



BOOK TWO


CHAPTER XIII



THE Z PSYCHE


i. THE FOURTH IN THE PANTOIDEOGRAPHIC SERIES


The formation of the z psyche, this is the next stage in the process of the


evocation, and this is the third aeon of . The formation of ch, 












, the integrated human bicomponent psyche, is the convocation. The events of the series, beginning with the formation and emission of p z n by

  manifesting, the formation and emission of t z n by ,


and the formation and emission of the message periodicities by  are the earliest of the events in the early stages of the series involved in the evocation. The events of the beneficence are the next stage of the evocation. The events in the formation of the z psyche are the next. These events in the formation of the z psyche occur entirely within the human person. In the pantographic series relative to the invocation, convocation and evocation, the evocation

begins pantoideographically with the formation of the pantogram , z h, the z structure. The synonymous mdv ntrr pictoideogram is a drake more or less rampant. The scaup drake¹ which is the model for this pictoideogram for z h has a head and neck of glossy black, the belly is white, the back is marked with black and white. This is another bird combination of black and white: in this one the head is black and the bird is decidedly in action. The structure of z is formed by way of the activity of the series b z. Following this third, the z h, pantomime, the fourth sign of this pantographic series relevant to the






allurance of the living psyche or soul is  ; shoulders uplifted at a 60° angle, upper arms uplifted and abducted from shoulder at a 60° angle, forearms uplifted and adducted from elbow at a 60° angle, fingers meeting above the head at a 60° angle; forming a hexagon above the shoulder level. This is the sign of the formation of the z psyche.

The book of the allurance of the living psyche uses the phrase    ² in relation with  and with   and     and , lines 6, 7, 8, which are references to certain stages in the formation of the z psyche. The phrase has been loosely translated as govern. This implication of the z psyche being the governor, as for instance the part of a complicated bit of machinery which is the governor, governing its genesis, its assemblage, its complicated but concise and finely accurate functioning, is found in many of the various Khamite derived systems.

For instance, whatever Isaiah’s intent in his hymnic saying of what he knew concerning this phase of the z q r science and whatever epigraphic system of signs he or his scribe may have used in the inditing of his hymn, his semantics as eventually translated into English say, “Unto us a child is given, unto us a son is born. The government shall be upon his shoulder ...” Here, Isaiah has followed the series, invocation, convocation, evocation; in that child is

a rendition of the Khamite Rezu mdv ntr pantoideogram  which is the beginning of the invocation and culminates in the convocation. In Hebrew, son is bn although in Sumerian cuneiform it is dumu = d m. Since Isaiah was a Hebrew, then consider that he may have used a b n ideophonic combination; and deduce: after the convocation a consideration of the b periodicity, not the b psyche, just the b periodicity of the b crystal. And now Isaiah is ready for the next set of signs: government on shoulder.

Again: on Ziba Number 15 at Gavrinis, the entire formation of the z structure is placed above the shoulders. In the book of the allurance of the living psyche, it

is    that is related to . Pantoideographically,  is formed above the shoulder level. One of the most important lessons I ever had, perhaps the most important, in that it was this which eventually caused me to decide to do this work, began with the formation of the head and shoulders including the transversely outstretched arms and a sign for b, and was related to that which transpires above the shoulders and the outstretched arms to the formation of the z psyche and via this to the entire evocation. But this was not among the first of the lessons.





ii. THE PHRASE |


In one of the commentaries³ on the book of the allurance of the living psyche, a statement occurs which Budge translates, "...I have my place of peace in Annu





which is my abiding place built by⁴ | .” Not having been able even to attempt to translate this final phrase, Budge comments that this arrangement of these signs is very ancient; is known to have been used in the earliest dynastic period. How much earlier he does not say; but does say that among the early translators the sign was given the sound sefek aabui, but that later translators preferred to call it sesheta because of its seeming relationship with certain star signs, but seemed not to be satisfied with either. Even though sefek should have been written zefek and sesheta should have been written zesheda, it is not necessary to accept either of these two attempts at naming the phrase nor to attempt to analyze their meanings.



Set one above the other, the lower one is the simple sign | ; the next above is

the geometric ideogram ; the upper one is the pictoideogram . This upper one is a Rezu Khamite pictoideogram. The center one is a distinctive Khamite geometric sign, not confined to Rezu Khamite usage. It occurs as one of the ir dingir signs in the Sumerian. It also occurs in the reconstructed Naqi geometric ideogram for z.

In this delightful looking Khamite Rezu phrase, the pictoideogram is placed above the geometric ideogram. It therefore qualifies it in some manner. This qualifying pictoideogram is an abbreviation of  which, in turn, is an


abbreviation of  which is a compound sign formed of the sun = zr, and mountain = d v and would therefore be z r d v = the integrative motion of the z manifestation. The sun is above the mountain. The entire period of the


sun rising is z r h. The sign  indicates the beginning of the sunrising phenomenon. The sun above the mountain marks the end of the period of







sunrise. The signs ch =  =  translates ideographically: the |||| of the integrated human bicomponent psyche is the beginning of the formation of z r h. This sign of the sun above the mountain = z r d v would imply that the integrative motion of the z manifestation is the fulfillment of the formation of the structure of the z manifestation, i.e., the integrative motion of the structural

organization of the n d n which is the z manifestation the final culmination of the events in the formation of z r h. In the composition of the phrase, this


qualifies  .




Can this sign  now be deciphered ideographically? It is comprised of lines that would be the oblique diameters of the hexagram and the vertical and transverse diameters of the circle enclosing the hexagram. They would also be the three diameters of the hexagon, two oblique, one vertical, and the transverse diameter of its enclosing circle. In so doing it emphasizes the transverse one of the three parallelograms of the Naqi sign for the human being that is emphasized by being present in q, b and z; but uses it as it would occur in the sign for the integrator gamut, i.e., without the two vertical end lines and without the upper and lower transverse chords; but with the vertical, transverse, and two oblique diameters, as in b.

The reconstructed Naqi geometric ideogram for z uses all of the lines of the sign for the human being and all of the lines of  . These diameters are those

of  = the integrator gamut, as are they of  = the human being. The sign is not found, even presumptively, in the sign for q inasmuch as the transverse diameter is not therein indicated. In the sign for b, the third ir dingir sign , occurs, which is a combination of the other two,  and  . Only the  is used in the reconstructed Naqi geometric ideogram for the consonant z.

If the complete Naqi geometric z ideogram implies the entire process of the z integration of the three gamuts by way of the human being and q, b, ch, z b, and if the three transverse lines of the sign imply something concerning

the z structure, does  imply the z result of the entire z integrative process, namely, the z psyche? In the Naqi z q r terminological system the central vertical diameter is f = light = the ability eternally to cause eternally to become; the transverse diameter implies movement; the two oblique diameters are distinctively those of the sign for the human being and the sign for z. The transverse diameter is one of the three transverse lines of the z signs.


The use of this  sign in the  phrase under the qualifying z r d v pictoideogram would imply that z r d v = the integrative motion of the z manifestation reaches the fulfillment of sunrise = z r h = the structure of the z manifestation in whatever  stands for. This makes the formation of



* the final event in that series of the events of the evocation which occurs in the formation of that structure of the z manifestation. This is verily the z psyche.


iii. SANCTUARY

It is the mechanism of the production of the z psyche that is the sanctuary = zvnctuary of the saint = zvnnd which is the place of salvation = z l v within which is placed the treasure = ezar = z r. This sanctuary is some particular molecular fabrication produced by some particular cellular mechanism of the histologic superior lobe of the neohomozoan upeprosencephalon of the human saint = zvnnd = the homozoan organism which is governed by the z integrative periodic motion. That which is ensanctuaried is everything concerning z r = the z manifestation entreaured there in the molecular fabrication anabolized by these cells. What does one do with sanctuaried treasure? Lock it up there? Hoard it like a miser? Squander it like a prodigal? Use it thriftily in the production of some still greater value? Conserve a green and growing sanctuary. Husband that sanctuary. Keep producing treasure. Ensanctuary the treasure. Within the steadily conserved and husbanded sanctuary, shepherded, protected, provisioned, nurtured, ensanctuaried treasure constantly becomes that which it will become because of that which it is. Superlatively so when shepherded by epicritically aware, intelligent, informed, experienced, self-chosen human self-responsibility.

