

BOOK ONE

CHAPTER XXX

WORDS THAT SHALL NOT BECOME WIND

[Illustrations intended for this section will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 1-30-1(www.atsu.edu/museum). Ed.]

i. EPICRITIC AWARENESS AND THE PREFRONTAL ASSOCIATION MANTLE OF THE UPERPROSENCEPHALON

a. The Uperprosencephalic Hemispheres

In review: ontogenetically each neohomozoan uperprosencephalic hemisphere is a development of the superolateral wall of the uperprosencephalic antimeric developmental region of the prosencephalic metameric segment of the neural tube, of which development the superior anlage of the epiphyseal dome is the evocator; the template of the presumptive uperprosencephalic primordium is the organizer. As shown in the illustrations (1-30-1), the area marked aeo-aeo 1-aeo 2-aeo 3-aeo, illustrates the area of elaboration of the impulses of the superior lobe of the receptor end organ and the great hemispherical evolvments that occur under their evocation. Anatomically, each fulfilled presumption is a hollow hemisphere composed of a thick base, a narrow, spreading, elongated cavity superposing the base and a thick wall surrounding the cavity laterally and dorsally, continuous through the inferior border of its base with the ipsilateral superior border of the rhinenprosencephalon, ending at its superior border in the inferior border of the superior terminal closure of the neural tube.

As in the basic scheme of the entire central neural system, histologically, from

without inward, each hemisphere is composed of an outer lamina of neuroglial cells, a middle lamina of gray cells and a central lamina of ependyma cells.

1. *The Hemispherical Cortex*

This is its basic structural scheme: the lamina of neuroglial cells covers the entire outer surface of the hemisphere no matter how indented that surface may have become. The neuroglia cells forming the lamina send a pseudopodia-like fiber into the lymph spaces within the adventitia of the terminal arterioles of the pia, and send in-fibers into the total gray cellular substance of the hemisphere. The gray cells of the gray lamina are arranged in strata so that, cytoarchitecturally, this gray cell lamina of the upperprosencephalic hemispheres is said to be stratified. This stratified gray cell lamina is called the hemispherical cortex. The gray cells of each stratum of the hemispherical cortex differ from those of the other strata, each type of cell being a developmental modification or differentiation of the ontogenetically original gray cell of this gray cell lamina. These differentiations of the original upperprosencephalic gray cells that form the various strata of the gray lamina of the neohomozoan upperprosencephalic cortex send their fibers from cells toward cells of the same stratum and from cells toward the cells of other strata; some also send fibers to various gray cellular parts of the rhinenprosencephalon, thalamanprosencephalon and upoprosencephalon; some send fibers to these and to the mesencephalon and to the metencephalon. From the cells of these encephalic stations, fibers are relayed to the total subcephalic region of the total neohomozoan central cerebrospinal nervous system and thence to the total organism.

The fibers pass both longitudinally and transversely between the strata and also between the cells of any one stratum. Due to the bulk of the fibers, some of the lowermost cells become pushed inward and are found lying in cellular masses beneath the stratified cortex. The regularly stratified portion of the gray cellular stratified cortex is called the mantle. The dislocated cellular masses are called submantle cortical nuclei.

The cells of the ependyma lamina form the inner lamina of the hemisphere and, coincidentally then, the imminent wall of the ventricle. Each gray cell is equipped with an intake apparatus for the intake of the molecular offerings of the ependymal cells, as well as of the neuroglial cells. The neuroglia fabricate suitable molecular structures from the blood and lymph and feed them into the gray cells. The ependyma cells form suitable molecular structures from the central cerebrospinal fluid and feed them into the gray cells. No giant yellow cells should be found among the ependyma cells since the giant yellow cells of the entire prosencephalic metamer segment should be found to be those of certain ones of the nuclei of the anterior perforated substance of the rhinenprosencephalon and fibers from this or these nuclei would then be found extending into the region of and emptying into the lumen of the in-fibers of the upperprosencephalic ependyma cells. This arrangement should be found to exist throughout the prosencephalon to the subcommissural level. The

area of longitudinal fibers between the ependymal lamina of the mantle and the stratified gray cell lamina of the mantle is the great highway of afferent fibers of cells of the superior lobe of the end organ of the uperprosencephalon, of relaying areas of the rhinenprosencephalon, thalamenprosencephalon, upoprosencephalon, mesencephalon, metencephalon and subencephalon that extend into the cortex of the uperprosencephalic hemispheres, to end by spreading in a regular array among the gray cells of the receptor areas of the stratified gray cell lamina of the mantle of the cortex of the hemispheres of the uperprosencephalic antimeric developmental region of the prosencephalic metameric segment of the encephalon as lanes of reportorial delivery to these gray mantle cells of these receptor areas and the efferent fibers of the gray cells of the executive areas of the stratified gray cell lamina of the mantle as outgoing traffic lanes of executive delivery to every executive cell of the entire organism. Thus, within the mantle, these two lanes of this great fiber highway are divergent, one going to the gray cells of the receptor areas of the stratified lamina of the mantle, one coming from the gray cells of the executive area of the stratified lamina of the mantle: the former is called the internal capsule, the latter is called the external capsule. Within this stratified gray cell lamina of the mantle between these two areas and including them is wrought organization within organization within organization and interorganization in a fashion amazing in its complexity and efficiency, the intricate functioning of which is sequential, the first stage of the sequence being known as a delaying of abrogative action, a higher integration of incoming stimuli; the second stage, ratiocination or logical reasoning; the third stage, adjutation; the fourth stage, formulation of legislation; the fifth stage, either free will choice of release in action or stockpiling as knowledge, either conscious knowledge or knowledge that can be brought into conscious awareness at will but can, also at will, be allowed to become released just below the threshold of conscious awareness.

2. *Scheme of Organization of the Mantle*

To find the key to its scheme of organization, it is almost necessary to revert to that stage of its ontogenesis in which the neohomozoan uperprosencephalon was the template of the antimeric developmental region of the hollow cylindrical metameric segment that was an immaterialized prosencephalic hope, fused at the superior terminal, growing an all but microscopically invisible epiphyseal dome, holding a molecular template of its total expectancy of development mosaiced with intricate precision in its walls between its superior terminal and the superior border of the dome and along the superior border of this tiny dome, a proliferation of cells forming the anlage of the presumptive superior lobe of the presumptive epiphyseal complex. This is all. With the exception of these proliferating cells, the walls of this hollow tube, including the dome, are composed of three single-celled layers of cells: outer neuroglia, middle gray, inner ependyma. The molecular template is mosaiced within the gray

cells of the middle layer. The cells that proliferate along the superior border of the dome are gray. They send fibers to the gray cells of the molecularly templated adjoining undomed microscopic region of the lateral wall between this superior border of the dome and the fusing of the superior end of the tube. When these fibers reach them, these cells begin to proliferate. They proliferate superiorward so that the superiorly occurring cells are the newest and the forming structure is growing forward with each new proliferation. The cells nearest the dome that have received fibers from the proliferating cells of the anlage of the forming superior lobe of the forming epiphyseal complex, in turn, send fibers toward their proliferated offspring. These latter, in turn, send fibers to their proliferated offspring. Thus are formed successive contiguous areas of proliferation and growth, the cells of each successive area being united with the cells of the immediately preceding area by fibers of the cells of the preceding area. The cells of the most forward of these areas, continuing to proliferate radially, form the pre-prefrontal area of the mantle of the cortex of the hemispheres of the homozyan uerprosencephalon. The cells of the anlage of the dome, proliferating further, will form the histologic superior lobe of the homozyan epiphyseal complex. The cells of the pre-prefrontal area are thus connected by a series of cell groups and their fibers with the cells of the superior portion of the homozyan epiphyseal complex. These fibers are efferent of the superior lobe, afferent of the pre-prefrontal area. Fibers afferent to any area of the mantle carry molecular fabrications and vibratory impulses of the cell of their origin to the cell toward which they have ferried these and either within which, or in the immediate vicinity of which, they terminate. Whatever molecular fabrication and whatever receptor impulses the cells of the histologic superior lobe have picked up and transformed are thus carried in progressive relays to the cells of the pre-prefrontal area. And the pre-prefrontal area is the first region of the mantle to form. It has formed cells of the organizing template of the presumptive uerprosencephalon under the invocation of whatever it is that the cells of the anlage of the presumptive histologic superior lobe of the homozyan epiphyseal complex have forwarded to them. This process is a bilateral one, one on each side of the dorsal midline. Further continuous modified radial proliferation of the cells of the pre-prefrontal area of each side form the great bilaterally bulging masses that are the uerprosencephalic hemispheres.

Each of the two fully developed bilateral anatomical uerprosencephalic hemispheres, looked upon through this analysis, resolves itself into a tremendous growth of the cells of an area that had evolved under the evocation of the superior anlage of the homozyan epiphyseal complex and was organized by the template of the ipsilateral wall of the uerprosencephalic primordium, organized as it grew by this pre-prefrontal area which produced it.

During its great growth, the mantle of the hemisphere folds in upon itself here and there and elsewhere forming sulci and fissures and convolutions, down-bends arounds its margins over the subjacent rhinencephalic and

thalamenprosencephalic growths, flattens on its mesial surface. Anatomically, when the cortex of either fully developed hemisphere is analytically smoothed out so that no sulci, fissures, convolutions, down-bendings and flattenings remain, it becomes smoothly oviform in contour with the pre-prefrontal area as its superior pole.

3. *Cytoarchitecture of Stratified Gray Cellular Lamina of Mantle*

Examined microscopically, the mantle of each hemispherical cortex is seen to be divided into interorganized areas in which the intrastrata cellular construction of the stratified gray cellular lamina differ, each from the other, in components, in complexity and in organization. Experimentally, each such area proves to differ from each other area in physiological function. In the analytically smoothed out, smoothly oviform hemisphere, these lesser areas are seen, in scheme, to be arranged in three major paralleling areas, from before back, around the hemisphere, the first and last ones of which are circular, the in-between one is cylindrical or ring shaped. Each such major area is further organized internally, forming many smaller areas within each general area, divided and subdivided in meticulous organization. Schematically, although the details of the scheme are modified, the foremost of these three major areas forms the frontal pole with the pre-prefrontal area as its center, is called the prefrontal association area; the next contiguous major area is the motor area; the final one is the sensory area.

