught me that we, presently, labor heavily under the burden of the state of the human physical organisms in which human beings must incarnate today; that a certain part of our conscious and enlightened endeavor needs to be spent in the remedying of this phyletic condition. She said that those of humanity who know are responsible for the balance of humanity so that they shall know how to produce superior organisms for human beings when they incarnate. We have a double duty to perform. It is as though those human beings who

are incarnate in an organism which does not produce its own wisdom were entrapped and so entrapped that this temple of procedure which they have assembled becomes dominated by the imperfect physical organism and its perceptual awareness because that organism is deficient both in the facilities for conceptual and interoceptual awareness and in soul, which three when not deficient contribute those ingredients which, integrated with perceptual awareness, are the primary essential for the formation of wisdom. She said that those human beings the personal assemblages of whom are composed in their physical part of an organism which produces its own light insufficiently and overimperfectly, entrapped, are so entrapped that they of themselves cannot find their own way out of the entrapment, nor, in many instances, when the entrapment is the deepest, know that they are entrapped but think that their state is the only and the universal state and that all other claims are false: but that these persons because of that which is so entrapped know a constant inner devastation. She taught me that we needed to help these insofar as we could, but that we needed most urgently, and this urgency laid the heaviest hold upon us, to see that humanity went informedly about the production of human physical organisms of a superior order and ceased its production of inferior, underdeveloped, under-evolved, aberrant, unhealthy malfunctioning organisms. That this could be done. That there is an exact science of its doing. That the knowledge did exist at one time somewhere.

She taught me that at some time those persons who had had superior human physical organisms as a part of their assemblage had produced a superior human knowledge. She said that it would be better to be guided by this product of informed, intelligent wisdom which these superior persons in their wisdom had produced than by the false ideas and untruths, the dogmatic pronouncements of which form many of the postulates of modern science. She warned me about this, as, since I was being educated in the American public schools and not in the schools of the kith, I came home, day by day, with more and more of the meander which was the accredited system of formulations of that which was the organized system of public school education instilled into my mind. She said that the regressed beliefs of humanity held them back. Their regressive beliefs were the result of the regressed inferiority of their organisms; they do not produce the true light. They do not have the true light. She was gentle about this, but she taught me firmly, exactly: I never heard her talk about it to anyone else. She was not a very frequent-spoken person. And she was very gentle. She said that all people liked to form their own approach to wisdom. That was their just and justifiable pride. It was good for people to be like that. But that those who had the light knew the light.

Of the many various Christian songs for very little children, she had taught me but one: Jesus bids us shine with a clear pure light, like a little candle burning in the night. He looks down from heaven to see us shine; you in your small corner, I in mine. When I was two, I could sing it alone. But I remember her voice singing it with me as I learned it. And she taught me that I could know the full light in its entirety while here on earth in this human physical

organism which she and John had given me for my use, if so be that organism were indeed of the grade which they hoped they had produced. But that, even though it were, still I, the person, could interfere with its full functioning; and, hoping to aid me in the avoidance of such interference, she taught me concerning that level of human behaviorism which is the release of action patterns which are the output of human wisdom. Taught me how to delay my action, withhold my hand, she called it, until the urges to abrogate at lesser levels had become overcome by the process of the assimilation of their causative impulse in higher levels. She helped me to learn by self realization the actuality of the deeper, more profound satisfaction which comes from the successful accomplishment of integration at higher levels. A much greater human value than the satisfaction from abrogation at lesser levels. This is, of course, scientifically sound, since the higher the level of the cerebrospinal nervous system the greater its complexity of organization, and, therefore, the greater its possibility of that complex fulfillment which is the desire of the complex human person. This is the way of wisdom. She not only taught me these things, she helped me to realize them. She did this with gentle insistent emphasis. There were no two ways about it: informed human wisdom formed into action patterns and released as human behavior results in human behavior of a superior order. And she knew what all of the grades of human behavior up to and including that were; and something about how they got that way; where, at what level they might be alterable; how such alteration could be caused to occur; when, and why, such alteration became impossible.