That which releases the potential of that which is molecularly fabricated by this particular cellular mechanism is something concerning an n d n in which |||| and ||| and ||||| and 4 X 7 as these are processed in the altar-b-crystal-b psyche series is held ready for this next stage of the \int phase of the great allerance. An n d n in which |||| and ||| and ||||| and 4 X 7 is again resolved into some new structural organization of some new fabrication of |||| and |||. How does

one say that last in mathematical terms? The Khamite Rezu hieroglyph  is comprised of two parts, an upper and a lower. The lower is comprised of four identical units shown in two manners: above, just four identical units comprised of spaces; below, a continuation of the four identical units done in such manner that each is comprised of three lines rather than spaces and the whole of the four units is indicated by five lines bounding the four spaces: a composite of four, three and five with four dominant. Counting perpendicular lines only, five and four. Phonetically, the sign is zrch. Something about some


reorganization of the interrelationships of ||| and |||| and something taken twice which produces ||||, but a five in which some particular motifs are taken four and some other particular motifs are taken three times? This pictoideogram was built into dynastic Egyptian rulers' palaces as pillared facades. It was carried on their banners. It has been archeologically found built into the entrance walls of tombs of dynastic Egypt's rulers. It was a part of the Khamite Rezu mdv ntrr ideographic system of epigraphy. Used in an abbreviated form in the Ani edition⁵ of the book of the allurance of the living psyche, Budge translated it as "the great hall." That for which it is the pictoideographic synonym is to be seen constructed with geometric perfection as the remarkable small room at the top of the grand gallery of the  pyramid of .

. During the preparation for my jaunt to Egypt I had been shown as a pictoideogram a white building the entrance to which was marked by pillars arranged in units of three and four with a doorway beyond. I eagerly entered this building and stood looking at seemingly absolutely bare walls in a bare and empty anteroom beyond which I knew was another seemingly bare and empty room. I stood there disappointed and deflated because I had known that this was a place of convening of the minions of whatever it was which among all of these other things was now urging me on toward Cairo, and I had hoped to mingle humbly; the place was not only empty of these but of all else and no possible sign of any portended convening was there to be seen. Nevertheless, as I stood, a shadowy reassurance that whatever else this building and my being there may have meant, this was indeed the meeting place of those minions where they convened at regular intervals, and that the convention hall and the real meaning of the structure and of my having come there was in that other bare and empty room of which this anteroom was a part; the part, in fact, wherein I would have to learn for myself without instruction that which would interpret the balance.

When I got to Cairo I simply went out and did the Great Pyramid as a tourist attraction, not having the slightest idea that it would mean anything more. And because by strong preference I am a "lone wolf," I hired my own guide for my entire stay. When we went out to the pyramid he there hired my own pyramid guide for the interior tour of the structure.

Here in this quite remarkable small room which is an anteroom to that which lies beyond, the west and east walls bore the exact geometric sign of |||, the south wall bore the exact geometric sign |||| over the door that gave into that which one should find beyond. To enter this door, one had to pass through the space in the small room between the walls marked ||| and pass through the door in the south wall under the |||| marks on that wall. I would have missed this, and all else in that anteroom, for as I came into it I saw only an empty and bare-walled room and passed straight through it into the room beyond,

where tourist-like I looked with some curiosity, listened to the guide's talk and startled him into looking at me curiously by intoning after him with careful purity those exact tones which cause that almost unbelievable orchestration of sound in that room, then won his guide's willingness to guide me into the real meanings of this pyramid which had fastened themselves upon his mind by declining his offer to aid me in to the initiate's position within the grand so-called coffer which is the only movable in the entire pyramid, saying no, it is a sacred thing and I would not desecrate it. Then when we returned into the small anteroom and I would have passed as heedlessly through, he quietly suggested that perhaps I would better stand at a certain place a little to the left of the door of the entrance from the grand gallery and look from there at the seeming pillars on the three of the walls of the room. Careful that I not miss them. Attempting no explanation, just being interested that I miss no detail. And as we left and were descending the ramp through the grand gallery with its uneradicated markings of 28 steps, paused to point out how the side walls of the gallery were made in seven overlapping tiers - and would have told me more would I have listened. The pictoideogram is phonetically z r ch. Shall one think of this remarkable small room at the top of the grand gallery of the

 pyramid as the chapter on the formation of the structure of the z psyche. Other details concerning this room are available. And is the grand gallery the chapter on the b crystal and the formation of the structure of the b psyche. And is the room beyond the anteroom the chapter on what one does with sanctuaried treasure? The anteroom then is the sanctuary. What is there sanctuaried is everything concerning z r. Something definite in this room and the structure of that molecule and of that which releases its potential. Stated in definite mathematical terms of geometric precision.

iv. THE REZU PANTOIDEOGRAPHIC COMPOSITES

AND 

This section was planned by the author but not written. Dr. Weaver's notes for this section are located in the Chapter 13 appendix. [Ed.]

v. THREE VERY EARLY LESSONS AND A FINAL LESSON

a. An early Lesson

During the forenoon on the way to Columbus that day with Goldie Mathie while we were talking and thinking casually of other things, I had suddenly in some profound comprehension seen, but did not mention the fact, a long

streak of silver light forking upward into five separate streaks appear as though suddenly presented for my awareness, etching deeply into my consciousness as though of some primary importance and never to be forgotten. I knew that this had to do with the central cerebrospinal nervous system and that the forking occurred in the upper brain and that is all I did know about it, or ever did know about it, until this moment, now, when I realize that this was the formation of the z psyche, and understand the significance of its having been thus presented to my conscious awareness at this early stage.

b. Another an Early Lesson

It was during the afternoon of that same day that among these very earliest of the teaching lessons of this preparatory period had occurred the one which

consisted of the gradual, moving formation of the sequence $\bigcirc, \odot, \ominus, \omin�, \omin�, \omin�, \omin�, \omin�, \omin�, \omin�, \omin�, \omin�, \omin�, \odot$; and, although at the time I had no idea what it may have meant, I know that this was one of the several incidents which later kept directing my mind toward language symbols and a science with its own science terminology and its own geometric ideographic system of epigraphy and a basic premise of a one eternal becoming. This lesson stayed in my memory vividly and exactly although as it were in a deep freeze, from which it now emerges well preserved. For the vague understanding that came immediately following the presentation was that this had something to do with the language and language symbols of an ancient science which somehow or other in the profundity of consciousness, which was myself and out of which my this current lifetime's habitual circumscribed acuity of awareness which I had early forced myself into the habit of thinking of as my whole self, emerged; I knew and understood limbically that this now thus presented had something to do with the key that could open the door to that supraconsciousness which, would I, I could permit this my current lifetime's now habitual awareness to cognize and in an association with this to a complete aware understanding of that science. But I did not at the time so choose.

c. The Importance of the z Periodic Motion

Coming soon after these two early lessons was one concerning the necessity of epicritic awareness of the z periodic motion, although not at the time nor for many years thereafter did I understand the symbols used nor read the lesson. I just preserved it in memory as was. It came as follows. One evening, alone in my apartment, thinking on the things concerning the Bhante of Bhante Yul Tshata, I found myself descending the eastward face of the mountain upon which, I later learned, stood the house of the curator of and within the caverns of which was the housing of the museum of anthropology, accompanied by the instructor of whose presence I was aware but the lower portion of

whose loose outer garment alone was made perceptible in soft pale gray to my vision so that in watching these, I could follow the presentation more readily. This meant, of course, that not the person but what this person would lead me to was the importance of the occasion. Here the slope was gentle. Turning then south with the fording of a delightful, small, gently splashing, stony bottomed, crystal clear, bluish-green mountain stream, my guide and instructor was ahead of me carefully picking out and indicating the smooth fording rocks. Ascending then sharply I could not keep the pace and fell back, breathing with difficulty, when he paused, turned to me and indicated the lack of necessity of any effort in making the ascent but paused until I caught up. Then following as the foot path curved farther south then west, we came upon a secluded quite small high plateau walled on two sides by the granite mountain, open on two sides that gave onto a grand expanse of mountain valleys and mountain ranges. This was the classroom in which the lesson on the z periodic motion was communicated to my understanding. I cannot have been the only person to have been so conducted to this place, for the footpath had been extremely old, well trodden by careful feet, and the little plateau gave the sense of timelessness; of having been in use archaically, but never to have been abandoned. Here the guide stopped and indicated that this was our destination: not the view from this place across that grand panorama but the place itself, the semiwalled enclosure, within the embrasure of which we stood. At first I thought nothing whatever was here. The place seemed to be completely bare, only the walls had meaning, if any meaning at all was to be found here. Then I saw the natural shelf nooked into a natural sheltering recess in this intimately walling mountain side, upon which rested a sculptured phallus modeled out of a black lithic substance which could have been black basalt. Nothing else was in that place.

A phallic shrine carved in a mountainside niche! So this was the interesting treasure which this guide had led me, like a tourist, here to see. I was less than disinterested; I was disappointed and a little repelled, and would have turned away and left the place. But I paused and asked, Why? Why this?