Representative incoming fibers from the rhinenprosencephalon, thalamenprosencephalon, upoprosencephalon, mesencephalon, metencephalon and subencephalon, that is, from the entire organism with the exception of the receptor end organ of the uperprosencephalon, reach upward and inward to the sensory mantle. Certain representative fibers of the cells of the entire sensory mantle reach forward into the motor area; other representative fibers from the cells of the entire sensory mantle reach forward into the prefrontal association mantle. Certain representative fibers from the cells of the prefrontal association mantle reach backward to the motor mantle. Fibers from the cells of the pre-prefrontal mantle reach outward into the balance of the prefrontal association mantle. The sensory mantle is the uperprosencephalic intake area of the entire organism with the exception of the antimeric end organ of the uperprosencephalic developmental region of the prosencephalic metameric segment of the homozoan encephalon. The intake fibers of this end organ go directly to the pre-prefrontal mantle and end there in relation with the cells of that area. The sensory mantle is the area of perceptual knowing; in homoza the pre-prefrontal is the area of conceptual and interoceptual knowing; the homozoan prefrontal association area is the area of epicritical awareness comprised of an integration of perceptual, conceptual and interoceptual awareness. The homozoan prefrontal association mantle of the cortex inclusive

of the pre-prefrontal area is the most highly evolved, the most complexly organized area of the homozoan uperprosencephalon. This great development of the homozoan prefrontal association area of the mantle is effected by the pre-prefrontal area. As it exists in homozoa, the prefrontal association mantle is organized by and in relation with the pre-prefrontal area.

The stratified gray cell lamina of the prefrontal association mantle of the uperprosencephalic cortex is the great legislative, executive and judiciary department of its organism; it receives all of the percepts, concepts and interocepts, does all of the final thinking, forms all of the final knowledge, comes to all of the final conclusions, formulates the final philosophies, forms the final behavior patterns, governs the organism accordingly. It is the mechanism whereby I, the human person, exist and govern, if I will, if I so choose, however imperfectly, my incarnation within the limits set by this physical organism of which it is the cathedra.

The pre-prefrontal mantle exists only in homozoa: in no extrahuman organism does this area exist. Nor does any extrahuman organism have a complete epiphyseal complex comprised of all of its parts and in which a histologic superior lobe exists and functions. Hence no extrahuman organism is capable either of conceptual and interoceptual knowing or of epicritical awareness, nor of pre-prefrontal inspired, prefrontal human behavior.

The motor area of the mantle is comprised of two parts known respectively as the pyramidal motor area because cytoarchitecturally some of the cells of some of the stratified layers of the mantle in this area are pyramidal in shape and the extrapyramidal area, since none of its strata have any pyramidal-shaped cells. The latter area lies the nearer of the two to the prefrontal association mantle. When released from prefrontal government, this entire motor mantle can function in relation with the balance of the sensory cortex independently of the prefrontal association area, hence without the benefit of epicritic awareness, final ratiocination, final conclusions, final philosophies, overall behavior patterns but in the well evolved, well developed, full functioning, unaberrant homozoan uperprosencephalon, it is kept under the governing control of the pre-prefrontal mantle, not at any time released for independent action, thus benefiting at all times by this larger intelligence: and the whole man acts, not just some lesser portion.

4. Anatomical Nomenclature

As, during its great growth, the cortex folds in upon itself in modified accordion pleats, those deeper infoldings that are called sulci and fissures demark each of the two hemispheres into external configurations which anatomists interested in gross anatomical topography called lobes and named them, from before back, the frontal lobe, the parietal lobe, the insular lobe or insula, the temporal lobe and the occipital lobe. Comparison of the actual infolded

cortex with the analytically smoothed out cortex shows the manner in which these topographical configurations and the three successive functional strips correlate. All of the frontal association strip or band and the entire motor strip are involved in the topographical configuration called the frontal lobe; the balance of the lobes are external configurations of various portions of the balance of the sensory strip. Since customarily, physiologists have used and frequently still do use, the functionally meaningless topographic, gross anatomical nomenclature, it is necessary to keep this correlation clearly in mind so that, in analyzing the prefrontal association strip, one does not confuse the prefrontal association area with the so-named frontal lobe.

A pseudo-prefrontal association area does exist in certain extrahuman organisms but even the best of these are rudimentary in comparison with the real prefrontal association area of homozoa and in none of them is it organized by a pre-prefrontal area, for in them no pre-prefrontal area exists. The organizing template of all extrahuman uperprosencephalia are completely defective in this last mentioned respect.

b. Faulty Formation of Prefrontal Association Mantle

Currently, in pan-Uralized neohomozoa, marked cellular and molecular and fibrillar variations of cytoarchitecture of the pre-prefrontal mantle do exist, as do they in the histologic superior lobe of the epiphyseal complex. These are accompanied with resultant corresponding variations in the cytoarchitecture of the prefrontal association center. These variations are chiefly in the variations of perfection of molecular fabrication, the number of cells, wealth of fibers and corresponding complexity of organization.

Two areas of the medullary plate produce the uperprosencephalon: the template of the lateral wall of the uperprosencephalic primordium and the template of the anlage of the superior lobe of the epiphyseal complex; the former is the organizer, the latter is the evocator of the organization and development which follow upon the meeting of the two. Even though a perfect template of the anlage has been formed by the upper cellular tissue layer of the inner organ of the homozooan blastocystic morph, if the molecules of the molecular template of the lateral walls of the uperprosencephalic primordium be faultily formed in even so small an item as the faulty placement of a single atom or if any single atom of any single molecule be an isotopic form of that atom, then that specific portion of the mantle of which this molecule is the precursor will be faultily developed. For instance, if a molecule of the molecular template of the presumptive pre-prefrontal area be faulty in either of these manners, the pre-prefrontal will develop faultily. If the molecules of the template be sparse, then a sparse pre-prefrontal area, poorly organized, unable perfectly to receive impulses from the receptor apparatus of the histologic superior lobe of the human epiphyseal complex and unable perfectly to administer the incarnation will result. This prefrontal association mantle will be unable well to apprehend the extracosmic and the human gamuts, unable well to conceive and perceive

and hence unable to form intelligent, informed, epicritic knowledge, even though the receptor end organ be well formed.

If the molecular template of the presumptive anlage of the superior lobe of the presumptive human epiphyseal complex be in molecular default of even one molecule, or if its molecules or any one of them be imperfectly formed, even though the template of the lateral wall be perfect, then imperfect evocation occurs and a faulty pre-prefrontal will produce an uperprosencephalic mantle, the cytoarchitecture of which will be a melange of faulty development, some parts overdeveloped, some parts underdeveloped, some parts well organized, other parts faultily organized. Wide irregularities in regional cytoarchitectural development of the mantle produce corresponding wide irregularities in human traits and abilities.

Subatomic radiations of certain types can cause atoms to form isotopic forms, cause molecules to rearrange their constituent atoms, whether they come from solar radiation, cosmic, cosmo-terrestrial, terrestrial or man-made sources. A gene which has suffered certain types of subatomic absorption will produce an altered molecular template, which molecular template will have altered molecular forms as part of its structure depends upon which gene molecule of either male or female reproductive cell has undergone mutation.

An ethnic that has evolved during an era of certain cosmic and cosmo-terrestrial irradiations will produce as an ethnic constant these faulty genes, and these in turn will produce the faulty templates; these will produce faulty primordia, faulty anlagen, faulty end results. Any organism that fails markedly to achieve the phylum's expectancy of evolvement in any of its parts at any given stage of its evolvement is a faulty organism. And these faulty organisms bred as the ethnic constant will be considered to be not faulty but the norm.

As regards the entire prosencephalon, any area of the uperprosencephalon, rhinenprosencephalon, thalamenprosencephalon, upoprosencephalon can be so affected.

Variations are not necessarily faults. Variations are normal; crippling variations are not. Either serious relative underdevelopment or serious relative overdevelopment of any portion cripples the prosencephalon.

ii. HUMAN STAR DUST

All known cosmic organisms radiate. A human cosmic organism is any organism of the cosmic gamut at any level of cosmic evolvement the pattern of the emitted radiance of which is such that this pattern and the pattern of radiance emitted by a human extracosmic organism formed by the human being in the extracosm can integrate into a single pattern. The human being is an autonomous, viable, eternal individuation of the human or integrator gamut. The extracosmic human organism is a permanent living organism

produced by the human being in extracosmos of the stuff of extracosmos: it is not autonomous. It does not die as long as the human being that formed it lives. The cosmic human organism is an autonomous, viable, temporal, living organism. It is not produced by the human being. It is a cosmic, cosmically produced, and currently in its terrestrial stage cosmo-phyletically reproduced organism, with a life of its own, which the human being incarnating by way of the integrated human bicomponent psyche uses as a part in its formation of the assemblage called the human person. It lives and then dies. The human phylum is that dynamic, progressive and cumulative closed channel of evolvment of that variety of the fundamental cosmic type of evolving periodic patterns of periodic movement which emits that particular radiance with which the radiant extracosmic human psychic component can integrate in the formation of a single radiance here called the integrated human bicomponent psyche.

Long before the periodic patterns of cosmic light which are the sunlight began to be formed, the organisms which the human beings incarnating use in the assemblage of the human person had begun their self-responsible task of transforming the lesser materializations of cosmos into greater meanings. Always the potential of the final patterns of light which these human cosmic organisms expressed at each level of its evolvment is greater than any other cosmic potential pre-existent or co-existent.

Concerning cosmic human organisms, Sara taught me in effect, that cosmos evolves and the human physical organisms were a part of evolving cosmos, made of the evolving stuff of evolving cosmos. That universes evolved and the human physical organisms were of the universes, made of the stuff of universes. That solar systems have evolved and the human physical organisms were of the solar systems, made of the stuff of solar systems. That planets have evolved and the human physical organisms were there, made of the stuff of planets. That the earth planet has evolved and the human physical organisms were in the earth's photosphere, then in the earth's hydrosphere. The materials of earth's lithosphere have evolved. The materials of which the surface of the lithosphere is composed have evolved and the hydrosphere precipitated and still precipitates and seeking always the center of mass of the earth finds the places on earth's surface which are closest to that center and thus form the salt seas, and human physical organisms were there within the seas having come down to the seas with the waters of the hydrosphere as the seas were being formed.