And, she taught me that were this organism which they had prepared for my use prove to be of less grade than it should have been then its light would need careful fostering, and might, even though so fostered, seriously fail of even an approach to perfection; in which event I would know enlightenment only vaguely, or, might even fail so completely to come by that awareness that I would be liable to deny the existence of anything but the physical organism and the physical awareness which it generates, calling all else but a fantasy, a fantasm, a wishful dreaming, to be tolerated as amusing or to be discarded and tabooed as disturbing and interfering, or, even, harmful and destroying. But that this would not be the part of wisdom. She also taught me that since I was her child she had a right to teach me what she knew of enlightenment and to attempt to guide me toward its realization; but that, as myself, the person, I had a right to hear what she taught me and to do as I pleased. But please to give myself a chance to learn before deciding. Sara taught me, too, insofar as she could, how to avoid mental illness; how to heal myself were I to become overcome from within or from without. How so to form my approach to wisdom and so to form my action patterns that mental health and mental balance would be achieved; an acceptable state and, therefore, worth the price which I should daily, and day-by-day, pay for it. She taught me how to be of help to the mind of another which is not functioning as it should so that if it cared to it could heal itself, if that other chose to permit me so to be of help to it. She taught me what she could concerning the causes of the human mind's

dysfunctions, what symptom syndromes make up various types of psychic dysfunctions. She taught me that much mental sickness is of organic origin. But that very much is not of organic origin but has its origin in the misuse of the mind, or in disorientation, or in lack of right information, or in a lack of willingness or of know-how to form the approach to wisdom; to form those action patterns for which one pays in terms of self-control, self-lifting, self-betterment; enlightened human conduct. And she taught me much concerning soul sicknesses, sicknesses of the psyche in which, for instance, in one type, the psyche's powers are so dimmed, or the impetus for the functioning of its powers is so lacking that it forms no abiding place, or so attenuated that after forming its abiding place no beneficence is formed, so that peace cannot enter any of those persons with the sick psyche; and no ultimate good can be produced by them, unless they can be cured, and until they do be cured. And always she admonished, "My child, find wisdom; and seek learning." Learned human wisdom, for which throughout her whole life she yearned with an unsated longing and sought with a quiet unflagging volition, was that which directs the soul's sure production of benefaction.

It was this Sara who told me with apology, in case I should feel the need of her apology, when I was 16 or 17, that before I was born and when she knew that that which was to be her firstborn was on its way, she had dedicated this which was to be her firstborn, made of it one that is separated for life. She said that I might not feel, since it was I who had appropriated that body in the assembling of myself, the person, that she had had the right to do this. She said since it was now my body and that I was using it, that it was my choice, but that that had been her desire and her vow concerning what at the time had seemed to be her own. She did not feel that I was beholden to keep her vow concerning this human physical organism to which she and John had given origin and in which I had come to live. I had not then nor have I ever had a desire to disavow her vow. The only trouble has been that I have not been completely certain until quite recent years that she meant what she may have meant; and although she faithfully taught me what she knew of the lore of her people and indicated the existence within the lore of that which lay beyond her information but not beyond her ken, she did not in any way ever seek to overdirect me toward the fulfillment of the vow.

ix. WAVE TROUGH AND WAVE CRESTS

It may be that the tide recedes and the human phylum during this, its current era, is in a trough of its receding waves in which the human barque could lose its course; for the will for destruction stalks unrepentant, the human embryos move unquietly within their phyletic sequestration, the maturing spermatozoa and the unripened ova know a phyletic astringent conditioning, the ontogens are born with brains the region of the upper prosencephalic part of which

regress from a former high state of evolvement of this morphon of this upper part of the forebrain the bion of which is the formation of the cosmic psychic component or earthly soul, the integration of the cosmic psychic component and the extracosmic psychic component or heavenly soul in the formation of the integrated human bicomponent psyche or whole soul, the reception of conceptual awareness of extracosmos formed by the human being and the interoceptual awareness of the human being that are relayed to it by the human being, the establishment of those powers and functions which originate in whole-souledness. A regression so pronounced and so recurrent as to indicate the presence of a regressive gene which is a dominant, and the formation of which is becoming a general constant.

In interbreeding, dominants, progressively, generation by generation tend to eliminate their contra. Genetically this regressive dominant tendency would be a dominant tendency in the manufacture and grouping of genes in the reproductive cells so to alter the generative directional governing of the production of perfectly fabricated genes that an imperfectly fabricated gene is produced which eliminates the generation of the morphon in question.


It may be that in some previous evolutionary level, perhaps some time in the early Eocene, an acme section of the phylum existed in which the full expectancy of that level's possibility was achieved in the high evolvement of this morphon. It may be that such a time-space sector of the human phylum can be reconstructed; its occurrence accounted for; its eventual interbreeding with organisms of some other time-space sector or sectors that had not achieved the full expectancy of evolvement of the level because its gene formation was such that selective elimination of the primary rudiments of the morphon which had been produced in some earlier level occurred as a regressive constant established; the subsequent regression of the organisms produced by the interbreeding traced. For it is true that the constant production of this high quality of formulations has at some time existed generally somewhere within some major portion of the phylum and does exist occasionally currently; and, therefore, the apparatus which produces it has at some time existed generally in some major portion of the phylum and does exist occasionally currently. And it is also true that for many millennia this high quality of system of formulations has been generally superseded by meanders, false attempts at abstractions, which are the result of failure of total integration of percepts, concepts and interocepts. Failures produced by cultures incapable of complete integration? Because the morphon and its related bion are deficient?