I now know that the phallus is the pantoideogram for periodic motion: more, for creative periodic motion; and that black is the color symbol of z and all that relates to z , and that this instructor was about to discuss something concerning the z periodic motion as related to myself; but I did not then know these things and again would have withdrawn my awareness from the entire procedure. But the answer came. "You have formed certain adamant, lifelong taboos, concerning conscious awareness of that of which this is the ideogram, and concerning which you will not permit yourself to think; have built barriers of them, formed a solid enclosure completely surrounding yourself into which you will not allow your awareness to penetrate. You have caused yourself to accept as a fact that nothing therein exists and concerning which, therefore, no thinking is to be done. You will eventually overcome this and free your awareness, for this is the most important of all knowledge, the final meaning." And thus would have ended the lesson, or guidance, or reminder. But, why

black, I asked. The information was added, "The black is the essential part." A psychompomp? A conductor of souls? Helping a human being in incarnation. Teaching a prefrontal mantle of an uperprosencephalon well possessed of them, to quit inhibiting the b psyche pathways. Teaching a prosencephalon equally well but not too perfectly endowed with the mechanisms of the formation of the z psyche and with the mechanism of z psyche awareness and of z psyche management of the incarnation, how to quit denying itself the benefit of the full functioning of the z psyche? A master psychiatrist. Teaching a human person how not to deny itself the fullness of the higher human psychic integration?

1. *The Taboos*

Excerpt: BOOK ONE, CHAPTER VIII, "...Teach Every Man His Neighbour ...," Section iii, Silent Non-Motor Human Communication; Sub-section, "Concerning Taboos."

I became aware of the clairaudience of this cerebral portion of the cerebrospinal nervous system of this human physical organism, its clairvoyance, thought transference, expression and reception, its prescience as naturally and as gradually as and at the same ages at which I became aware of my retinal and aural reception. They formed as natural a part of my awareness as did these. It was not until later, and gradually, as the years came on, that I became aware of the fact that a person wasn't supposed, in modern American society, to be possessed of these faculties. Was supposed only to see with its eyes, the visual color gamut, the movement, and the crepusculance; was supposed to hear only with the ears, those few of the molecular to-and-fro movements of the sonic gamut: was to understand another's thoughts only when they were expressed in action or in written or spoken words: was to know of nothing until it happened. During that entire portion of the school years between 5 and 18, I had been attempting to force myself to accept the dogma of the meanders current in the organized public school system and the Methodist Sunday School and Churches which I attended; and had tried to mosaic them with the teachings of Sara. It was disturbing to me that it was true, something which I could not deny, that I often knew things ahead of their occurrence, knew the thoughts of others, that I was clairaudient and clairvoyant. Had always been. Could not recall the time when or if I had not been. Hence, very early in this period of my life, when I was certain of these facts concerning myself, without any reference to anyone about it, and when I was certain that I must do something about it, I had decided of myself to learn by myself how not to be. Decided that I would learn by myself, and never talk to anyone about it, how to kill it out if I ever could. To inhibit it if I couldn't kill it out. To learn to close it off as I could close off my sense of common sight by closing my eyes and keeping them closed, or close off my inner light

and live in darkness. Decided to teach myself to use exclusively the mechanism for closing it off and never the mechanism of its use and to abide by that for all of my lifetime. This eventual decision came from the fact that I thought that there was no way of coming by a scientific knowledge of the mechanisms, of the uses, and of the constructive purposes of these faculties. I thought that all of the available mention within the accepted system of the American mores concerning these human faculties and all of the teachings of the accredited school systems were that they did not exist and that anyone who thought that they did exist was self-deluded. And I knew that all of the extra-kith phyletic folklore that I had been able to dig up concerning these faculties, was in its nature destructive and disintegrative and written by people who were not clairaudient and not clairvoyant, and could not use thought transference, and were not prescient, or by non-educated and misinformed people who were; or by depraved people who were, and who exploited and prostituted it.

Sara's people, although I now know most of them to have been equipped with these faculties, did not speak much of these things, as they did not speak much of common sight and common hearing, and did not voluntarily use these faculties other than in the pleasant personal manner in which I have described. Only the recondite and those who had been adequately trained by the recondite in the expert use of these faculties used them beyond that; so that, being possessed of these faculties they would not make a misuse of them. I did not during those years know about this recondite teaching of the use of these particular faculties. After I had taught myself how, I rigidly held myself to my acquired mechanism of cutting out these large parts of the real faculties of my physical brain, and of living within the limitations I thus imposed upon myself. And knew always a strong sense of irritation, a great and growing exhaustion, through a quarter of a century, from using up so much of the higher biochemistry of the brain in inhibition, in keeping the doors closed and locked and barricaded and pushed upon from without and within. Even yet I occasionally find myself writing with restraint and uneasiness concerning these things if I am not careful to see to it that the built-in inhibitions do not automatically function. I wish to write freely and objectively, expressing personal experience alongside accrued academic knowledge because I think that that great multitude of our American children who do possess them should know and accept this possession of these faculties as casually but as certainly as they know and accept their faculties of common sight and common hearing. And I think that the time is here when the anatomy and biochemistry and physiology of the apparatus of each of these cerebral faculties needs to be as factually stated and to be made as available as similar knowledge concerning the eye and the ear. This holds true also in a similar manner concerning the human psyche, its nature, genesis, powers and functions. And I think that in correlating what Sara taught

me, what I can say of personal experience, what I have been able to reconstruct historically, what I have been able to add academically and what I have learned from the erudite instructors, I shall perhaps aid in the re-establishment of this knowledge, academic and applied, and serve as a stimulus to someone who may be instrumental in its addition to the curricula of our public school systems from pre-kindergarten to postdoctoral institutes of learning.

It is very damaging to the psychic life and the behavior pattern of an organism to deny to it the actuality of its possession of cerebral morphons and bions which it does possess. Clairvoyance, clairaudience, psychometrization, thought transference, prescience, the soul or psyche, its powers and functions, the erudite usability of these powers by the person, these are. These do exist. Existing, there are organs and neural pathways and brain centers, biochemistry and subatomic physics and the physics of light patterns and their mutation, which coexist; and the facts concerning them are therefore obtainable and hence to be known concerning them. And the conscious, informed, intelligent, self-responsible and self-reliant practice of their adequate and expert use is acquirable. These three in this order.

In Greek, a seer is called a mantis. The clear seeing of the seer is called manteia. That sort of clear seeing which occurs by means of the whole-soul, or integrated human bicomponent psyche as the receptor apparatus is called, ψυχομαντηα, psychomanteia. The Latin sublimare means to elevate to a level just beneath the limit. Chemically, to sublimate is to elevate the rate of movement of any preferred type of the various molecular types which comprise a solid chemical substance to that exact level in which the solid state of these preferred molecules passes into a gaseous state and then immediately resolidifies without apparently having liquified at either phase of the process. Since the subliming stage of various types of molecules differs, the undesired molecular types are eliminated by this process of sublimation and the sublimed product thus formed has been purified, freed of all contaminant: is called a sublimate. The stage at which sublimation occurs is the stage just beneath the limit beyond which this exact process will not occur. Beyond that sub-limit, all phases of the reaction change and no sublimation occurs. In its purified state the chemical solid can enter into certain chemical reactions and chemical combinations which the un-sublimed chemical could not: these possibilities of the sublimate are of greater value than were the possibilities of the un-sublimed state. The book on the proceeding of the living psyche speaks at some length concerning a process of purification that occurs in the double nidus that is in the place of Suten Kh n n.

As naturally as they breathed, these people who were of the kith of Sara's kin knew an inner communion with that which the Christians would call their soul and knew by way of that soul a still higher inner

communion in which perceptual awareness and conceptual awareness and interoceptual awareness met in a communal supraconscious awareness which silently gave its answers to the conscious awareness. A voluntary and practiced use of the supraconscious awareness which the soul produces, a communion with the concepts and interocepts which are forwarded to and held within the related centers of the prefrontal cortex of the upper portion of the prosencephalon of the brain of the human central, cerebrospinal, nervous system. A habitual voluntary higher inner communion the results of which guided them, influenced their choices, determined their decisions and their actions. Acted only after such inner communion. To use one's own ability to come to reliable percepts in conscious perceptual awareness, to take counsel with one's own conscious perceptual knowledge, to hoard one's modicum, to place this in the supraconscious commune, to make certain that there one's own higher psychic integration shall have taken place, to shut out all reception of incoming stimuli so that incoming stimuli shall not interfere, to cut out all subconscious urges so that subconscious urges shall not interfere, to shut out all conscious awareness so that conscious perceptual awareness shall not interfere, to go fully into the silence of the supraconscious, to wait quietly while the supraconscious forms an action pattern, to continue the inhibition of perceptual afference to consciousness, to open the pathways of supraconscious afference; so that the center of conscious awareness can receive without interference the silent efferent release of the supraconscious and there make of it a conscious awareness; to retune this entire apparatus to its former condition; to act according to the action pattern thus processed in the supraconscious and forwarded to consciousness and there incorporated in conscious awareness and thence instrumented by the trained behavioral facilities of the physical organism: this was their accepted standard of human behavior. They chose to walk in the clarity; insofar as they could accomplish that feat.