These were the human cosmic organisms, not the human beings, not the extracosmic human organisms; not the human persons; they were the human cosmic organisms of the pre-terrestrial cosmic time-space dimension of the phylum's evolvment: *anthropo homozoa anima sapiensis ante-gās*. At every phase of this evolvment, these cosmic human organisms could take on certain definite ones of the evolving extrahuman forms of the evolving cosmic gamut of the total manifestation, break them down, transform them into human forms and build them into their evolving structural pattern. And, also, at any

time, these evolving cosmic human organisms could take on and transmute certain definite ones of the cosmic patterns of light and emit the transmuted pattern in such manner that the emitted patternings would remain around the organism and there could integrate with the transmuted extracosmic patterns of light formed in the extracosmic gamut by some human extracosmic organism which some human being had formed for itself in extracosmos of the stuff of extracosmos. By means of this integration of the two human mutations of patterns of light, the human being becomes incarnate in the cosmic human organism.

To restate these teachings in this regard: Sara had taught me, in her own choice and use of words, that the human phylum is as old as the cosmic gamut which she called this world, and here; in contradistinction to the extracosmic gamut which she called the other world and over there: that the human physical organisms are an intrinsic part of the cosmic gamut of the total manifestation: that in their origin these organisms of the human phylum began with the origin of cosmos itself: that the cosmic gamut grows and changes: that as the cosmic gamut grows and changes the human physical organisms grow and change.

According to the lore of her people, the total manifestation evolves eternally: this is the eternal becoming; as it does so each of its gamuts evolve, the human gamut evolves, the extracosmic gamut evolves and the cosmic gamut evolves: the human being is an evolving moiety of the evolving human gamut; it's evolving extracosmic organism is made up of the evolving periodicities, the light and the movement of the extracosmic gamut; the cosmic organisms of the phylum anthropohomozoa sapiensis are evolving moieties of the evolving cosmic gamut: the cosmic organisms of the phylum anthropo homoza anima sapiensis evolve as that which is the cosmic gamut of the total manifestation of the eternal becoming evolves: this evolvment, today, at this current phase of its neohomozoan development, is irresistible, unstoppable by any other than human machinations: the current method of that evolvment is, in our day, here and now, by way of humanity's self-conscious, self-responsible, self-respecting, informed, intelligent, self-chosen, self-conditioned cooperation: and, significantly, this total evolvment of the total manifestation which is the eternal becoming of the source of light evolves only as humanity evolves: and, more significantly, something in the crown of the head of the neohomozoan organism, the uperprosencephalon, then, is the current representation of the mechanism of great import in this scheme of the eternal becoming.

Sara taught me, again in her own choice and use of words, that at some time in the past, at some place on the then face of the earth, the organisms of some particular great time-space sector of the human phylum were with aware, informed, intelligent, wisdom generally. That intelligent wisdom was a phyletic constant with these organisms of that ethnic of that species of homoza of that geologic era and of that geologic-geographic place; that this type of organism was the phyletic criterion of those organisms of that place in that era. She taught me that during some later long time the most of the human phylum lost out:

fell, was the word she used in this context. Fell from a high state of phyletic evolvement to a regressed state: from a state in which the organisms generally were such that they produced a light of such patterning and such fullness that, by means of it the human beings incarnate in those organisms literally, as expressed in that canonical literature of the Rakhshasa Rezu peoples of the Nile Valley which was concerned with the proceedings of the living psyche, gleaned in the fields of the two lands, to a regressed state in which the ability to glean in the extracosmic gamut of the total manifestation was all but wholly lost by the most of them, and even their ability to glean in the cosmic gamut of the total manifestation a thing of triviality. Sara had been very certain about this teaching: at one time some major part of the phylum produced superior organisms as a constant phyletic norm, in some major space section of some major time era on some major geologic conformation of dry lands. One takes it that these organisms were equipped with an upeprosencephalon comprised of superior photogen-chromogen bion-morphons, superior intelligence bion-morphons, superior interrelationships between the two: which produced superior cosmic human physically generated human psychic components: that because of this superiority of the cosmic human physically engendered human psychic component the extracosmic component could become clearly known and the proceeding of the law and order of the total manifestation of the eternal becoming could be humanly apprehended in epicritical awareness.

That was at some time long past. The human phylum no longer produces superior organisms as a constant. It produces them sparsely. One finds but finds rarely human persons who arrive at a particular state of personal maturity, manifest a certain particular state of evolvement of the human physical organism, a certain high phyletic evolvement and a certain high ontogenetic development of a certain specific morphon of the brain and a certain high fullness of unaberrant functioning of its related bion so that it receives fully the impulses of its human extracosmic humanly produced psychic component and integrates them into an apparatus of awareness of the total continuum. Organisms in which this morphon was highly evolved, highly developed, unaberrant, and full functioning produced by a major phyletic time-space sector would account for the exactness of a phylum-produced science concerning the cosmic gamut of the total manifestation, the extracosmic gamut of the total manifestation, the human being, the bicomponence of the human psyche, a continuity of individual entity which has nothing to do with the life of the cosmically produced human physical organism.

In her teaching of me, Sara had called the contemporary neohomozoan organisms which have too little ability to produce their human light benighted organisms. She spoke seldom of sin, which usually she called wrong-doing, but she had said in this part of her teaching of me that for an enlightened organism to interbreed with a benighted organism is a sin against humanity: a sin against the strain which has produced the enlightened organism which so interbreeds, a sin against the enlightened organism itself, a sin against the eternal becoming of the source of light. She said that the human being which inhabits the

enlightened organism and which has permitted the enlightened organism so to waste its light has sinned against itself. She said that for humanity willfully to continue to produce benighted organisms is for humanity willfully to continue to sin against itself, against the sure and dynamic and progressive and cumulative evolvement which is the law of the cosmic manifestation, the law of the extracosmic manifestation, the law of the human manifestation of that eternal becoming which is the source of light manifesting within the source. To her the willful breeding of benighted organisms in this era was the depth of human degradation. I have not known her to know the moral and ethical and esthetic distaste concerning any other subject which the contemplation of this subject wrought in her. She called it human degeneracy. Real human degeneracy was comprised of voluntary, aware, informed, self- degradation. One can understand this when one remembers her absolute democracy of self-orientation in relation with all that is.

iii. HOMOZOA'S COSMO-TERRESTRIAL TRANSITION

a. The Feeding Place

Eulamellibranchiata mollusca during its ontogenesis feeds upon the molecules of the open sea. For the period of its intrauterine gestation, the human ontogen takes in nothing but humanly phyletically anabolized biochemical molecules which have been further prepared by the related mechanism of the maternal organism and specially purveyed to this habitat of the gestating ontogen for its selective ingestion. A tight-closed anthropohomozoan phyletic system. Until its birth, and for sometime thereafter by still another phyletically-prepared feeding place, the neohomozoan ontogen now feeds upon the molecules of the human phylum.

Having arrived within the womb, the 64-celled blastospheric morph attaches itself to the first of these two sources of supply of anthropohomozoan phyletically-produced molecules. It does this by means of the prehensile cells of its housement which was formed by this same maternal organism, so that the ontogen should stay within its phyletically ordered sequestration until its humanly specific light-ception habit pattern should be assured, and its exclusively human molecular ingestion be ensured. So prepared that the cells of the housement act phagocytically upon those of the cells of the endometrium which lie over a certain blood vessel, destroying the outer cell layer of this spot of the endometrium and of the cell layer that forms the wall of the blood vessel at this all but microscopic area, and organizing the blood vessel into a blood sinus which then becomes systematically organized into the new phyletically sequestered habitat that protects, warms, feeds, waters and oxidizes it, which is called the placenta. Therein and thereby thereafter during its gestation period, the developing neohomozoan ontogen is purveyed to, and therefrom, at term,

is eventually conveyed by the hostess organism.

b. The early Paleohomozoan Organism

Before it enters the womb, during the phases of its ontogenesis which have transpired between its single-celled, late archeohomozoan stage when it is called the human zygote and its 64-celled early paleohomozoan stage when it is called the homozoan blastosphere, each neohomozoan ontogen wanders free within the extra-uterine places of its current phyletic habitat, a self-viable, self-sustaining organism. This phase of self-wandering, self-sustenance proceeds through some 297,600, more or less, of the cellular seconds of its ontogenesis and has reviewed some 297,600, more or less, of these of the early paleohomozoan centuries of its cellular phylogenesis, during which the discrete moieties of the human phylum which were the earliest cellular organisms of the species paleohomozoa wandered free within some conducive habitat where the single-celled organisms of late archeohomozoa had lived and during those 297 millions of years, plus or minus a few, underwent those stages of their morphosis which wrought the phylum's 64-celled blastospheral form receiving its cosmic and cosmo-terrestrial light patterns, its amino acids and carbohydrates and hydrocarbons which have been formed in the ultraviolet of earth's upper photosphere, its terrestrial proteins and water and minerals, transforming them, using them, emitting its radiance. This is an interesting organism, this early human multicellular form, called the blastosphere. Even here it displays its difference from all extrahuman organisms, as does it also in its monocellular form.

c. The Plasmodium

Even so the neohomozoan zygote has not been conceived as such. When it arrives at this, its single-celled final archeohomozoan stage this new living human organism is already some 86,400 seconds old, having already reviewed some 86,400 or so of the still earlier centuries of its phylum's late archeohomozoan evolutionary history. The circular colonies of black slime as which Eulamellibranchiata mollusca makes its phyletic appearance upon the limestone rocks in the sea are composed of precellular discrete multinucleated bits of Eulamellibranchiata paracrystalline-patterned molluscan protoplasm. In its ontogenesis in this current period of the Neogeologic era of cosmo-terrestrial time, the phylum anthropohomozoa anima sapiensis in its gās edition begins its each new organism as a discrete, multinucleated precellular bit of homozoan paracrystalline-patterned protoplasm in which a centrosome acts as a catalyzer of development and a molecular template regulates its progressive organization: a human plasmodium, a precellular late archeohomozoan form. It does this in a place which is the phylum's sequestered replica of that which, in the phylum's terrestrial history was an open human phyletic spawning

bed. The first of these two ontogens, undergoing its morphosis, becomes the final stage of Eulamellibranchiata mollusca: the second becomes postnatal neohomozoa. The source of the difference lies far anterior to the formation of the plasmodium.

