

BOOK TWO


CHAPTER IX

SECOND SENTENCE OF SECOND PARAGRAPH


i. THE CONSONANT, z






The sign: pictoideogram; pantoideogram; geometric ideogram.

In English and in American usage, the letter z was formerly pronounced izard, then zed, and in America eventually, z. In classic Greek, originally either zd or dz, it became, finally, zeta. The form of the letter z is classed as having come from the Egyptian, but rather from the Khamite Rezu of which the Egyptian is the dynastic rendition, and by way of this Khamite Rezu from an original pre-Khamite geometric ideogram. The usual three groups of signs, geometric ideographic, ideopictographic and ideopantomimographic, occur throughout the Eurafasian area for the consonant z. The pre-existence of some geometric sign which served as a source of the various geometric signs is evident. If the available geometric signs for z be collected, drawn to scale and superposed, a geometric sign emerges that belongs in this same series of reconstructed Naqi ideograms, the abstracted portions of which prevail throughout the Eurafasian landmass of the eastern hemisphere. The implication added to integrator gamut and human being seems to be that of the three equal transverse lines. The meaning of the middle one of these is not that of the diameter of the circle; hence rather than d, it signifies something quite else. The total sign is comprised of the hexagram, the hexagon, the central vertical line that is the same as the central vertical line of the circle, and this transverse line that coincides with an abbreviation of the transverse diameter made by transecting that diameter by the two upright lines of the hexagon. This transection, then, emphasizes the transverse parallelogram as does the q sign; so that one could say, perhaps, that this z sign is comprised of the hexagram, the hexagon, the central vertical

diameter and the design , with this last containing one point of emphasis; the three equal transverse lines, then, being one key to translation? Three equal somethings integrated by the human being?


Is the z integration implied in the central hexagon? This central hexagon occurs in the hexagram, the sign for q, the sign for b, this sign for z, in the three interlacing parallelograms and is emphasized here in this parallelogram. In the sign for b, it has two lines that do not occur in the other: the oblique diameters of the cosmic gamut. As the central design of the z sign this central hexagon radiates three diameters of the circle: the central vertical, and the two oblique diameters of the hexagram. These do not coincide with its angles; hence, I think that they are not implied as the ultimate interpretation. Perhaps the Samaritan sign abstracts the meaning in ratio and proportion. Some of the Samaritan signs are significantly correct in that respect. And perhaps the Rezu mdv ntr sign states it more simply: some proportional relationship of the central vertical diameter, the oblique bounding line of the hexagram, one of the six equal sides of the hexagon, and the angular relationship formed by these as indicated in this Rezu abstract. It is composed of three lines and three angles of the hexagon and hexagram.

The Mayan sign for z is composed of a specific vase upon which is graved six equal, straight, short, vertical lines drawn parallel in a transverse sequence near the top of the vase and three graded angles in a perpendicular sequence on the bulging body of the vase. The vase is the same shape as the Rezu mdv ntr , the periodic continuum; the six lines are indicative of something concerning six, possibly a six periodicity as possibly is the hexagram and, also, the hexagon; three angles are here taken out of their setting and presented in a perpendicular sequence; three specific lines forming their three specific angles in their setting comprise the Rezu abstraction of the reconstructed Naqi design. The lines of the Naqi reconstruction used in the Rezu sign, the central vertical line, an oblique line of the hexagram and an oblique line of the hexagon. A mathematician can figure the lengthy exact mathematical statement of intent.

Said geometrically in terms of specific triality integrated, some inkling of that intent is conveyed in the pictoideographic triclusters, , , the leaf tricluster of the Akha plaque; the tireme  of the Azilian pebble, of the Chinese drum, of Glagolitsa , izhe = i and 10, of the Na khi (Mo So) .