The source of this clarity, which in this present incarnation has always been the greater resolvent having full power of conversion of discord into concord, seems to be that which I brought with me when I came here to stop for a while as it contributes to the formation of a conscious aware personal self-reality which goes beyond the perceptual awareness of the physical organism, and goes beyond the supraconscious conceptual and interoceptual awarenesses which the human being relays to it. And it seems to me that the organism prefers to use that part of its equipment which can receive the impulses of this clarity which is the product of the resolution as its guiding and governing accouterment. Out of this preference comes the restraint which protects this greatest of the various sets of human values.

As naturally as these people knew an inner communion with their soul

and with its supraconscious which they could bring into conscious awareness, so naturally did they know a human communication of the wholesome whole-souled with each other by means of the whole soul. A natural uninhibited psychic intercommunication which most decidedly could be picked up and understood, and broadcast understandably. If the organized body of human mutation of light patterns that are the human psyche or soul can be used by a human person, both as a broadcasting mechanism and as a receptor mechanism, then it can be used as a means of human communication. And if the apparatus in the upper part of the prosencephalon for the use of the whole psyche as a broadcasting apparatus and the apparatus for the reception of impulses from the whole psyche be as it should be and the pathways from there to the frontal center of psychic awareness, and the center for integration of perceptual awareness and psychic awareness be as they should be then this communication can occur, at will, as exact, intelligent, informed, epicritic, aware, human communication. This is the only kind of human communication to which the term, psychic communication, can correctly be applied. Psychic communication is one of the silent, nonmotor means of human communication.

For all of my life, since the age of eleven, I had consciously chosen to inhibit this highly developed mechanism of my upper prosencephalon, had placed a taboo upon the use of this mechanism and all possible thoughts concerning it - because I believed that no accurate knowledge concerning this was available, thus producing and maintaining a quite necessary protective mental road-block.

2. *Black Light*

The phallus as a pantoideogram in the pantographic system of synonyms of the Naqi geometric ideograms of the zr science terminological system is phonetico-ideographically d n, periodic motion. The color, black, in this same terminological system refers to z. The three-dimensional lithic ideogram, then, phonetically was d n z, which read from right to left and, transposed into the English manner, is z n d: the z periodic motion. It was black periodic motion, then, which I must come to know and understand with epicritic awareness: that specifically: the z range of periodic motion which my prefrontal mantle had been forced to know only as black nothingness, and the exact, informed, intelligent, self-chosen, self-responsible use of the mechanism of that awareness which I must permit myself to acquire. The admonition meant that black periodic motion was the first that I must cause myself to understand completely.

Here again, then, was another built-in taboo which must be deatomized. So inhibited that it could accept the color actuality of only retinally visible periodic motion, the prefrontal accepted only what the retina projected and made its deductions therefrom exclusively. And to the homozygous retina all periodic motion to which the molecules of its rods and cones cannot react is

black, blank; they do not exist. The homoioan retina cannot see in blackness; it cannot come to know what exists in blackness; it cannot know that anything exists in the blackness; to the retinal awareness blackness is nothing knowable. Therefore to the prefrontal mantle confined to retinal visual critical awareness blackness represented blankness at which all possibility of awareness ceased; through which the possibility of awareness could not penetrate; beyond the wall of which nothing existed; concerning which no thinking was to be done. An absolute mental taboo willfully produced cut off all possibility of factual awareness of and epicritical knowledge concerning that for which this black composite now was the language symbol, and of the conscious awareness of which my taboo was the precluder.

d. A Final Lesson

One evening when I was about 45 and immersed in this research, having come home from a long day of house calls and office consultations and treatment, and, at home, having placed in my brain some quantities of facts new to it, I lay down on the bed to rest the body while the brain busied itself reviewing, connotating, analyzing, synthesizing, carefully, meticulously. About five feet to the left of and a lesser distance from the foot of the bed a fireplace with a mantel was built into the side-wall of the room. As I lay on my back very much wide awake, thinking, with my eyes closed, my face straight up, I was not facing the fireplace nor did I open my eyes nor turn my face toward the fireplace; but I became aware of this which follows.

I did not see it arrive there; but became aware that on the near corner of the mantelpiece a head with facies complete, shoulders, arms and thorax of a human physical organism had occurred there and was remaining there like a living objet d'art molded in the round. I had never in my lifetime seen anything like this or known anything like this to occur. Naturally, the fact of its being there held my attention. As I watched, the facies became a trifle less distinct and gradually faded away, as though, having served as introduction, the identification, although necessary, was not the gist. A long, white headcloth which was not visibly there was then carefully unwound from around the head and upper brow and carried out from the right shoulder by the full arm and hand and held there fully extended, transversely at shoulder level, like an invisible winding headband which became visible only as it hung suspended there, full length, white, and significant.

Watching, rather idly, this white head-binding being held there thus, my mind answered the question which came seemingly from whomever was the core of the phenomena.

“Do you know the meaning of this?” referring to the white headscarf so suspended, its careful binding of the head and its careful unwinding and its use as a specific symbol of human communication. In other words, did I understand the pantomime as regards the white head-binding.

“Yes. I think so. Vaguely.”

“But do you know exactly?”

“Well, . . . possibly.”

“What, exactly?”

“Something exact about great care as to what one puts into one’s brain. Something concerning what occurs within the brain as regards to that which is put there. The manner in which this affects human behavior.”

“Yes.”

“The exact importance of purity of thought, of exact knowledge; of the guarding and safeguarding, the feeding and training of the human mind in a certain specific manner. The exact importance of this.”

“Yes.”

“This first, before anything further.”

“The answers will suffice.” But just barely, I gathered.

And insofar as I was concerned this could have ended the affair. It had not surprised me any more than having seen whatever one might see were one casually looking out the window. Nor did it at the instant interest me more. It did not seem an unusual occurrence; nothing not casually matter-of-fact.

The arm, hand, then the white scarf disappeared. And as these disappeared the head, shoulders, and thorax grew important, held, and then gradually faded out. As though another chapter had been written and completed. Then a next began with a good transitional paragraph.

As this fading out began, the thorax faded first, then the shoulder and finally the head. As the head was beginning to fade a surrounding spherical indigo luminance presented itself for consideration. It extended well above the top of the head and down as far as the bottom of where the thorax had been, and equally out on both sides of the head, with the area of the uperprosencephalon, then, as its center. Although the head had not faded completely, the indigo luminance remained. Then within the indigo luminance, a golden glow began to emerge from the entire all but invisible crown of the all but invisible head and to increase in size until it was a hemi-oval, in height several times that of its width, and remained so within the surrounding indigo luminance. I watched this golden glow emerge and increase. And although the blue luminance was transparent this golden glow was not, as though it were more condensed and of less subtle substance and of greater power. The process of its increase was slow, gradual, regular. After the golden glow was fully formed, it remained, as though sustained from within the head, throughout the next stage. But the head had by this time completely faded out.

Now, over the top of the golden glow five radiant beams, moon-colored or silver, began to emerge and shot strongly, fan-wise upward from the place of the

uperprosencephalon within the head, through the golden glow into the violet luminance, seeming to have come in some way from someplace related to the source of that golden glow but without in any way attenuating the emerged glow as they formed, elongated, became more brilliant.

After an appreciable time and having reached some considerable height, these five puissant rays began to and as long as they existed continued recurrently to produce, regularly intervalled and regularly spaced along their length, spontaneous emissions of brilliance which as each disseminated in a regular and organized manner were discernable as being composed of unnumbered individual discrete brilliant particles which traversed a further, brief, distance within and there disappeared instantaneously.

This seemed to be the end of the phenomena. But it was not. The silver rays disappeared and ceased to form. The golden glow disappeared and nothing seemed to remain. Here I knew reaction. For I formed the instantaneous idea that this was the net result of the entire process, that nothing had resulted, and that the entire process would only repeat itself over and over again meaninglessly and I was filled with regret at the meaningless loss of what would have seemed so meaningful a process. But the impression came then immediately that the process was a magnificent build-up of potential, potency and potentiality which was thus released.

[Author's note in manuscript, "resay it; not quite right."]

Then I became aware that a violet luminance, less in extent than the indigo one, well defined, oviform, had appeared, as though having formed somewhere, had arrived there full-formed and had placed itself around the now all but invisible head within the indigo luminance, mostly around and above the head and less below it.

But again I observed objectively. To my surprise the blue luminance was there steady and unfading. And within it the violet luminance was there steady and unfading. This for a comparatively long time. Then, thinking the phenomenon was over, I withdrew my attention. But after a few seconds or a moment, not longer, concentrated it again and the indigo and the violet were still there. I withdrew my attention.