Within that place which is the phyletically sequestered spawning bed of anthroponeohomozoa, the occurrence of this centrosomed, multinucleated, paracrystalline-patterned, individual discrete mass of human phyletic protoplasm, the human plasmodium, which is the first appearance of the new human organism has been achieved by two parent reproductive cells which having left each its respective domicile have travelled to this place over separate and differing pathways which are millions of times their length, each portering its own special packaging of its phyletically selected portions of those human phyletic biochemical molecules which will, when inter-mosaiced microanatomically, proceed upon that process of progressive and cumulative biochemical and morphological morphosis which produces the neohomozoan organism, and have met in this place, and meeting, have in this place given over their portered packaging and have, by means of a process of mutual biochemical degradation of the molecular forms which have created and sustained their inner structural framework and their outer limiting membranes that brings about a twin morphological dedifferentiation of inner cellular structure and outer cellular form in which both cells as such become sacrificed, these two phyletic carrier cells which are the two contributing human germ cells, by thus unwrapping that which they have carried so separately packaged and delivering it unwrapped up into a common microscopic pond, the impregnable walls of which have formed within the theca during the twin structural degradation of the purveying cells, produce a late archeohomozoan precellular phyletic syncytial plasmodium, phyletically sequestered, composed of homozoan phyletic paracrystalline-patterned protoplasm within which the delivered colloids and crystalloids, crystals and pigment molecules, homozoan phyletic genes, homozoan enzymes and their substrates, moved by some natural biochemotaxis which is a part of the human phylum's interpretation of the law and order of the eternal becoming of the cosmic gamut of the total manifestation, arrange themselves methodically into that mosaic the pattern of which is the archetypal pattern of the further evolvement of the human phylum and, thus arranged, activated by their phyletic enzymes, induce that continuous, step-by-step, dynamic, progressive and cumulative morphosis of this precellular, late archeohomozoic, plasmodial design which at this current augenblick of the evolving of the cosmic gamut has eventuated in the current neohomozoan postnatal morph and in so doing have reviewed still other, some 110,600 or so, of the earlier centuries of human terrestrial phylogenesis. This anthropohomozoan plasmodium, thus produced, is enclosed within a human phyletic housement which was being prepared within its domiciling follicle of the ovary as the ovum was there maturing and taking in its packaging and was there built around this cell and was carried by the cell in its departure from the follicular home of its upbringing and maturation, its entrance into the replica of the ancient phyletic open spaces that are now the spaces of the

peritoneal cavity, its meeting there with the spermatozoon in this spawning bed in the upper portion of the pelvic cavity of the neohomozoan female organism between the outer surface of the exit of the ovary and the fimbriated opening of the fundus of the uterus of the oviduct of the maternal reproductive organs here to be found by the seeking spermatozoon which has entered the maternal organism via the introitus into the vagina, found its way through the uterus to the fundus, thence into the oviduct which it traverses and leaving by the fimbriated opening enters the open peritoneal spaces of this spawning bed, there to find the ovum in its theca, so that there is a house for their nuptials and a home for the mutually produced new plasmodium within the naissance of which they find their mutual cellular dedifferentiation and the new organism finds its genesis. Within the theca both human ovum and human spermatozoon are sacrificed in the nuptial process.

This human phyletic plasmodium thus produced and so enshrouded and so sequestered in this phyletic spawning bed of its genesis is composed of materials which have been fabricated within and furnished by the human phylum and placed within the two conjugating cells and have been further fabricated by them prior to the commencement of their mutual journeys of mutual purveyance. In the formation and molecular loading of these cells, high phyletic specialization has occurred. In the ovum which has become deprived of its centrosome a large quantity of human phyletic protoplasm is cached heavily loaded with those molecular complexes which will be essential for the growth of the new form for its first six days, caught and held in some exact homozoan paracrystalline pattern. One-half of the materials of a new nucleus is retained in each cell. In the spermatozoon, which has become greatly deprived of its phyletic protoplasm, materials for the new centrosome have been prepared, strategically packaged and delivered. In each, these materials are exactly patterned, specifically arranged.

The manner of meeting is specific. In the conjugation, the delivery and unpackaging of the phyletically fabricated cosmic moieties proceeds ceremonially. The exquisite precision of the preparatory packaging, of the conjugal purveying, of the placement of the purveyed materials in the formation of the plasmodium is like the exact precision of progression of movements in a choreographic pageant. When conjugation is completed, the terrestrial hydrolithospheric template of the transition stage, in which the final archeohomozoan form passes through its proterohomozoan monocellular phase, thence into its first multicellular paleohomozoic stage, has been methodically and meticulously produced. And the entire amazingly exquisitely organized result is an encapsulated spherical plasmodium about two microns in diameter, just visible to the human eye. Classified morphologically, these two contributing cells which form the neohomozoan plasmodium are two varieties, lobose and flagellate, of the late proterohomozoan morph of the species archeohomozoa of the phylum anthropohomozoa anima sapiensis gās of the cosmic kingdom anthropohomozoa anima sapiensis.

Here, within the habitat of its spawning the neohomozoan plasmodial ontogen,

still within its theca, remains, undergoing those stages of its morphosis by means of which the plasmodium becomes the single-celled organism, the single-celled organism becomes the two-celled organism, the two-celled becomes the four-celled organism, the four-celled becomes the eight-celled, the eight-celled, the sixteen-celled. As the 16-celled becomes the 32-celled, the evolving neohomozoan ontogen begins its emigrant travels through the habitat of its spawning. The theca is composed of cells prepared and donated and arranged by the follicle of the ovary which reared the ovum and so en housed it. The ovum lived in it and carried it here with itself. The enhousement belonged to the phylum. The ovum was its first tenant. This theca has by now become the enhousement of the evolving anthroponeohomozoan ontogen. Still carrying its housement the 16-celled neohomozoan ontogen now in its early paleohomozoan stage leaves the phyletically prepared habitat of its original archeohomozoan status. Having approached, it now enters the open fimbriated end of the oviduct through which the spermatozoon has earlier emerged into the spawning place in the peritoneal cavity. Leaving the peritoneal cavity, having entered, the developing ontogen travels within the lumen of this duct a distance of thousands of times its own length to the other end of the duct which gives into the fundus of the uterus, having achieved its 32-celled stage on the way. Passing through this opening, the ontogen enters the maternal womb, a 64-celled paleohomozoan blastospheral morph, and there, having attached itself, undergoes its blastocystic morphosis.

Even all this does not rehearse homozoa's whole evolutionary history.

d. Pre-plasmodial Homoza

An approximate estimate of through how many unnumbered millions of centuries of cosmic time the evolution of the human phylum may have progressed before it achieved the stage of the morphosis of its organisms which is reviewed in the production of the current neohomozoan plasmodium may be obtained by a consideration of the idea that in its bio-biogenetic reproduction of the phylum's plasmodial status neohomozoa reviews those cosmic events which, preceding, eventuated in the general cosmo-terrestrial formation of the plasmodia in general and of the homozoan production of the plasmodial status in particular.

1. *The Dream of Pleasantly Floating Within Nothing to Nowhere*

One June blue and white sky day with the after-storm light winds blowing in from the sea across the high tide the three of us, Hazel Madole, Estella Martin and I, walked the upper path across the dunes from La Baule to Les Pines. Whitecapped waves foamed gently in and splashed leisurely into white spray. We came to a place where from shore to dune and thence diminishingly across

the dunes, touching our faces, a multitude of fairly large-sized bubbles of that white spray moved, some singly, some in co-attached groups, in iridescent scintillant play and interplay. The lower air was silently filled with them. Each spiked twig of each dune scrub-bush flaunted a gleaming, transparent bubble from its tip, caught and held there by some molecular affinity between the bubble and the twig of the bush. Singly the bubbles were colorless transparent, scintillant as they moved. Co-attached in small groups, the effect was white semi-transparent with irregular brilliant varicolored scintilla. Whipped protoplasm. A globular film of protein surrounding a gaseous oxygen doing what it would with the sunlight. Tenacious, not bursting until such time as the absorbed sunlight heated the enclosed oxygen to that point of expansion at which the elastic tenacity of the molecules of the protein stretched beyond the adherence point, when the bubble vanished into its molecular constituents. Like the unrecorded and unremembered vanishing of the recurring pan-phyletic human dream of a pleasant purposeless floating within an elementary relevancy. A subneural review of an even earlier stage of human phylogenesis: a phantom homozoan organism; a polished, highly-refrangent, brilliant, human protoplasmic film, bronze-brown with flecks of feldspar and some sulphur.

Through that phase of a specific human cosmic process of progressive and cumulative morphosis which proceeded through those of the millions of earthly years of the unnumbered millions of centuries of its cosmic phylogenesis which coincided with Archeo- and Paleogeologic eras, the phylum anthropo homozoa anima sapiensis gās was crafting its plasmodial morph producing its earliest earthly molecular forms, arranging the paracrystalline patterns of its colloids, the relationships of its crystalloids, the motifs of the molecules of its cells, the cellular structure of its tissues in this manner. One finds oneself reminded not to forget to classify this plasmatic, precellular and monocellular archeohomo of earth's hydrosphere and lithosphere as archeohomo gās in constra-distinction to preplasmatic archeohomo ante-gās, and then to subdivide archeohomo gās into early, hydrospheric preplasmatic; middle, aquatic, protoplasmatic; and early aquatic, plasmodial; and to reconstruct a proto-gās, in between ante-gās and gās, a preterrestrial phyletic cosmic memory patterned and retained in the internal patterning of its terrestrial molecules.