the linear triplets of prehistoric California, Easter Island; other triads; the pronounced Rezu mdv ntr use of the three transversely parallel equal vertical straight lines lifted from the reconstructed Naqi geometric ideogram the ideophone of which is something concerning the consonant z, used significantly in lines 122, 128, 129¹ of the book of the allurance of the living psyche in the



clause  in which the pictoideographic potted-palm-living-tri-cluster, the pictoideographic saffron cake and this geometric ideographic three-line triality are used in a wealth of interrelationships to convey some extensive specific statements concerning z. The radiance of the sphere surrounding the ibis on the Akha Plaque is made up of a series of small isosceles triangles fringing the circumference. Ras Shamra, or ancient Ugarit,² alphabetic characters on the Syrian mainland coast opposite the most easterly coast of the island of Cyprus, 1600-1500 B.C., are chiefly Ogham-like time-space relationships and a few pictograms, a few geometric signs, all done in cuneiform on clay tablets with a stylus. One sign, a geometric, is made up of a regular isosceles triangle around upon which are drawn the angles of an implied regular isosceles triangle of equal size: the result is a fringe of six small equal regular isosceles triangles. The isosceles triangle implies three: three lines, three angles. The number of small isosceles forming the fringe is six: as drawn, the implication is not, however, six but three taken twice. Translators have not been able to decide between s, z, th, t for the sound of this sign. Possibly a composite phonogram, a bi- or tri-consonant? Or was it tdz or zd? Z is zed. Right in there somewhere. Part of an inscription on a tomb-board of a north American Indian chief is a space-relational composite in which geometric ideograms, pictoideograms and a pantoideogram of a human head, facies and beard are used as units of composition. American Indians of the Comanchean Cordilleran ethnic do not grow face and chin hair but the shape of the head is more Comanchean than Eocene Cordilleran. Is this a typical Comanchean Cordilleran head? Or is it a mixed Comanchean Cordilleran and Eocene Cordilleran head? Four straight parallel upright lines above the head are something concerning ch; horns are something concerning b; three equally spaced, straight parallel lines decorate one geometrically stylized horn, three leaves of a living plant tri-cluster decorate the other which is stylized as a living branch or stem; above the four lines and between the so drawn horns = something about b with three emergents, are three equally spaced equal parallel upright lines. The beard is b r z. Beneath this composite is the day-sun = z r. The composite is an exact statement done in the space-relational manner of Ziba Number 15 of the Library at Gavrinis. The head-face pantogram is drawn in the same detail as is the Rezu mdv ntr sign for kh, the human being. This part of the inscription on the chief's tomb-board, reading from below up as at Gavrinis, discusses something concerning the manifestation of z by the human being in exact detail beginning with the integrated human bicomponent psyche and ascending through b z into z.

The sitting Mo So space-relational composite, using picto-, panto- and geometric ideograms as units of internal composition, holds forward in its hand-arm-shoulder pair pantomimed straight forward at shoulder level, a geometric composite that having used the Naqi z sign with the h sign superposed as its master sign, selects from this Naqi zh compound geometric ideogram the

following: the two vertical end lines of the kh transverse parallelogram, the section of the two paralleling vertical lines of the h sign which lie within the limits of the transverse parallelogram, the portion of the two oblique diameters of the hexagon and hexagram which lie within the confines of the two vertical h lines and three centrally placed transversely parallel, vertical straight lines that are found only as such in this transverse parallelogram of the zh, not in the z, Naqi sign. The two oblique diameters are a z sign confined within the limits of the h sign, therefore the structure of z; the three vertical lines are something concerning the periodicity of the z structure. Cannot the full intent of this composite then be read? In the series of events that end in the formation of the z structure, the formation of the structure of the z mutation begins at the end of the series of events that transpire between q and chr inclusive, and with chr begins this series that form the z structure. The periodicity of that z structure is as indicated. All of this is done by the human being. Above this sitting sign is the sign for mutation.

But also, conspicuously, is the sign  found in this reconstructed Naqi geometric ideogram sounded z, although it does not seem to have been used in the formation of any of the alphabetic z signs. Can this be the sign, not for z as such, but for the z psyche?³

ii. TO EVOKE

a. To Evoke

To invoke is to summon to, to call in to itself that which it will of that which is without. To convoke is to call together with itself, to integrate itself and that which has been invoked. To evoke is to call forth from within itself, to produce an upwelling of that which is formed by that which has been convoked. In the Christian church service the preaching concerning the christ, the ch r, is the stimulus for the beginning of the evocation which will occur within the persons of the congregation. The next stage is the benediction, the b n stage. After that the persons of the congregation, their inner process of the evocation enhanced, their beatification functioning, become saints = zaynts, completing the z evocation. The immediate allowance of the z evocation begins with ch r, the convocation manifesting, goes through b thence to z.

b.