And, it may be that the indications of a gradual onset of the occurrence of the beginning formation of a comparable but still more highly-evolved crest as the tide turns can be established: produced by informed, self-chosen, self-responsible, selective breeding, and also by an application of an exact knowledge of how and why the regressive gene was produced in the first place and how to help the regressed organisms to cease to continue the production of the regressive gene.

x. SANITY

The first question and answer in the Methodist Catechism were: “Who made you?” “God.” In explaining them, Sara said in effect that the source of light, all that is, ever was, and ever shall be in the proceeding of its eternal becoming made the human beings and that I am one of these human beings. The purpose which these human beings fulfill in that proceeding of the eternal becoming of all that is, she named salvation. She called the entire process of the formation of the human beings, the production by the human beings of the integrated human bicomponent psyche, and the work of the integrated human bicomponent psyche in the mutation of the legacy into wisdom, this entire process, she called salvation. To her it was a definite process proceeding over a definite formula. It was the operation of the formula that she called salvation. The human being was that by means of which the formula of salvation operates. This was definite: a definite process. She also talked of the light of salvation: this was a special light, a specific pattern of light produced by this process. It was this light of salvation that was the wisdom.

This word, wisdom, as used in English, is out of Latin *videre*, *vissum*, to see, built on an ablaut which forms the Sanskrit *vid*, to know, and *veda*, I know; the Greek *oida*, I know, and *idein* to see: these are *v d* words. But Attic Greek has another word, *sophia* formed on an ablaut which the Semite Arabs used to form their word, *çufi*. The Persians adopted this word *çufi* and used it unaltered. The ablaut of *sophia* and *çufi* is *z ph*, or, in English, *z f*. The Latinians, not having the ablaut, and being unable to pronounce either *sophia* or *çufi*, reversed the word, called *ph p* rather than *f*, and said *pius* which the French spell *pieux* and say it as though it were spelled *pio*: the English say *pious*. The Attic Greek word, *sophia*, means wisdom. The Semite Arab word, *çufi* is an adjective used to appeal that which is done with due regard to religion, done in a religious manner; that is, produced with concern for the formula of *l g*, the legacy, the change as it occurs in the proceeding of the eternal becoming: the ablaut defines that which the word *çufi* so appeals as *z ph*: the *z* light.

In the hieroglyphic system of the Retu³ of Khap Sh Khr Valley the sign  means *sophia*. Budge,⁴ an Englishman sounds the sign *sa*; I believe it to have sounded *za* rather than *sa*. And, incidentally, then, Sara's name is *Za'ra*, something concerning the manifestation of that of the proceeding of the eternal becoming of light which is *z*. The consonants of the ablaut of the word *salvation* are *z l*: something concerning the *z* proceeding of the eternal becoming of light. If the consonantal sound designated in English by the letter *z* were, indeed, used as an ideophone to convey that which concerns the complete and completed process of the human mutation of the patterns of light of the total manifestation and the increase in the total potential which that human mutation would produce, then Sara's definition of *salvation* as such stands. And of *salvation* she knew an undeviating and unquestioning certainty that this was what human life was all about: this was the practical answer to the question, “why humanity?”

But Sara had spoken also, although only occasionally, the phrase 'the land of salvation'; a vague use of terms; possibly a recall of some equally vague tribal use of the phrase, its intent all but wholly lost. Her associations of the land of salvation were to a blessed land as well as to a homeland. Sara spoke solemnly of the blessed land, often, and with some profound inner appreciation and sought to guide all of her living and all of her teaching of me toward its production as a prime essential in the process of salvation. In her connotations the blessed land had something to do with the abiding place and with that which was the beneficence: the blessed land was the bright and beautiful and blooming land, and it was definitely something made by the human beings. These words are built on b. b l, b n, b r, b v. She definitely wanted so to live as to be able to know her self-awareness of self-continuity with that blessed land as the foundation status of her present life's continuing uninterruptedly with its futurity. The blessed land is the abiding place which the human being builds. It is a status achieved by the living here in the incarnation: something which the human person by way of the human being sitting in the seat of the cathedra and governing from there produces. You do it yourself. And blessedness has something to do with the process of salvation and the blessed land had something to do with whatever it was that she sought to appeal by the phrase, the land of salvation. Only the brave by way of the blessing which their souls generate produce salvation. And this was the most solemn of all of her teaching, something to do with sanctity. To her solemnity, sanctity, salvation and safety were one and the same and this came as the result of the production of beneficence. Only the brave achieve the blessed land. And she said that the sainted are the saved. These are not cant words, they are specific terms in the system of science of human psychology called mysticism, which identifying the human psyche as that mutation of the light patterns of the total manifestation which is wrought by the human being, describes the nature of these mutation patterns, details their genesis by the human being in reality, defines their exact power in the heightening of the potential of the patterns of the total manifestation, the manner of their functioning in the exercise of this power, as controlled by the human being who generates the psyche, the technique of enchancement of this functioning power of the human psyche by the informed, intelligent epicritic awareness of the person of whom this human being is the living heart.