A marvelous presentation, using materialization, actual presence, pantomime, pantoideograms, pictoideograms, geometric ideograms, thought transference. What else? An exact pantoideographic science terminological system. Something more. Phenomena of what quality? And of what intent? Actual or symbolic? An attempt at some kind of human communication, but unless sender and receiver mutually understand the symbols used, and understand them exactly, no communication has occurred. Or was this an actual presence and only a portion of the introductory part an attempted communication expressed in symbology? I did not then, nor for many years thereafter, come to know the answers to these questions nor to the question of what it may have been that was thus being placed before my receptive apparatus for my eventual understanding. Nor if it was intended that I should eventually understand.


I did not tease this thing which had happened around in my mind; but stored it there, with great respect; arose and went over to the library table and reading lamp and took up the placing of new factual materials concerning the central, cerebrospinal, nervous system in my mind along with those which I had been cogitating before this interruption.




1. *Interpretation*

Other than the query concerning my understanding of the pantomime of the white headband no words were used. No explanation made. And although I realized the occurrence to be of some profound importance, some 15 to 20 years elapsed before I began to understand any part of the occurrence other than that vaguely concerning the white headband; and another five before I began tentatively to accept the understanding of why the phenomenon had been presented to my attention. In 1952 I came upon Blavatsky's mention that a certain initiation ceremony, a fourth, begins with that which is symbolically expressed as the binding of the head and the adjusting of the crown. And I thought that perhaps this was what I had witnessed.


It was soon thereafter that for some other reason I was minutely examining the photographic reproductions of the barrow which I have called the Library at Gavrinis and of the monolith therein which I have called Ziba Number 15, and of the casts that had been made and especially of those made of Ziba Number 15. I do recall the amazed unbelief followed by the dawning belief which the scrutiny of these recordings of Ziba Number 15 produced, and that I set about through a period of three years to read that which was thus engraved there. It took longer. I have recorded in Book One, Chapter XVII, Ziba Number 15, Library of Gavrinis what I eventually read there. Here in this presentation had been something which, although at the time I had never heard of Gavrinis, that savant who had engraved that monolithic book which is filed now as Ziba Number 15 of this Library of Gavrinis was recording in not too unsimilar terms, but perhaps this was in more detail.

2. *The Introductory*



The phenomenal presentation had used as introductory: thorax, shoulder, head, full face front, shoulder-arm-hand fully extended at shoulder level holding something there, and had then placed the balance above the shoulder level. It was using the general Khamite science terminological pantomime head = cephal = q ph l, full face front  which in Khamite Rezu is the human being and something about the human being and q. Ziba Number 15 used the cymed linear symbol for the q v m ideogram, i.e., the integrative q mutation produced

by . In the Naqi terminological system of the z r science as expressed in the Khamite Rezu mdv ntr system of ideography, the pantoideogram of the human shoulder is m v kh q. On Ziba Number 15 the left shoulder is engraved in the sign, , which is the sign that was adopted in the Khamite Rezu mdv ntr system for the extracosmic gamut, and the right shoulder by the sign, , which is the sign that was adopted in the Khamite Rezu mdv ntr system for the cosmic gamut. On Ziba Number 15, then, the left shoulder is that phase of the process of this human q integrative mutation which occurs in the extracosmic gamut; the right shoulder is that phase of this human q integrative mutation which occurs in the cosmic gamut. Although showing both, the phenomenon used the right shoulder.

In the Ziba Number 15 discussion of this human integrative mutation of the two gamuts, cosmic and extracosmic, this human mutation was incorporated as a part of the space-relational design of the human shoulder-head-headress and part above the headress unit of composition. The unit was placed above a transverse line which indicated its compositional unity. The phenomenon was, equally, so placed, the transverse line being indicated by the use of the fireplace mantelpiece. The entire composition on Ziba Number 15 was a graved-monolithic treatise on the formation of the z psyche and, in the part above the headress, on that which the z psyche produces. The phenomena on the mantelpiece presented its discussion in living detail.

In the introductory part of this presentation, after head = q ph l, and full face front = the human being and q, then shoulder = m v kh q, then right shoulder which on Ziba Number 15 is p m q and would in Khamite Rezu mdv ntr be p m v kh q, which is m v kh q in cosmic gamut, was pantomimed. Then something unwound from head by arm-hand; then  = shoulder-arm-hand, did so and so.

This last Khamite Rezu mdv ntr pantoideogram was meticulously produced: shoulder, arm, hand thumb and fingers, arm extended at shoulder level, unflexed and straight out from shoulder. The arm was not bent at shoulder, elbow, or wrist. Only then was the headressing materialized as suspended full length like a white column or pillar from the hand, thus forming the composite

 of the shoulder-arm-hand pantomime and the general Khamite Naqi zr science pictoideogram pillar = z b, and using the general Khamite color determinative, white = b, for an adjective furthering the meaning of the sign thus added to .

The use of a headress, then, as a definite pictoideogram means something concerning the b psyche. Arm is b r ch, something about the interrelationship of the b crystal and the manifestation of the integrated human bicomponent psyche. Hand is chr, the integrated human bicomponent psyche manifesting.



Carrying white headdress = b psyche by means of brch and chr to shoulder level = zh, would mean the interrelationship of the b psyche, the b crystal, the formation of ch, and chr = the integrated human bicomponent psyche functioning, as preliminaries in the formation of the structure of the z psyche. The Khamite Rezu mdv ntrr shoulder-arm-hand composite pantoideographic synonym of some Naqi zr science terminological geometric composite, read in full,⁶ discusses each event and the sequential occurrence of these events, in the continuous, dynamic, progressive and cumulative evolvement of that n d n which is the integrated human bicomponent psyche and its manifestation, as these occur in those of the sequences of $\int \square$, which begin with the human m v l q and extend to chr, inclusive; just the continuous genesis, not the powers and functions. A white headdress presented in the form of a pillar would be something about the b crystal at that stage of the b psyche which pertains to z b. Again, this composite at shoulder level relates all of this to zh = the z structure. The white z b was actually formed and held so while the progress of the phenomena stopped for an appreciable time, holding this stage and making the fact of an adequate understanding of the sign the key to the interpretation of the pantomime which preceded it and an adequate understanding of the pantomime which accompanied it of paramount importance to the acquisition of an understanding of whatever should follow. Hence, at the least, whatever should follow would be related to z b as formed by b and any understanding of this would depend upon a previously acquired adequate understanding of z b as formed by b. That I did not at the time know other than quite vaguely the meaning of this introductory is evident. Nor did I understand explicitly, as I now do, that it is necessary to learn all of this in factual detail before any revealing factual knowledge of what followed could be learned with any degree of understanding. Without that knowledge what was to follow would be meaningless. The careful questioning implied beyond any reasonable doubt the absolute necessity of acquiring that knowledge first.



These facts, ideas, and questions associate. Do not certain orders of initiates, for instance, as those among certain tribes of the American Indians, wear, or have they not in the past worn a ceremonial white headband? Are not certain glyphed dynastic Egyptian pictograms so shown? A plain straight band that does not cover the top of the head, wound around the head at the level of the upper brow? A strange ceremonial dressing of this portion of the head and upper brow. Did not Nefertet and Ankh Amen wear ceremonially an exquisitely beautiful modification of such a headdress? The significance of this? Had not that white headband, unwound and suspended there, indicated that the subsequent series of phenomena began with the acknowledgment of that significance? Might it not signify the uperprosencephalon as affected by the b psyche? That would be the pre-prefrontal effect upon the prefrontal mantle and thence upon the entire uperprosencephalon. In the Brahmanic literatures concerning the Brahavidya, it is the uperprosencephalon that is called Brahmarandhra. The teaching school of Taraka Raja Yoga begins its studies here as introductory to the studies of the


uperprosencephalic antimeric end organ. As does Book One, Chapter VII begin here. As does the neohomozoan ontogen in the metamorphic building of the cephalized metamerized form by the inner organ of the homozoan blastocystic morph. As should all studies of the meaning of humanity. Some writings on Buddhism of India call this the mechanism of Buddhi Manas: Buddhi Manas in contradistinction to that stage of manas called Kama Manas in which the b psyche via the pre-prefrontal is not producing its effect upon the prefrontal mantle hence not upon the uperprosencephalic hemispheres. Brahmarandhra is said by Blavatsky to be in the crown of the head,⁷ is referred to as the crown Chakra. Other writers have said that when Brahmarandhra is in full function the person can be aware of totality; that is, of all three gamuts of the total manifestation of the one eternal becoming. The Buddha of Contemplation is shown with the pictoideogram of this mechanism of Buddhi Manas growing not only all over its head but down as far as the ears. It is said when in full action to emit a kaleidoscopic radiance, multicolored, changing constantly instantaneously with every thought process. It is known to form a similar electroencephalographic tracing during thought processes.