The beginning of the evocation is ch r, the integrated bicomponent psyche manifesting after it has been formed: the emphasis is upon the manifesting,

the functioning of this ch periodic pattern of periodic motion after it has been formed; connoting that which the functioning produces, that which is the manifestation of the integrated human bicomponent psyche. That the evocation progresses over a formula as explicit as the q formula but essentially different in detail and that the progression is not that of an allerance but of an 'eleusis seems evident. The Attic Greek word 'eleusis, heleusis with the h unvoiced, is an inflected compound of two agglutinated syllables involving four isolating consonantal etymons; one agglutinated syllable of which remained unchanged, the other completely, although recognizably, changed: h l and eus = v z with the inflectional suffix, -is; forming a noun indicating the action appealed. 'Eleusis, the activity of that which is hl vz, translates: the entire activity that is involved in the z integration of the entire structure that has been produced by the continuous, orderly and regulated outward movement in a periodic continuum of a manifestation that is an issuance of a source ability eternally to cause periodicity eternally to become moving in a directed procedure over a course determined in that source in a methodical prosecution of the design that inheres in that source. The allerance is the activity that produces the structure, a vast composite of evolving extracosmic, cosmic and human or integrator gamuts of periodic patterns of periodic movements: the 'eleusis is the stage of this allerance the activity of which produces a z integration of the composite forming z-structured organizations, z-patterned periodic patterns of periodic motion, the living human psyches or souls, single organisms in each of which is unified its individual modicum of all of the diversely evolved organizing tendencies of the total allerance, and in which, therefore, the one eternal becoming proceeds with the becoming of that which it will become because of that which these are. An eleusis is the operating of this formula, the working of the law of hl vz.

In the authorized King James translation of the Greek word, 'ελευσις, as it occurred, having been written so at sometime during the early centuries A.D. in the Greek of that one of the books which constitute the biblical New Testament of the Christians which is called The Acts of the Apostles, in a lengthy statement by that one called Stephen, later known as the first Christian martyr, concerning the chriotos made to an assembly of Hebrew leaders while reviewing before them the various discussions by various writers occurring in their sacred literature concerning a messiah, for which he was later stoned to death, - - ⁴ written so as an authentic report of Stephen's words in reference to the advent of the chriotos of Jesus's teachings, the phrase "the coming of the Just One,"⁵ has been used, making 'eleusis and the coming of the just one synonymous. In this same book, Peter, a Hebrew disciple of Jesus, is translated as having referred to the chriotos as the Holy One and Just.⁶ The word, just, is derived of the Greek root, ius, which means the law of right and truth, and the word just means that which is effective of the substantiation of that law. In the Hebrew the word for right and just is zedek. Truth is the dynamically operating law⁷ and order of the total manifestation of the one eternal becoming of that which was, is, shall be. Truth comprises the law and order of the continuous evolvment of the cosmic gamut of the total manifestation, the law and order of

the continuous evolvement of the extracosmic gamut of the total manifestation, the law and order of the continuous evolvement of the human or integrator gamut of the total manifestation. The truth is the beauty. The Greek, *ius*, the law of right and truth, the just law, the law and order of the continuous evolvement of *z d k*, is that phase of the dynamically operating law and order of the total manifestation of the one eternal becoming of that which was, is, shall be which is the law and order of the continuous evolvement of the final integration of these three gamuts, not the integration of the two, cosmic and extracosmic, but of the three, cosmic, extracosmic and integrator or human. This is the import of the beauty.

In modern science the word, law, is defined as the “order and relation of phenomena which so far as is known is invariable under the conditions given.” In mathematics,⁸ law is the formula according to which anything, as a change of value of a variable, proceeds or comes into being. The $s = \text{---} = \text{esse} = \text{essentia} = \text{potential} = \text{ability eternally to become that which it will become because of, by way of that which it is, is a variable changing constantly, dynamically, progressively and cumulatively from lesser to greater as the allowance of the one eternal becoming progresses. In music giusto, derived of this same root, ius, means “just, strict or suitable timing.” And in musical orchestration, to modulate means to pass from the basic vibrations, the exact specifications of which form the possibilities of progressions in a group of several integrable gamuts or keys; to the basic vibrations the exact specifications of which form the possibilities of progression in another gamut, the basic vibration of which is an integration of these several, in a transition governed by the laws of that transition, and without loss of theme. The eleusis is the activity involved in the operation of the formula according to which the *z* integration of the structure of the three gamuts of the allowance of the total manifestation is wrought in a transition which begins in the laws inhering in the *chriotos* and ends in those inhering in the *z d k* and transpires over the exact laws of this modulation and without loss of theme. This is the evocation. The *z* structure so formed is the living human psyche, the *z* periodic pattern of periodic motion, the *mn dn* of which will, sending beyond its human time take its place in the formation of *k*.$