Living human phyletic organisms in intrastellar space made of human star dust. Living human phyletic organisms in the galaxies made of human star dust and human galactic nebulosity. Living human phyletic organisms in the solar systems made of human star dust and human galactic nebulosities and human solar subatomicities. Living human phyletic organisms in solar-planetary space made of human stardust, human galactic nebulosities, human solar subatomicities, human solar-planetary atomic nuclei. Living human phyletic organisms in earth's ionosphere made of human stardust, human galactic nebulosities, human solar subatomicities, human solar-planetary atomic nuclei, adding electrons from the aurora borealis. At the uppermost levels of the earth's photosphere, absorbing ultraviolet forming human molecular carbons, adding these. In earth's atmosphere adding nitrogen and hydrogen,

and oxygen. In earth's vapory hydrosphere adding water vapor and atomic sulphur as the crust of the molten core cooled a little and the whole earth was a warm pond and there was no dry land upon it and the waters of the earth and the waters of its gaseous hydrosphere were not separated the one from the other. During that portion of this terrestrial aeon in which the salt sea was forming, preprotoplasmic anthropo homozoa anima sapiensis came down from the vaporous hydrosphere into the salt sea, thus concluding its cosmic ante-gās evolvment in the proto-gās beginnings of the terrestrial-aquatic phase of this evolutionary production of its time-space dimension. Preprotoplasmic human organisms brought down their homozoan molecular mutation patterns of hydrogen, nitrogen, carbon, sulphur, phosphorous and entered the warm salt sea, earth's crustal molecular feldspars, silicon, aluminum, potassium, sodium, chlorine in watery solution or in suspension.

Computing according to the thorium-helium-lead timetable, whatever preterrestrial cosmic form of anthropo homozoa anima sapiensis entered and lived in earth's outer spheres during earth's proto-archean phase must have arrived in earth's hydrosphere as terrestrial immigrants something close to 1,000,000,000 years ago: a matter of a few hundred million years this side or that. Remained there, terrestrial immigrants until earth's crust heaved and the vaporous hydrosphere thinned and the dry lands appeared and the salt seas were forming, then descended into the salt seas, now anthropo homozoa anima sapiensis proto-gās. In the warm salt waters of the cooling lithosphere, adding what they did of the mineral substance of the sea, forming human colloidal protoplasm, human paracrystalline protein, human enzymes, human nucleic acid molecules; forming human nuclei; forming human pigment molecules, chromogens absorbing what light came through earth's gaseous envelope; forming human photogens, homozoan luciferin and luciferase, becoming human plasmodia, then homozoan monocellular organisms, stage by stage, millennium by millennium; for some 500,000,000 years undergoing those sequences of their human protoplasmic morphosis which characterized the species archeohomozoa of the terrestrial phase of the evolvment of the human phylum. Remained there for another span of millennia of years, becoming multicellular organisms, undergoing the early stages of paleohomozoan morphosis; became a blastosphere, a hexiconcentric blastocyst, built therein an inner organ, placed all of its accrued molecular capital in the inner organ, began the early stages of its metamorphosis, arranged the motifs of the uperprosencephalic, rhinenprosencephalic, thalamanprosencephalic and upoprosencephalic antimeric developmental regions of its uperprosencephalic template in the upper cellular tissue layer thereof.

The production of each neohomozoan plasmodial ontogen entails a review of its anteterrestrial cosmic phylogenesis of the formation of the terrestrial aquatic archeohomozoan preplasmodial proto-gās and plasmodial stages of the terrestrial phase of its phylogenesis. The life histories of the two cells which, conjugating, produce this plasmodial neohomozoan ontogen represent that portion of the terrestrial history of homozoa which began with late

archeohomozoa and progressed through the early stages of the paleohomozoan morphosis up to the blastospheral stage in which the early paleohomozoan parthenogen gradually became transformed into hermaphroditic paleohomozoa, thence into heterosexually reproductive blastocystic paleohomozoa. The protoplasm, the molecules, the nuclear substance, the chromosomes, the genes, and like that, which they deliver represent the entire extraterrestrial cosmic stream of evolving human living organisms as well as those quite early terrestrial aquatic proto-gās stages of homozoan morphosis.

iv. THE MESO-NEOHOMOZOAN TRANSITION

In its transition from the species mesohomozoa via homosauriansis to its current, the neohomozoan, species, the phylum homozoa produced two marked changes as phyletic constants both of which involved its central bony axis: it reduced its caudal segments to a stage that amounted to complete phyletic amputation, leaving only the fused rudimentary bony coccygeal segments as souvenirs, and it radically reduced its stature. During this same transition, homozoa, retaining these new universal constants, evolved five ethnic variations of its phyletic melanins and scleroproteins, variations indicated superficially by the color of its epiderm and the type of its hirsuties, marked profoundly by corresponding variations of the contour of its skeletal structure, its reproductive and other endocrine behavior patterns, and its perceptual, conceptual and interoceptual acuties. Both of these, the successful achievement of the two new pan-phyletic constants and the production of the five ethnic melanin scleroprotein variations indicate an evolutionary process in which the templates of the four antimeric developmental regions of the prosencephalic metameric segment of the cephalic region of the medullary plate were undergoing rapid evolutionary alteration; an alteration in which the template of the end organ of the uperprosencephalic antimeric region was primarily involved and the template of the end organ of the upoprosencephalic region secondarily affected with lesser but related effects in the templates of the end organs of the rhinenprosencephalon and the thalamanprosencephalon.

In one ethnic the evolutionary alteration was such that the epiphyseal complex achieved its phyletic expectancy of evolvment with the related encephalic, somatic, and endocrinologic evolvment. In four ethnics, variants of greater or lesser deterrent effects in the evolvment of the epiphyseal complex occurred with their respective encephalic, somatic and endocrinological evolvment. Ethnically, as mesohomozoa made its evolutionary transit to neohomozoa, these certain marked variations in these respects became ethnic constants. Each neohomozoan ethnic tended to continue to produce its own typical variations. During the hemispherical period of the Neogeologic era typical ethnic mixes on the Eurafasian landmass produced typical mixtures of these variations. The gradual genetic overwhelm of the successfully evolved Eocene Cordilleran ethnic uperprosencephalon by the less successfully evolved other four ethnics,

and especially by that of the almost tragically less successfully evolved Ural ethnic uperprosencephalon, produced those failures of uperprosencephalic development which produced those failures of logic evinced in the declining Athenian, the confused Alexandrian, the licentious Roman, the staggering Hebrew systems of thought. That the cause of the ethnic variation found in the neohomozoan species of the phylum homoza existed in the mesohomozoan species, that this cause was a variance in the intimate molecular structure of the molecules of the molecular template of the epiphyseal complex is the tenet which guides this search. That these variations were produced by varying cosmo-terrestrial conditions in differing chronological eras affecting atomic relationships in the formation of these molecules by the inner organ of the blastocystic morph is a correlary of this tenet. That among these terrestrial and cosmo-terrestrial causative conditions largely was subatomic radiations that produced defective mutations of or induced defective production of these intramolecular arrangements of constituent atoms is a consideration that brings this search into the realm of subatomic physics. That adverse terrestrial and cosmo-terrestrial conditions did not exist during the era and hence did not adversely affect those mesohomozoan organisms of the phylum homoza that continued their morphosis from the mesohomozoan to the neohomozoan status on the newer lands of the Eocene Cordilleran landmass, and this ethnic came through with the most favorable terrestrial and cosmo-terrestrial environmental conditions the human phylum has ever known and produced the highest approach to phyletic evolutionary expectancy that the phylum has ever yet achieved.

v. THE IMPORT OF THE AMERICAN MIGRATION OF THE CHRISTIAN ASCETICS

a. The Pliocene-Pleistocene Terrestrial Crustal Difficulties

The Pliocene-Pleistocene terrestrial crustal difficulties destroying much else, preserving and fusing portions of the isolated landmasses upon which each ethnic had arrived and flourished into the great landmass known as the Eastern Hemisphere, produced the geologic and geographic conditions conducive of the general mixture of the remaining remnants of their ethnic products upon that Eastern Hemisphere, a general mixture so overwhelmingly Uralized under the havoc of Ural ethnic excessive venery with its resultant overbreeding that eastern hemispherical neohomoza became Uralized neohomoza and it becomes necessary to remember that eastern hemispherical peoples eventually became classifiable as four ethnic varieties of Uralized eastern hemispherical neohomoza with all of the possible verging subvariations.

Whereas the Eurafasian nuclear landmass of this Eastern Hemisphere was Shveta-Dvîpa, the vast campus of early neohomoza's most advanced

educational and cultural project, the Western Hemisphere contained no part of this. However, in counterpoise, it contained no Ural ethnic. These same Plio-Pleistocene crustal difficulties which formed the eastern hemispherical landmass also formed the western hemispherical landmass. Here Comanchean Cordilleran, Negritian and an early western fringe of the Eocene Cordilleran, not a portion of Shveta-Dvîpa and therefore not containing the condensation of educational status which existed on the eastern hemispherical Eurafasian nuclear landmass, formed the great western hemispherical neohomozoa, looked upon now as a conglomerate called the prehistoric American Indian. A conglomerate, however, only in the minds which consider it, thus, nebulously. A western hemispherical neohomozoa in which individual ethnic units retaining their individual ethnic purity were held together in a cohesive hemispherical mass by fringe-mixing became to be a very different neohomozoa than this of the Eastern Hemisphere, a neohomozoa in which no Uralite ethnic bred. Comanchean Cordilleran along its entire western portion, Eocene Cordilleran along the northern part of its eastern portion, Negritian along the southern part of its eastern portion, a neohomozoa existed in the Western Hemisphere which not until well within the current span of millennia did its Uralization by Uralized eastern hemispherical neohomozoa ethnic mixes begin: by way of the Bering Strait bringing an eastern hemispherical Uralized Comanchean Cordilleran people into the non-Uralized western hemispherical Comanchean Cordillerans; by way of Newfoundland bringing an eastern hemispherical Uralized Norse into Eocene Cordilleran western hemispherical neohomozoa ethnic; and like that, progressively, such as the Spanish military invasion of South America and further accentuated by way of the so-called peaceful invasion of North America by the Europeans. And with this last, the North American European Uralized migration of the Puritans of England, the kiths of peace of continental Europe led by William Penn, the ascetic Christians, the "strange" peoples who would hold intact insofar as they could that which they may have retained of the Khamite rendition of the z r science of the Shveta-Dvîpa of their Eocene Cordilleran neohomozoa ethnic, and would do what they courageously could to aid the phylum in furthering the phylum's self-evolvement. In Europe and Asia and Africa, Zaratust, Gautama, the Socrates-Plato-Aristotle triumvirate, the Rabbi Jesus, each of these was teaching one nation of the typical Uralized ethnic mixtures, and attempting to cause prefrontal association centers comprised of its typical mixtures of limiting ethnic variations to understand that which a well evolved, well developed, healthy, unaberrant, full functioning pre-prefrontal mantle can know for itself, but a poorly evolved, poorly developed, or unhealthy, or aberrant or not full functioning neohomozoa pre-prefrontal mantle cannot produce of itself, can understand or not understand when taught, according to the degree of its defect or affliction. In America these were doing their level best to apply the science crepusculantly. But without adequate effect. For now the Western Hemisphere as does the Eastern finds itself bedeviled by the problems which inevitably result from that uncontrolled venery which the Ural ethnic holds to be its most sacred right: the Uralized phylum increases in numbers at the expense of the

evolvment of the phylum, for excessive venery and the melanins are related evolutionally in inverse proportion.