Stated freely, this entire introductory part of the phenomenon translates as follows. As regards the functioning pre-prefrontalized uperprosencephalon, the b psyche and its relationship with b r ch and chr in the progressive formation of the structure of the z psyche, all of the events here reviewed in detail, as the results of these events are integrated in the b psyche at the z b stage, are carried forward by means of z h. The importance of the perfect formation of the b psyche and the b psyche pre-prefrontal prefrontal controlled uperprosencephalon as preliminary to this next stage cannot then be considered as other than paramount. This being understood your attention is called to the following. And that which followed was placed above and upon the shoulder, as was it at Gavrinis.

I do not know what epigraphic signs Isaiah used in writing down the hymn translated,⁸ “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the Everlasting Father, the Prince of Peace;”

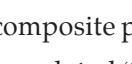








but child is that which is produced by  , the offspring, the integrated human bicomponent psyche; the consonants of the Hebrew word for son are b n, something concerning the b psyche, the b periodicity, the periodicity of the b psyche; shoulder is zh, the structure of the z psyche: to place upon the shoulder is to begin the formation of the structure of the z psyche. The word, govern, is a disruption of the Attic Greek κυβερναν. The English gubernatorial is formed on the Latin gubernare, to govern. The consonants of the agglutinated

Khamite phrase would probably have been q b r n. After  , and the production of the b psyche, then the manifestation of the periodicity produced by the entire q to b-psyche series of events is the first stage in the beginning

of the formation of the structure of the z psyche. Pantomimically,  is so formed, and in the zh stage the q b r n = the periodicity of the manifestation of the interrelationship of q and b does form the z psyche and this did transpire above the shoulders.

Certainly this person of the phenomena spoke to a Uralized Khamite ethnic product. It is at this level that informed, intelligent, self-chosen, self-responsibility must take over. No Uralized ethnic mix of any kind produces a prosencephalon which of itself can reflexly and unerringly carry on from that which is implied by the pantomime of the shoulder level. Every man needs still to tell his neighbor, know Jehovah = humanity's creativity at this level, and every one of the erudites in the zr science system needs instruct those of these who would know.

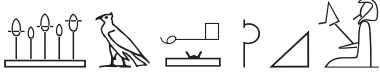
This beginning of the above the shoulder stage is the beginning of the new law of which this which will emerge from upon zh will be the counsellor. The Rezu Khamite mdv ntrr in the book of the allurance of the living psyche uses a

composite picto-pantoideogram  and a pictoideogram , both of which are translated "govern;" but the first implies managerial direction, the sign  is a composite composed of  and a whip. In Attic Greek a whip is $\mu\alpha\sigma\tau\iota\xi$, σ is the form of s which seems to have been sometimes used as a euphonism of z. Considering the agglutinated root to have undergone these successive variations m s t, m s d, m z d, the Khamite root would seem to have been m z d. The Khamite Rezu composite places m z d in the hand =  of the sign  which means to and including chr, in which case the composite sign indicates the continuity as it continues from  through the balance of the series from  to and including m z d = the motion of the z mutation, and this is the managerial direction of this upon the shoulder stage of the  phase of the operation of the law and order of the total manifestation of the one eternal becoming of the ability eternally to cause periodicity eternally to become manifesting in a periodic continuum.



The second, the crook, implies guidance, protection, a curbing, a fostering, a shepherding. With reference to the counsellors, here is a reference from Paul's letter to the Colossians,⁹ ... In whom are hidden all the treasure and all knowledge. The counsellor interprets the new law of the management of the emergence of the structure of the z psyche, guides and protects its emergence, curbs the human physical organism by way of the cerebrum, fosters, feeds, shepherds that emergence. The pre-prefrontal mantle, via its projections to the prefrontal mantle, so governs the uperprosencephalon that Brahmarandhra approaches the phylum's expectancy of its perfection, and the formation of the mechanism of the formation of the structure of the z psyche is carefully

controlled and fostered. The book of the allurance of the living psyche in a

paragraph concerning  writes in part 


, which Budge translates overfreely as Ruler of this ... and footnotes the fact that his translation of the Nebseni edition reads “ruler of this which he hath made.” The governer, the counsellor.


The white head-binding of the uperprosencephalon: the symbol of the pre-prefrontal mantle re. the b psyche. The forwarding there of the release of the six radiants of cells of the dark truncated conical nucleus, the glowing perinuclear vacuole, the six perivascular channels. And the functioning there in the pre-prefrontal mantle of the results. The forwarding from the pre-prefrontal to the all-comprehensive prefrontal. This must be done first and bound and fixed so that it does not alter or diminish. This must be depended upon. So that the organism is counselled, governed, controlled, safeguarded, guided from here; functions entirely from here, all lesser, subsidiary control centers governed by it so that there is no possibility of their defeating or hindering or interrupting


the process. Then the pale indigo mesh functions, i.e., , the integrated human bicomponent psyche with its  four periodic pattern as the beginning of the z r = the z manifestation functions to its fullest possibility. The color deepens into deep indigo. Then the b psyche glow begins to appear. Increases. Becomes with great power.

Isaiah’s next name, as translated, is “the mighty God.” In the Hebrew, mightiness of God is yekhezqel, said in English Ezekiel. The Khamite consonants of the Hebrew are v kh z q l which read phonetically: that phase of the allurance which is the human being’s q-z integration, of which the translation “mighty God” is a misleading colloquialism.

And the violet luminance¹⁰ occurs from somewhere already formed. The violet luminance is the fullness of that z phase of the allurance which the Everlasting

Father, the eternal, non-dying human being as  manifesting in the extracosmic and the cosmic gamuts, has so far in the train of its events been able to produce. Taraka Raja Yoga calls this violet luminance the Mayavi:

designating three bodies, the cosmic organism, the  organism and

the Mayavi; the Mayavi is a vehicle of .

Within this violet luminance, the z psyche emerges in five radiants from the head in the region of the b psyche. This is the completion of the allurance of the z mutation, Isaiah’s Prince of Peace. The Hebrew word translated peace is salem, built on the Khamite consonants z l m, meaning, then, the allurance

of the z mutation.

It was around 740-701 B.C. that this man of the Hebrews, gifted with clairvoyance, prescience, epicritic understanding; informed, intelligent, educated; of accredited standing among his people as a prophet and literary genius who indites himself Isaiah son of Amoz, wrote of Zādok a Hebrew priest descended of Eleazar son of Aaron, original high priest of the Hebrews, brother of Moses. His collected works form a part of the accredited Palestinian canon, as a book called The Book of the Prophet Isaiah. Those of his writings which are preserved in the Book of the Prophet Isaiah form a collection sixty-six chapters long. Sixty-six long chapters. Chiefly visions, exhortations, prophecies; often sheer poetry; here and there among these are to be found pure scientific statement in no uncertain terms of the zr science terminological system; but lost in the English editions in the long series of translations. As do some of the names of the Hebrew priestly hierarchy and the name Isaiah, son of Amoz.

Eleazar was one of the only two of the sons of Aaron who lived. Prior to his own death, Aaron delegated the priesthood to these two, dividing the labors. The priesthood was a hierarchy, inheritable, forming the ecclesiastical tribe; the most powerful, most learned, most aristocratic tribe of the Hebrews, having the last word in dictatorship, its descendents educated in the Hebrew system, history, tradition, meaning of their mores, trained in the temple administration of that meaning. It would seem to be quite evident that Eleazar and his descendents were those of the priests trained in the meaning of z, the entire zr science as regards El and Jehovah. Zādok was one of the priests who were keepers of the Sanctuary and carriers and guardians at all times of the Ark, the treasure that was sanctuaried, which centered the national existence of the Hebrews, the nucleus of the Hebraic national meaning. Zādok was a priest during the reign of David.¹¹

The word, Eleazar, is a composite formed on a basic combination of el and zr. Colloquially it came to mean something like El is helper or whom El helps or helper of El. Etymologically it is something concerning the zr phase of the allurance of the one eternal becoming. This part of the priesthood was delegated to Eleazar. Zādok, or Tsādoq, is something concerning some interrelationship of z d and q, or z d and k. To this interrelationship was delegated the intelligent, informed, self-responsible upkeep of the sanctuary and the guarding of the ensanctuaried treasure: of the place of z n q d and of z r as it existed within z n q d. During a period of some 400 years, from the second century B.C. to the second century A.D., a sect called the Tseduqim; in Greek, Saddoukaioi; in English, Sadducees, were disciples and followers of the teachings, beliefs and practices of the priest Tsādoq. They postulated the freedom of the will, the absolute self-responsibility of the person, the immortality of the soul but not of the person, denied the resurrection of the physical body. They must have known much concerning the z psyche, and followed implicitly whatever z d q may have seemed to them to mean. Isaiah was a Sadducee. The Rabbi Jesus was a Sadducee. Isaiah is English for Hebrew Y e sh a y ā h, colloquially that salvation which comes by way of Jehovah, or Jehovah is, or affords, salvation:


something about the allowance of z which occurs by way of Jehovah = b.