Etymologically these words, solemn, safe, save, sanctity, may have been formed of the same isolating consonantal radical, z, upon which sacrere, z q r, was formed. In Latin save, salvation, salvage, safe, are formed on salvus, which would be z l v. The stem of the word, solemn, is the Latin solemnus formed of sollus meaning entire, and mn and the two so combined denote some complete cycle of the periodicities: some solution of living; z l mn, the solemn, the cycle of the production of the z mutation of the periodicities in the proceeding of the eternal becoming; some blessed sanity. To be sane is to be zane. To be zane is to be activated by the awareness of this which is the z l mn, the solemn. But so contrarily is this word zane used in the modern American vocabulary that its import has become that of an opprobrium. Etymologically, in the science

terminology, a zany is a saint and saintliness is the true sanity; but in modern American a zany is an idiot, a more or less disoriented person, an insane person; and only the person who is exclusively oriented in the cosmic gamut is given credence for mental normality. The word, salvation, is an inflection of the agglutinated root, sal, which is a disruption of z l, and v. The words, sacred, sacredness, are built on z q r; sane and sanity, on z n; sanctity on z n q.

In Sara's teachings in applied psychology there was the production of the two parts of the soul, the heavenly soul and the earthly soul, then whole-souledness, then this wrought the abiding place, and this then in some further active process operating over the formula of the established law and order produced sanity: the formation of the two psychic components, extracosmic and cosmic, the integrated human bicomponent psyche, its production of b, something concerning the functioning of b, these steps of the formula worked out in this order, produces z. In the Naqi⁵ terminology I think the sound v was used as an ideophone for everything concerning integration. Specifically, in the process of integration of, as for instance, patterns of light, the contributing patterns mutually forgo their patterned identity in the formation of a new pattern. In the inflected languages the consonant v became the vowels u, oo, and y. In Hebrew the word, be u lah, is something concerning the integrated union of two contributing elements from which a new metamorphosis occurs: it is formed of b v + lah. In Christian terminology Beulahland is the blessed land. In Sara's vocabulary something about whole-souledness, at-one-ness, and the blessed land, the abiding place which the human being by means of the assemblage which is the human person by way of the whole soul produces and that human mutation of its legacy which is beneficence were in some mutually implied nuance synonymous. The integration of the psychic patterns of the two gamuts had to occur before the production of beneficence: of this process, I think the ideophone was the sound v. And I think that the sounds kh sh v, were used as an agglutination, ideophones meaning the process of the integration by the human being of its two psychic components after they had been formed in the two gamuts, extracosmic and cosmic, and that the geometric ideogram, X, was used for the same conveyance: this ideophonic sign came to be used for the phonogram of the sound ch with a hard c in Attic Greek; but is used for the sound which is ex in English. The Latin barach, Greek βαραχ, Hebrew berek, refers to that human person who is blest: the agglutination occurs in Khap Sh Khr Retu hieroglyphic as b r kh shv, and, since in this language b is some definite phase of the human psyche and its activities, the original intent of this phrase of ideophones would seem to have been to convey something concerning the relationship of the active process of the integration of the two psychic components and the manifestation of that phase of the eternal becoming which is b. To do whatever this conveys is to bless one's self.

¹Webster's New International Dictionary, s.v. "become."

²Joseph Needham, *Biochemistry and Morphogenesis* (Philadelphia: Lea and Febiger, 1926).

³See Index for Retu, Rezu.

⁴E. A. Wallis Budge, *Egyptian Book of the Dead*, 2nd Ed., (London: Brith Museum, 1895); unabridged republication by order of the trustees of the British Museum by Dover Publishers, Inc. New York, 1967.

⁵See Index for Naqi