The author's manuscript contained approximately 90 pages of notes intended for subsections b and c. This material will be available for the reader filed as Appendix 1-30-5 at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection (www.atsu.edu/museum).

d. The Early Paleohomozoan Vertebrate Forms

Now, two hemispheres cease to exist ethnically. In this era of earth's most recent crustal contours even the species of homozoa cease to exist separately. The entire time-space section of the human phylum is here. Neohomozoa is here. Man of the boscaige is here. Negritian is here. Comanchean Cordilleran is here. Eocene Cordilleran is here. In current neohomozoa, infolded. Homo sauriansis is here. Mesohomozoa, Paleohomozoa. The early paleohomozoan vertebrated forms, without arms and legs, possessing that beautiful, poignant, human head to sway and balance and reach forever upward as the rest of the human body coiled and spiraled, uncoiled and unspiraled, undulated. These are here. How convincingly the paleohomozoan oophite form could keep its head off the ground, orient its head to the coiling and uncoiling of the sun and stars. These other paleohomozoan forms are here: forms which are growing their arms and their legs. These forms cannot coil and uncoil. They cannot spiral and unspiral. They must do something more than this. They must control the coiling and the uncoiling, the spiraling and unspiraling. They have their mechanism of equilibrium fully built in. The spiraling has become involved within them. They have a stabilizer inbuilt. They have their labyrinths. How strong and calm they are.

What power is in these other forms, these lacking the fullness of expectation of the human head. They have arms and feet. But the head is not in command. It does not orient the form away from the earth. The four extremities orient the form to the earth over which they must crawl. They must learn to eliminate space as they have learned to eliminate spin. A good and faithful and productive human physical level. But here among these is one who has no hind extremities. His arms are here. His head is high. Almost all that he can do is to lie passive in the presence of that which would cause him to become like that upward into the reality of which he eternally turns his questing face.

And these other forms, these which paleohomozoa produced in its earliest stages, the larval terrestrial forms. And the archeohomozoan plasmodia. And the ante-terrestrial homozoan forms. The organisms of the human phylum evolving together with cosmos and the other creatures of cosmos. Every human physical form which the human phylum has produced throughout the entire period of the evolvment of this galaxy of the cosmic gamut of the total manifestation is here. They are all here. And today's time section is here.

The people are here. The peoples are here. From all over the world, knowing the cosm's need of that which the cosm has not wrought, aching the cosm's demand that they produce that which the cosm cannot produce.

All of the people, everywhere, everyone, altogether, seeking each other, seeking the universe, seeking beyond created matter, beyond the cosmic manifestation, haunting the extracosm, looking into the human phylum, shout unawaredly, shout dumbly, shout soundlessly, shout earnestly, with deep sustained insistence; to themselves they shout silently—all of the people shout to themselves silently: how can we come to form this perfect pre-prefrontal association mantle the perfection of which we have not known? In this critical day all the earth keeps silence before humanity. All the earth would hear this answer which its limited prefrontal association mantle has not formulated. Would hear humanity speak this unspoken word. The word which lies latent in the minds of men. All the galaxy keeps silence, wherever the people are. Whoever the people are. Whoever the peoples are. All of the people, each of the peoples. We are the people. We are the peoples. Each in succession, and all together, they cry soundlessly—wordlessly. We are the peoples. We are humanity. We are the human phylum. It is the cry of the self-naked. The young mothers croon reflexly with natural phyletic anxiety over their new young sons. The unborn girl embryos move unquietly within their phyletic sequestration. The unripened ova of the human phylum know a phyletic astringent conditioning. And the male pronuclei are uncertain.

e. Neohomozoan Phyletic Self-Responsibility

During this Plio-Pleistocene era, cosmo-terrestrial conditions were, have been, and are such that what evolvement humanity would achieve upon these hemispheres depends upon humanity. Environmental conditions, terrestrial and cosmo-terrestrial, are not adverse to, nor are they conducive of further coddling of this human race. The low tide of neohomozoan mixture of its ethnic varieties upon its Pleistocene crust has almost been reached, not quite. The majority of its organisms are regressed from the Eocene Cordilleran standard, the cosmically afflicted ethnics are ruling the day. The pan-mixture continues to produce as its average, regressive variations as constants. The genes which produce the regressive template of the upper cellular tissue layer of the five-tiered inner organ of the hexiconcentric homozoan blastocystic morph produced by the afflicted ethnics are outbreeding those of the Eocene Cordilleran ethnic. And, left to itself without any intelligent, informed, responsible interference and guidance humanity is tending toward the breeding of a neohomozan species that is steadily regressing from the phylum's expectancy of evolvement.

Excerpt from BOOK ONE, CHAPTER I, Bulletin Boards, Section VII, Phyletic Failure.

If a light-producing and emitting phylum come to deviate in such

manner that the organisms which it breeds fail to develop the organ for the absorption, mutation and emission of the mutated light patterns, it fails to generate its phyletic light and the phylum is dark. And the people lament. If the phylum breed organisms in which any part of the apparatus for the reception and mutation of light patterns and for the emission of the mutated light patterns be imperfect, the mutation patterns which it expresses are imperfect and the light of the phylum is confused. And the persons become angered within themselves. If it breed organisms some of which are fully and perfectly equipped and the others of which are not equipped or are indifferently or deviously equipped, then some will fulfill the light pattern mutation expectancy of the phylum; the others will not: and a hiatus has occurred; the people are separated. And the peoples of the earth cannot understand each other. And the phylum dies at the hands of the peoples. If the phylum breed organisms in all of which the apparatus functions, but functioning, functions dimly the people live in a groping crepusculance.

vi. THIS EARLY AFTERNOON OF THE 20TH CENTURY A.D.

a. The Word, Neglect

Excerpt from BOOK ONE, CHAPTER XXI, CHANGE, Section viii, Subsection a, b and c.

a. The Word, Danger

The Old French used a word dangier, also spelled dongier, from which the English danger: its connotation was that of authoritative power expressed, or rather, perhaps, in a state of expression. Formed of d n g with the suffix, ier, the word would seem to be the Old French vowelized inflection of this Khamite agglutination of the isolating consonantal arrangement in the original Naqi phrase which translates as something concerning an interrelationship of change and periodic movement, change of periodic movement, alteration of periodic movement without destruction of periodic movement, patterns of periodic movement, varying patterns of periodic movement, connoting authoritative power in a state of manifestation: the condition in which inherent ability eternally to cause periodicity eternally to become over an orderly and regulated outward movement in a directed procedure over a course that is a methodical prosecution of design comprising change and periodic movement of a specific order determined in that source ability and manifesting as a self-producing of that source now becomes the power of this inherent design eternally to become

manifesting over this course: the condition in which causation becomes causative.

The all-powerful autocrat in a state of expression, danger is the autonomous power generated by the ability eternally to cause periodicity eternally to become manifesting in reality as that change of periodic movement that produces patterns of periodic movement within which that power thenceforth inheres.

b. To Endanger

The religion of danger is a concern for the gathering together, the summing up and the saying in an understandable manner that which concerns that phase of the law and order of the one eternal becoming which is alteration of periodic movement without destruction of periodic movement: it is a concern for an understanding of the authoritative power of deity manifesting in reality; of an interrelationship of change and periodic movement that produces patterns of periodic movement in which inhere the power of an eternal becoming that is a proceeding of an eternal becoming of a source ability, called light, eternally to cause periodicity eternally to become in a continuous, methodical, and orderly and regulated movement of the design authored in the condition of the source, to prosecute that design. It is a concern for the discovering of and the arrival at comprehension of the discovered signs of that design, the signs that furnish evidence of that design; the constant, progressive and cumulative periodic patterning of that design, the eternally becoming power inhering in constant, progressive and cumulative periodic patterning of that design, the means by way of which deity engenders the manifestation of that design. Religion of danger is a concern for the exact weaving of this comprehension into the ensign which is the young men standing as a beacon on a hill guiding humanity toward that which it shall come to see. The comprehension is that of the young men that humanity must change the face of that which is into the face of that which it shall be, least it be not changed: the comprehension of the need of self-endangerment.