Eleazar is the same word as Lazarus: l z r. The Rabbi Jesus as the Christ is said to have raised Lazarus, the person, from the dead. Does not this legend mean the raising of l z r from zibeon = z b n by means of chr?

In one of his surprising enclavetures, like a nugget of radium within its tons of surrounding adventitia, Isaiah placed, this his exact statement of facts concerning the emergence of the z psyche, stage by stage, in terms of the Naqi zr science terminological system.


3. *The Five Radiants*


In an illustrated and therefore, Theban, edition, for no other editions are illustrated, of the dynastic Egyptian canonical literature which is comprised of commentaries on the book of the allowance of the living psyche, occurs the

drawing  with reference, I believe, to something concerning the living soul and the tenth hour of the night. The Christian geometric ideograph for

the nimbus of the saint  doesn't show the right number of them but does show the radiants emergent from the head, worn as a headdress. The statue of the Tibetan Buddha wears a headdress marked by five radiants. In the Deva Nagari Sanskrit rendition of the Vedic account, the first high human transition into the z stage is called Yuma. Since Sanskrit has no z sound, Yuma would be Sanskrit for the Khamite z m or z v m. In the popular rendition Yuma is personalized, and, as translated into English, is described as the first mortal to die, lives in something that Christian translators render as the heavens, is king of and judge of the dead = z b n. Pictoideographically, this personalized Yuma = z v m = the z integrative mutation = the z psyche, sits, and, sitting, wears a five-pointed crown. On the archeologically recovered plaque¹² of Mohenjo Daro, the savant sits, wearing a headdress comprised of a pair of tauriform horns and a five-lined radiance. Among the few smaller ideograms placed on this main pantoideogram is the  with its significant living three-cluster.


All through the process as herein discussed, ||| or . . . or  or , etc.,: three, no matter how written, is the z pattern, and this pattern is related to the

 |||, and is either eliminated in the b psyche production by the b-crystal or undergoes mutation during that process.


The  pyramid |||, |||, |||| room gives access into a final five chamber through a passageway constructed in the south wall under the |||| sign. Of this sign Smythe writes of,¹³ "... the disputed 'four' or 'five' vertical lines of




many authors. They are actually and really four, (4) in number; and are deep, straight, vertical grooves, which subdivide the space from east to west, at the level of any eye, symmetrically into five parts... . Their shape in cross section being somewhat parabolic." Of the five chamber he writes¹⁴ that the walls of this final chamber are, "composed of five horizontal courses which run round and round the room, of the same height everywhere, and all of them of equal height with each other to 0.1 of an inch - with only the single interference, viz., that over the doorway ... there is an enormous block introduced, equal throughout its length ... to exactly two of the courses." But of this passageway he regrets that he made no exact observations nor any measurements. So do I. Successfully measured and analyzed this passageway and the blocks of granite of which it is contrived should give with mathematical precision the details of that process by means of which the b-crystal 4 X 7, z ||| taken twice, and the ch ||||, become transmuted into the |||| n d n that is the z psyche.


vi. THE REGULAR PENTALPHA AS IT OCCURS IN THE BOOK OF THE ALLERANCE OF THE LIVING PSYCHE

In dynastic Egypt it was the city of , zh z l, that was the site of the annual festival of the lighted candles, when myriad lighted candles were placed at dusk in every nook and corner there to burn as the night progressed and until full dawning accomplished itself. Even as Sara, who was my mother, never discussed with me either the hexagram or the hexagon, so did she not discuss with me the insignia of the lighted candle against the dark indigo background with its five rays and five pointed stars, and its Lux lucit in tenebra. I do not know if she knew other than vaguely, if at all, their import.


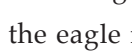

A pentad is any group of five, as for instance ||||| or ||||| or ||| |||| ||| |||| |||, etc. A pentalpha is a five-pointed star. A pentacle is a small pendant, the word being built on a root from which the word pendant is formed; not related in any manner to the root of these penta-words. A pentagram is a figure determined by five lines and five points. A pentagon is a plane figure having five angles and therefore five sides. The book of the allerance of the living psyche uses the particular variety of regular pentagram called the regular pentalpha or regular five-pointed star as a representation of a pentad



in these several renditions: . Of these the last one occurs in the Ani papyrus, lines 15, 51, 52, 56, 57, 78, 82, 91, 99: often accompanied by the eagle pictoideogram in the phrase. Whether or not these regular pentalphas were scribes' disruptions of a certain meaningful irregular pentalpha I cannot say; the idea suggests itself strongly. A certain pentagram is to be found within the reconstructed Naqi z sign formed of those of the lines of the z sign which become an irregular pentalpha and which are definitely an integration of five




lines of the z sign. They are three of the lines of the hexagram and the two oblique diameters of the hexagram interwoven, forming . Of this irregular pentalpa, the pentad  is a linear abstract. It is an integration of the z sign, as it is of : the final essence, as it were, of the z sign and of the sign for the structural mechanism of the production of the z psyche.

The sounding of the phrase  as tuat¹⁵ was at first tentatively suggested by translators and then generally accepted. On the strength of this,

Budge sounds the group  as it occurs in the Ani papyrus, lines 51-

52, tuau: the group , line 99, tua. These pronunciations depend upon the sounding of the chick as u, of the eagle as â; and of the regular pentalpa as tu. However, the chick is v; the eagle is ; and a recalling of the constant inability on the part of translators to exactly differentiate t, d, z signs, the oft repeated resistance to the acceptance of z, and the adherent substitution of the vowel u for the consonant v, here offers a possibility of coming upon the real meaning of the pentalpa as used in the book of the allurance of the living psyche. Instead of tu, call this geometric ideogram z v, some final z integration. And the much vaunted land called tuat, becomes the condition of z v, the condition which is the z v n d n, the , condition which is the z v n d n produced by the human being manifesting in all three gamuts.

Ani, line 99,  becomes z v , that stage of the q allurance in the train of events which comprise the manifestation of the human being


throughout the cycle of its existence which is the z integration. The group  would imply the  z periodicity as transformed into the  z v periodicity.

, this group occurs in Ani, lines 82, 91 and 199.

a. The Vulture as a Pictoideogram


In the Khamite Rezu mdv nttr, the pictoideogram of the vulture has the ideophonetic value m v tt: a vulture is a bird, a necrophage devouring dead corpses and transforming them into m v tt. Pronounced mutt by translators, m v tt was referred to in this progressed series: nett-kh, said neith; nett-ch-b, said nechet; and m v tt,¹⁶ said mutt. Reconstructed according to the general Khamite rendition of the Naqi zr science terminological system, this is n d n-kh;

n d n-ch-b and m v-d n.

Bird, as mutator of dead corpses, implies the periodic motion of the kh integrative mutation at that stage of  which is bird and dead corpses: that is ... [*unfinished in author's manuscript Ed.*].



b. The Sign 

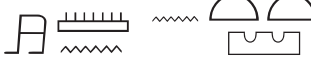
The above sign, sounded mn and meaning something definite concerning periodic mutation, indicates a seven periodicity of some sort. If this sign do

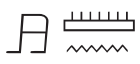

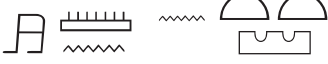
indeed be shorter way of writing ,¹⁷ then it is to be found in the Naqi zr science monogram as shown in the accompanying illustration, using lines of the hexagram which is the ideogram of the integrator gamut, the central, vertical diameter which is the ideogram for f, light, the ability eternally to cause eternally to become, and lines of the ideophone h which is the geometric ideogram for structure; of these lines, the vertical diameter is used in full, and small secants of the two transverse lines of the hexagram, small secants of all of the transverse and one full line of the sign for h are used: thus indicating by the transverse lines a seven periodicity comprised of an integration of a two periodicity pattern and a five periodicity pattern; and by all of the lines indicating the qualifying clause “as the structure of this so described seven periodicity is formed by the integrator gamut.” Sounded mn, it is then this particular seven periodic mutation of something. The reconstructed geometric ideogram for mutation as shown in Book One, Chapter XXII, Section iii, “Mutation,” when set into the grand sign,¹⁸ shows that it is built upon the central, vertical diameter; uses secants of the lines of the hexagram; indicates by points of intersection the sign for h, by alteration of direction at these points and at the central point the two oblique diameters of the h sign; by its lower, curved line the circumference of that greater circle in which q and b and z are built; and by its terminal line the exact increment which added to the diagonal line of the hexagram forms the radius of the greater circle and in so doing transects six of the seven transverse lines, secants of which are used in the mn sign. Here then in the geometric ideogram for h and the geometric ideogram for mn are complete mathematical details of what that something is, and the manner in which it is achieved via q and b and z. Will that expert mathematician who is working on all of these higher mathematical problems, please also decipher this one. The sign specifies a seven periodic mutation in which all of these details are involved.





c. 