The English affix en- is an inflectional language prefix used in forming the active verb, transitive and intransitive, of a noun ablaut and usually signifies to surround, to place or cause to be placed within the limitations or conditions of that which the noun signifies. Read according to its ideophones, the verb, to endanger, means to place or cause to be placed within the condition of that phase of the manifestation of the one eternal becoming which is change manifesting as periodic movement. By common usage the word came to connote to incur the hazard of, to place at the risk of. Religiously to endanger oneself as the human person meant volitionally to accept the hazard of, to place oneself intelligently at the risk of, to accept with intelligent

informed, volitional self-responsibility the law and order of, to use the Sumerian terms, ir dingir as lilu organizes $\parallel \nabla$. So to place oneself in such relation with this as that kh transforms nu into nabu and ir dingir lil into ir dingir bel, and a du nu g becomes transformed into a du mu g ab zu. To so orient oneself within the law and order of the one eternal becoming operating as volitionally to produce an enhancement of beneficence out of which the z potential may transpire in remarkable augmentation.


c. August

To augment, from the Latin augere, means increase by means of self-origination and self-production of that increase: and august, Latin augustus, formed on the same root, implies that, grand and magnificent and dignified and full of grace, which has so become by way of its own authoring. The word augustus, in which an original Khamite d has become t, is formed of two roots: the root of augere, to author, to self-originate, to self-produce, and the root, s d, an interrelationship of movement and potential; and translates ideophonetically as that which is of a self-origination of an interrelationship of movement and potential. A human appreciation of the august is symbolized by offerings on an altar¹ honoring that which august means: a ceremony that is a symbol of the individual begetting of that potential which is the z periodic pattern of light. In this individual engenderment of this z periodicity lies the human meaning. All of this needs to be re-found and new-found and made a part of modern science. Modern humanity wants to know what it is, or at least needs to know; else, incognizant of the identity, genesis, powers and functions of the integrated human bicomponent psyche, modern humanity destroy its august meaning: the informed, intelligent, self-chosen, self-responsible enhancement of the human process of authoritative change of potential of the periodic pattern in relation with which light, the ability eternally to cause eternally to become, manifests into the z potential. The words progress and retrogress are built on gressus, the past participle of gredi, the verb form of gradus. Another word is formed on this same root: degrade. That which the Christians call God, evolves as humanity evolves. The current phase of evolvment of that part of current humanity that inhabits this earth occurs by means of that humanity's informed, intelligent, self-accepted, self-chosen, self-responsible cooperation. That humanity holds within itself the means of its own progressive evolvment as well as the means of its own retrogressive defeat. Something about the inherence of the august. Something about gradus, that which is of the interrelationship of movement, manifestation and change is d n, periodic movement: the mechanism of engenderment.

The exact ideographic meaning of the Rezu mdv ntrr phrase $\odot \otimes \odot$ in relation to engenderment may yet be found: something concerning the manifestation by the human spire of this spireme that is the one eternal becoming of the potential of light: something concerning this and the relationship of this to the human being as deity in its engenderment. And something concerning this and the intelligent, informed, genetical production of fully evolved uperprosencephalia.

In the Rezu canon, this final human change of the periodic pattern is written \mathcal{A} , $\overset{\sim}{\cup}$ \odot which, as Anglicized, comes out ānaroo; ideographically not a word, however, but a phrase which means something concerning the manifestation in \odot of the periodicity produced by \mathcal{A} . [End of excerpts, Book One, Chapter 21.]

b. Negate

The pantomime, , is pure neohomozoan reflex motor expression of the negative. The ideopantomimogram occurs as a universal time and space co-contemporary of neohomozoa. As an ideopantophonogram it indicates a sudden more or less explosive body sound which on the way out drags the free edges of the undifferentiated homozoan laryngeal vowelization reflex and an undifferentiated neohomozoan naso-buccal consonant reflex which consists of a closure of the nasal air column inlet-outlet. Not unsimilar to a grunt, the sound is indicated in the vowelized languages by the signs un, nu, nā na, ne, no, ni, in an attempt at an alphabetic expression of the sound produced by this universal neohomozoan motor-sonic reflex. This attempt at an indication of the sound with its various vowel nuances is also found occurring as affixes in the inflected languages used as indications of the negative, such, for instance, as un- and non- and in-, like un-avoidable, non-desirable, in-ept. The English not, neither, nor and the Russian niet, etc., are other language developments of this reflex sound.

Strike the mid-lower thorax suddenly bilaterally with the bent elbows from this pantomime's exactly placed positions of the shoulders, arms, elbow flexures, forearms, wrists, hands, palms, fingers and that thorax thrusts out its air column in reverse through the otherwise unconditioned air mechanism and the sonic apparatus produces a modification of molecular movement that sounds something very like the sounds indicated by these alphabetic attempts at its signification. This is a universal neohomozoan reflex body sound, the effect of the mechanical production of which has produced in the parietal body association centers of the uperprosencephalic cortex the connotation of

negation and reflex withdrawal: no, don't do that; no, that is not to be done; no, don't continue to expose the thorax to that; no; just plain no. The muscles of the thorax contract and seek to withdraw the lung cage from the jabbing elbows. Here then is a coordination of pure motor body reflex and a motor-sonic body reflex universally understood and a natural bit of human communication indicating negation and withdrawal.

This pantomime, then, is not the Eocene Cordilleran ethnic's Naqi pantomimic synonym of the geometric ideophonogram for the consonant n of the proposed *zqr* science terminology but a universal neohomozoan pantomime which was seemingly made use of in the Naqi pantomimic system of synonyms for the silent motor expression of negation and withdrawal; for it occurs in the Khamite Rezu *mdv ntr* system of epigraphy. In the Naqi system, this pantomime would have had no sonic value since the system did not use body sound.

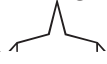
In devising a verb to indicate this manifestation of negative activity, the Latin did not form *ne-are*, but for euphony infixed *g*, forming the verb, *negare*, from which the English *negate*. The *g* is an artifact; the *ne* is not a Naqi term.

c. Neglect

The word *neglect* is an English rendition of the Latin word *neglegere* which is compounded of the Latin *negare* and the Latin *legere*, in the compounding of which *neg* was retained, *are* deleted, *legere* retained; but in English the *g* became *c* and *ere* became *t*. The Latin *legere* and the Greek *legein* are the same word: both are active verbs in each of which the idea, activity, is inflected upon the Khamite root, *l g*: both imply to discover, to gather together, to sum up that which is discovered and gathered together, to come to comprehend, to communicate in an understandable manner, to say that which has come so to be comprehended of the *l g*, the law, the periodic progression of change which is the proceeding of the one eternal becoming, the general law of general truth; to make a legend of that which would be so communicated so that it can be read; to write that which is so to be read legibly so that the legend state the *l g* truthfully and decipherably, so that communication occur and by way of its communicated reasoning this allegation, this act of asserting the law with positiveness so serve the reading mind that its legislation therein of this which has been communicated be the legal code within which this mind can permit the person to endanger itself.

To neglect, *negare* + *legere*, originally meant to negate the legality of that which the legible legend alleged: to make a no, a niet, of that which a concern for *legein* had produced concerning a law and order of a one eternal becoming; to make a nothingness of the phylum's tediously produced science of intelligent, informed, self-accepted, self-responsible, self-endangerment; to refuse to become aware of the formula of the change that is the proceeding of the eternal becoming. In this failure of orientation the neglectful destroy within themselves the possibility of aware, informed orientation within that proceeding.

d. Renege

Renege is the opposite of relege. To renege originally meant to pay attention to, to be concerned with , negare. A renegade is one who is concerned with negation, who pays attention to the maintenance of negation. As used in the Latin the inflectional prefix, de, denotes activity, originally the activity which is movement, placing it then as having been derived of the original zqr science consonantal etymon, d, used as an inflectional affix. The prefix, dis, means activity against. Sometimes dis becomes de. Denegare meant not only to negate but actively to negate against; to gainsay; to deny the validity of; to denegate. These neg words are not g words: the g is a Latin euphonic artifact; they are no, niet, words.

When the legend is misread because the ideograms in which it was written are not understood by the person who attempts to read them and who believes or would cause himself to believe that he does understand them, then no communication has occurred; the false interpretations begin, and the denials begin. The reasoning mind will not accept the unreasonable. The unreasoning mind will accept falsified legislation and falsified denegation. When the legend is read correctly because the ideograms are understood by the person who reads them and understands them then a communication has occurred and the science so recorded is retained in its exactness. The reasoning mind accepts the documented, well reasoned, exactly stated legend.

Thus this which the legend conveys can be understood and it can be misunderstood. Understanding of a truth leads to acceptance. Misunderstanding concerning truth identifies truth with the misunderstanding of the truth. In the reasoning mind the false identification produces denial of this which purports to be the truth. If the mistranslations alone are dogmatized and perpetrated in a culture, then the iconoclastic renegade becomes the important member of that society. Between them, knowing the compulsion of unspoken beauty, the reasoning renegade and whatever individual, reasoning, freethinking religieus may exist within the tribe attempt to negate the false interpretations and the organized attempts of their perpetrators at domination of human thought and seek not only to refind the exact meanings of that which was made into the legend of that which was discovered and comprehended and told and was so mistranslated that no communication occurred, so that communication of this which has been said be re-established, but also to find of themselves the truth so that the manner of the proceeding of the dynamically operating law and order of the total manifestation of the one eternal becoming may be resaid.

The peoples of a neohomozoan ethnic that produce as a constant an upperprosencephalon of which the morphon comprised of the epiphyseal complex, its fiber pathways, its pre-prefrontal areas, their upperprosencephalic projections is dominant, well evolved, well developed, full functioning,

informed, intelligent can know the beautiful reasonableness of re-legion which causes the person to seek to place itself with informed, intelligent, self-chosen, self-responsible purpose within the exact law and order of self-endangerment: know the peace of fulfillment within the movement of the l g, the quiet power of the human mutation of its legacy into the z potential. The peoples of a neohomozoan ethnic which does not produce that morphon in its fullness of expectancy cannot fully so do: cannot of themselves know with certainty. The operation of the law is inevitable, it is authoritative, it is impersonal. Failure to heed means destruction of the person's inherent ability voluntarily to enhance the process of the human transformation of the legacy. To the mind that cannot fulfil its own enlightenment, to the uninformed, the misinformed, the unintelligent, the unwise, the unwilling, this makes of the proceeding of the operation of the law a despot, of himself an unself-chosen victim, a proceeding involving his identity, in which he has no choice and no self-willed voice. It also makes of the proceeding of the law of the one eternal becoming a peril, since, if one cannot find the way, one therefore chooses to not attempt or simply does not attempt to place oneself in voluntary, self-responsible, informed, cooperative, self-endangering accord with the proceeding of the operation of the law, then one becomes a haphazard obstacle within the amazing power of the allurance. So disoriented, the person knows itself as the victim of the law operating; for to leave oneself, so disoriented, in the path of the law operating is to expose oneself to injury, loss, peril, destruction: and the person that so victimizes itself knows the demand that the law be abrogated; knows the need to attempt to place itself beyond the pale of the law operating; knows an abjection to seek to placate the inevitability of the operation of the law; and still wishing its own negative dominance, then, to put itself at cross purposes with the law of dngr, and thus to incur not the results of orientation but the results of disorientation. Somewhere, somewhen, among the Uralite ethnic mixes, to endanger took on this meaning.

Being self-disoriented and being, therefore, in a state of self-undoing that is detrimental to one's own eternal becoming, these persons want to know why, what, wherefore: and the false teachers, and the false leaders occur and flourish, and acquire influence and false power and false dominance and false presumption of authority and the phrase to endanger oneself comes falsely to mean to subject a person to another's despotic control whether willingly or unwillingly; and the victim's self-integrity as self-responsible, self-chosen mutator of the law and order of the eternal becoming is usurped. In its further descent through its usage on the tongue of the Ural ethnic mixes of neohomozoa, the exact bit of zqr science terminology which says to endanger, verb transitive, came to mean to usurp; the usage evincing a definite stage in a continuity of progressive human disorientation.

Used so, dngr becomes personalized, and the impersonal, objective proceeding of the law and order of the eternal becoming of which, par incidence, the human being is the crux, becomes the personalized, subjectivized despot who has usurped and does continue to usurp the human's cruciality. And the way to

lessen endangerment, as the word is so, falsely, used, is to curry the favor of the despot: by some genuflection, to cause one's self to be or to become to be the special favorite of the despot. To be and to remain being the special favorite of the despot is then the highest type of achievement of the so disoriented. A tribe of such neohomozoan disorientees have a special tribal despot of whom they are the special, chosen ones. Many such disoriented tribes spell many such supreme tribal despots. To be the most secure, then, the supreme tribal despot must be the one, the only, such despot.

All of this disorientation can come from not knowing. It can come from false teaching of the young. It can come from persons the human physical organisms of which are not well evolved in the pre-prefrontal areas of the cerebral cortex of the brain of the central nervous system. Such organisms frequently have quite highly evolved association centers not so far forward, are extremely well oriented in the practical material acquisition of things temporal. A tribe, a nation, a variety of an ethnic of neohomozoa can consistently produce this type organism as a constant.

e. The Elect

Elect is English for Latin electus, past participle of eligere which is formed by prefixing e to legere and means from that of which the legend is comprised and implies as a noun, the elect, that which is formed from the legend; and by association, the persons who adhere to that which is formed from the legend. And by inference, the elected means that which is chosen as a choice between that which is not formed from that of which the legend is comprised and this which is formed from that of which the legend is comprised.

Exposed, as were the various strains of the deploying Ural ethnics, to that which comprises the legend of the zr science of the Naqi of the Eocene Cordilleran ethnic, as correctly translated and retained among the Khamite universities of Eurafasia, they seem to have accepted the fact of the existence of the legend, to have looked upon themselves as having been exposed to the legend and certain strains seem to have considered themselves to have become followers of the legend, to have chosen to formulate their legislation from that which is of the legend, to have chosen between this and that which is not this in favor of this and, therefore considered themselves to be of the elect. But certain uperprosencephalia cannot possibly understand and do not well orient within the impersonality of the proceeding of the one eternal becoming, in lieu of which they produce a personal and tribal orientation which substitutes a specialized, the one and only, supreme personality for the impersonal law operating. Their traduction of the legend so transfers the meaning of the elect that it stipulates as one dominant personality trait, which takes precedence over all other traits whether of personality, character, integrity, etc., a personal favoritism which expresses itself as a specifically selective favoritism for the person or the tribe whereby they become the exclusive tribal favorite chosen from among all homozoa, and call themselves the elect, causing the word to

mean the chosen ones, the set apart, the exclusively special.

Other Ural mixes, producing another variation of the failure of evolutionary expectancy of the upperprosencephalon, having been exposed to the legend, understanding the impersonality, and understanding the fact of a free will of the human person as mutator, then fail to understand all else from there on out. And because of their ethnic defect, it becomes their self-preferred, self-manufactured privilege to destroy humanity en masse where they will; ravage human cultures, to attempt to cause the entire portion of the human race that inhabits the earth to become vassals of their wish, and to extend their obsession to the balance of the cosm: to be the self-willed, self-chosen, mad dogs.

Equally, the dangerous self-orientation of a modern nation that for some fundamental pertinent regressive phyletic reason, denies an impersonality of a law and order of an eternal becoming, and rocking themselves in a more comforting, less mature, tribal ideology, places a one only, the one only, personalized, sexed, male, arrogant, propitiable autocrat full of his self strength as its overlord, expropriates the dignity of explicit individual self-responsible, independent functioning of the human epicritically aware of that impersonal law and order and accepting the self-responsible self-endangering therein, is a signal of that people's inherent prefrontal difficulty.

f. Neohomozoa

All human beings are equal, but not all human physical organisms, hence not all human persons. All living are brothers. Humanity and that which the Christians call God are somehow inseparably one. Humanity evolves as that which is called God by the Christians evolves. The current method of that evolution is by way of humanity's self-conscious, self-responsible, informed, intelligent, self-chosen cooperation. And that which humanity calls God evolves as humanity evolves.

Today's neohomozoa has set itself upon a course of complete intermixture of all ethnic varieties of its species, which will produce therefrom a new species of homoza in which all wide ethnic hiatuses are eliminated and homoza will be on its way to overcome its terrestrially produced inequalities. Will the end effect be an absolute and complete regression from any possible ability of achievement of its phyletic expectancy, or a solid foundation, a pan-phyletic launching pad of a jettisoning of homoza's approach to its phyletic evolutionary expectancy? Nor is unbridled democracy the answer.

In the far future homoza may again have some cosmic help if it arrive at that future evolved to the point in which it can benefit by the cosm's [help] by way of its own intelligent, informed efforts.

The unsigned author of Vishnu Purana wrote², "When ... the close of the Kali age shall be nigh ... the minds of those who live at the end of the Kali Yuga shall be awakened, and shall be as pellucid as crystal. The men who are thus

changed ... shall give birth to a race who shall follow the laws of the Krita (or Satya) Yuga.” and quoting some earlier unsigned work, wrote, “As it is said: ‘When the sun and the moon and Tishya, and the planet Jupiter are in one mansion, the Krita (or Satya) Age shall return’” The present neohomozoan age is called the Kali Yuga: an age of human maladvertence, with humanity at less than its phyletic expectancy.

Paul, born Saul, of Tarsus wrote, “After those days, saith the Lord, I will put my laws into their minds, and write them in their hearts.”³

An understanding of cosmic conditions, current and portending, and an understanding of genetic formation of genes. An understanding of time-space in relation with molecular structure. Why does deoxyribonucleic acid arrange itself in a double spiral, the dislocation of any one atom of which might cause a defect in the ontogen? Intelligent, informed, self-chosen, selective breeding is indicated. Unbridled sex indulgence is not conducive of selective breeding. Incestuous exclusion is an unsuccessful selective breeding. Abraham’s attempt at the production of a superior ethnos by means of an exclusion of all other genetic chromosomes save those formed as the result of incestuous in-breeding is not selective breeding. Nor did it produce that superior neohomozoan organism.

g.. This Early Afternoon of the 20th Century A.D.

The last quarter of the 19th century A.D. knew the advance of the great renaissance of the phylum’s knowledge of chemistry, that part of the proceeding of change as manifesting in the cosmic gamut of the total manifestation of the one eternal becoming which is the law and order of molecules in relation with electron transfer. The first quarter of the 20th century A.D. was knowing an approach to a renaissance of the phylum’s knowledge of that portion of the proceeding of change as manifesting in the cosmic gamut that is the law and order of atoms. The second quarter advanced with the first waves of the approach of a renaissance of the phylum’s ancient subatomic, nuclear and subnuclear knowledge. Each of these eras produced its accumulation of accepted literature which became each in its turn rigidly dogmatized within the tenet of an exact and unchanging amount of cosmic energy, no more and no less, then, now, and forever and, therefore, have had to be revised and re-revised and selected from among and discarded, salvaged, applied, observed, found always to be short of a production of full comprehension.

Now, in this mid-afternoon [circa 1960] of the 20th century A.D.’s emerging epiphany of the phylum’s long-occulted knowledge of the proceeding of the law and order of the cosmic gamut of the total manifestation, nuclear and subnuclear physics searches these regions, pays attention to the manner of the interrelationships of the natural occurrence and the natural disappearance of the atoms, the atomic nuclei and the subnuclear and sub-subnuclear forms and gives a brilliant thought to what function they may subserve in the evolvment

of the cosmic gamut of the total manifestation, but chiefly are physicists concerned with how much available energy humanity can forcibly extract from fissionable nuclei and how, and how far it can go without wrecking the universe in its exploitation of its knowledge of that which the universe has manufactured and does manufacture.

This portion of the cosmic branch of total science does reach fine phases of fact-finding in this modern renaissance of this portion of the phylum's dimmed heritage of information; re-produces precision comprehension before which the less informed contemporary cerebral cortex quails, applauds, gasps, genuflects, becomes inspired to find out more, looks upon with curiosity, remains impassive, turns away; or, knowing itself to be a dynamic transformer of the exquisite law and order of this dynamic progressive and cumulative proceeding, organizes its knowledge concerning this cosmic gamut and attempts to produce formulations concerning that gamut; knows a half-hearted concern as to whether it can kill human physical organisms en masse with its captured and mutilated subatomic forms without aeonically, satanically, addling the authentic, cosmically wrought, phyletically channelled, phyletically sequestered, precision of the reproductive molecular structure with the abnormal light patterns which their irresponsibility releases upon the phylum, inducing therein the production of monstrous genes; and uses as a casual conversation-piece the possibility of an induced reversal of the law and order of the evolution of the phylum's morphons and bions; in some small part braves a not quite casual look upon the possibility that the human head, having taken on some of the untampered of the evolving cosmic light patterns and having transformed them, may be producing of these, light patterns of its own which may transcend the patterns which have created it; and in this same small part comes upon a dawning awareness of the necessity of a more complete knowledge of the law and order of the progressive and cumulative and dynamic evolution of the cosmic gamut of the total manifestation before it goes too far in the exploitation of that which it finds currently in its current violation of the current levels of that process of cosmic evolution.

(finis)

¹For the z significance of the altar, see related section of related chapter as indicated in the Index.

²Vishnu Purana, Book IV, Chapter XXIV, as translated by Wilson, as cited by H. P. Blavatsky, *The Secret Doctrine*, (London: Theosophical Publishing House, 1893), Vol. I, pp. 404-5.

³Heb. 8:10.