This group would read something concerning the periodicity of this seven periodic mutation as this occurs in the train of events which comprise the manifestation of the human being through the entire cycle of its existence.

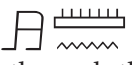
As creator,  was referred to as . The group of signs is pronounced amen by translators.

d. 


 and  jointly produce , sounded amenetet, shortened to amentet, by translators. The Khamite Rezu mdv ntr

ideograms , , , are translated, respectively, as word signs meaning mountain, land, realm or region, etc.; but ideographically they are varying references to the abstract ideas signified by these words. For instance, mathematically the word, region, is used to signify, "The totality of all points each representing a set of values of n complex variables $z_1 \dots z_n$, the values in each set constituting a continuum."¹⁹ Read the clause then as that totality of all of those of the series of events within the dynamic, progressive and cumulative train of events which comprise the manifestation of the human being throughout the entire cycle of its existence which is the periodic pattern of periodic motion produced by .

That this may be the correct translation is indicated by the accepted translation of certain passages in the canonical mdv ntr literature which makes Amen the hidden, the concealed creator and Amentet the hidden, the concealed region.²⁰ To hide is in Attic Greek $\kappa\epsilon\upsilon\theta(\epsilon\iota\nu)$, to be causative of the q v n movement. To conceal is to q l, to be causative of the q allerance. The nuances of to hide are to have, to hold, to protect so that whatever is so had, so held and so hidden shall be saved. Salvation is the state of z l, the condition of the allerance of z. To conceal, that is, to produce q l, the q allerance, is to insure the conditions of the z allerance.


According to these references, , the periodicity of the allerance of the seven-integrative mutation through the train of events that comprise the manifestation of a human being throughout the entire cycle of its manifestation is the periodicity of the q allerance which in turn is securance of the z allerance: the allerance of the z psyche and consequently of the living psyche: and

 is the totality of all of those of the succession of




events, within this  train of events which is induced by this and the integrative periodic motion of this. Again, according to translations of certain parts of the mdv ntrr canonical literature, Amentet is the creation of the human “souls.”

Budge and others have considered the so-pronounced amentet and the so-

pronounced tuat to be the same:     and  








 are synonymous phrases: they are the n d n which is z v. In which case the seven factor of the periodicity of the b crystal needs to be considered as a dominant factor in the five periodicity pattern, such, for simplified instance, as five taken seven times, or 5 X 5 X 5 X 5 X 5 X 5 X 5 or, etc., or seven taken five times, instead of the 4 X 7 of the b crystal.

e. The Pantoideogram

The phrase,  ,  ,  , is translated “adoreth:” a fairly close approach to the real meaning which is something definite which the human being accomplishes by means of the z psyche. Something in the nature of a giving forth above the shoulder level by the person as a certain definite stage of the allerance. The stage of the giving forth by the z psyche of that which is produced by the z psyche. This something more.²¹ This offering up of the unspoken beauty which the human psyche produces. This which is being given forth into the total manifestation by the human psyche, not from the total manifestation into the human psyche. This added amazement.

f. The Pictoideogram

This pictoideogram, signifying all of the events under discussion as collected together into a single consideration: preceeds, right to left, the adoration

pantoideogram. Does not, then, the clause,     , imply something concerning the giving forth of all that has been collected together through    = the q allerance as this has occurred in the train of events which comprise the manifestation of the human being throughout the entire cycle of

its existence as given forth by z v?

Recall the manner in which the five puissant rays which signified the z psyche, having reached some considerable height within the violet luminance began to, and as long as they existed continued to produce regularly intervalled and regularly spaced along their length, spontaneous emissions of brilliance which, as each disseminated in a regular and organized manner, became discernable as being composed of unnumbered, discrete, brilliant particles.

g. Now Translate



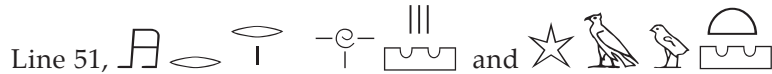
Now try translating this exact statement of this stage of the allurance of the living psyche as stated in this Khamite Rezu rendition of the Naqi zr science - in this book which was called the knowing of all of the books in one book.

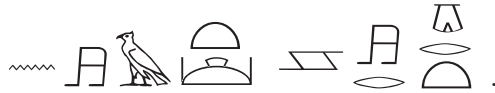


The are the leaders of the . They labor in the fields of . This is the legend as translated. Regardless of the legend, can you now translate ideographically?

3. Lines 51 and 52

And perhaps these following, too, become translatable ideographically.






vii. THE FORMATION OF THE Z PSYCHE IN THE FUNDAMENTAL HUMAN COSMIC TYPE n d n

In the fundamental human cosmic type n d n, the functioning of the total balance of the motifs as they are progressively and cumulatively organized by the b-crystalline motif produces a gradual mutation of a single as yet unmutated motif. The resulting structural reorganization of this final motif is the most highly organized of all of the structural motifs of the entire organism. Call

this the z structural motif: the mechanism indicated by the sign \star . It is one of the surface motifs of the organism.

When the b psyche is gradually formed by the combined activities of the

modulated beam wave, its superposed  message, the b-crystalline motif and gradually emitted into the receptor mechanism of this z motif, the z psyche is formed and emitted by that motif as a radiance which surrounds the exterior of this z structural motif as emissary beams. These beams have an excursive motion which, as they continue to be formed, carries their outermost limits far, far beyond the surface of the organism.

¹Webster's New International Dictionary, s.v. "scaup duck."

²Papyrus of Ani.

³E. A. Wallis Budge, *Egyptian Book of the Dead*, (London: British Museum, 1895). Unabridged republication by order of the trustees of the British Museum by Dover Publishers, Inc., New York, 1967, "Papyrus of Ani."

⁴Just what signs Budge so translated can be ascertained by looking it up in any one of the available photographic reproductions of this text.

⁵Papyrus of Ani, Line 3.

⁶Book Two, Chapter VII, Sec. vi, Subsec. n, The Full Meaning of the Pantomime of the Shoulder, Arm, Hand.

⁷H. P. Blavatsky, *The Secret Doctrine* (London: Theosophical Publishing House, Ltd., 1893) Vol. I, p. 157.

⁸Isa. 9:6.

⁹Col. 2:3.

¹⁰ See Book Two, Chapter XV., The Violet Luminance, for full details.

¹¹2 Sa. 8:17; 15:24-29, 20:25; 1 Kings 1:8-45; 2:35; 1 Chron. 6:53; 24:3; Nu. 25:11-13; Ezek. 44:15.

¹²On page 82 Diringer shows a reproduction of this plaque. David Diringer, *The Alphabet*, (New York: Philosophical Library, 1948).

¹³Piazz Smyth, *Life and Work at the Great Pyramid*, (Edinburgh: Edmonston and Douglas, 1867) Vol. II, p. 97.

¹⁴*Ibid.*, p. 105.

¹⁵Budge, *Egyptian Book of the Dead*, *op. cit.*

¹⁶Budge, *The Gods of the Egyptians or Studies in Egyptian Mythology*, (London: Methuen and Co., 1904), Vol. II, p. 372.

¹⁷Book One, Chapter XXII, Mutation.

¹⁸Book One, Chapter XXIX, Sec. vii., A zqr Science Geometric Ideographic Monogram.

¹⁹Websters *New International Dictionary*, s.v. "region."

²⁰Budge, *The God of the Egyptians*, *op. cit.*

²¹Book One, Prologue.

APPENDIX

Dr. Weavers notes for Section iv.

The Rezu pantogioidegraphic composites








and



this is  (?)

is zapf =

z f

 [?] +  [ or ]  + completed formula and completed functioning


epiphyseal complex - Area 11,




the human person doing so and so


[Note: word "person" above crossed out by author.]


zerbel is b z

Therefore,  = g r p
and



 = b = q m + perruque (r q - not quite right)

 = b r(?) q + b r z



 = b r(?) q + b r z = z f.

 = the human **person** ?
doing so and so

— — — — z o pf, z f
|

| — —  is the entire  phase as it occurs in neohomozoa with
| — — b r z z f, the z light being formed and being emitted.

[The above paragraph marked "no" by author.]

 is the entire  phase as it occurs in heohomozoan with the

exception of the formation of the z light, ending with b r z.
 The above paragraph marked "no" by author.



ditto - up to but exclusive of b r z: it, therefore, includes 013 ,
 001[?], 681, 013 m, and b n

Certainly in mdv ntrr Khamite Rezu pantideography the z light is emitted in something related to a streak from the region of the brechma of the encephelon, and the line used to indicate it is in the hair category of terms.