The Jew, Paul of Tarsus, a Nazerite, separated unto the gospel of *El* concerning the prophecies in the Hebrew sacred scriptures concerning the messiah, who, having then listened to rehearsals of the teachings of Jesus concerning the *chriotos*, went over into Damascus to study, remained there studying for three years, became at the end of that time an apostle of Jesus Christ, and, designating himself as a wise master builder, spent the balance of his life in teaching his own interpretations and philosophies to Hebrews, circum-Mediterranean Greeks, Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and to certain disciples of his own, wrote his thesis in his own way - - which would mean that he was an epopt of the Eleusis and since “wise master builder” then, wise being derived of wisdom which in Greek is *sophia = z f = the ability of z eternally to cause eternally to become, a fifth-degree initiate of the master*

builders. Writing his thesis in his own way, Paul incorporated a special part of it in an epistle which he indited specifically to those of the Roman colony of Christians who were the ones of that colony who were called saints. In this he carefully precluded his remarks with this definition as regards Jesus, “... his⁹ Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared the Son of God with power, according to the spirit of holiness, by resurrection from the dead ...,” stated then that the gospel of the chriotos is the power of El unto the z l, and intermixing that of exact fact which he had to say on this subject with a very great deal else, chiefly adverse comment concerning certain dogmas of the Hebrew canon and some of his own philosophy concerning them and other things, wrote then of his sincere desire that Israel might achieve the z state¹⁰ for, wrote he, “I bear them record, that they have a zeal of God,¹¹ but not according to knowledge”¹² “For Christ is the end of the law to righteousness”¹³ Elsewhere he calls the Christ a priest according to the order of Melchizedek, discourses concerning a law which he calls the law of the flesh and declares that with the Hebrews this is the full extent of the law of their then current acceptance, and that their interpretation of that which they call the covenant of El with Abraham that his seed shall dominate humanity are dogmas based on a misunderstanding, exhorts, then, that this is not the law that leads to the z l in that it does not lead to the formation of the chriotos as an end to righteousness = z d k. And discourses upon this law which called, as translated, the law of the spirit, is the law of that which producing the chriotos as a means to an end that is right = just = z d k, and writes elsewhere of the difference between the two laws, making the human production of ch, the integrated human bicomponent psych, the immediate prelude to, and the human production of the chriotos, the condition of the transition from the law of the flesh to the law of z d k. In the Hebrew, melchizedek means king of righteousness; melchia means Jehova’s king; zedekiah means Jehova is just, righteous. Of these then iah means Jehova; melch means king = that which establishes and executes the law; zedek means just, righteous. M l ch, the allurance of the ch mutation establishes and executes the law of z d k.


1. *The Two Laws*


The structural pattern of each fundamental cosmic-type periodic pattern of periodic motion is an organized complexity comprised of several interrelated internally organized motifs of structural organization one of which is the primordial promise of the inferior lobe of the epiphyseal complex of encephalized vertebrated organisms of earth’s neogeologic crustal era, and of all of its molecular homologues and analogues in the sub-vertebrata of all of earth’s geological eras none or any of which, vertebrate or invertebrate, have ever, do or will ever produce the epiphyseal complex, in whole nor any of its parts including the inferior lobe, as it existed in late mesohomozoa and exists in neohomozoa of the neogeologic era, nor as it existed in anlage, molecular templates, submolecular premise in early mesohomozoa and pre-vertebrate

paleohomozoa of earth's earlier geologic eras. All of these extrahuman organisms are evolved of the fundamental cosmic-type periodic patterns of periodic motion. Each human organism is evolved of the q-induced, b-crystalline legislated, p ch-equipped human mutation of a fundamental cosmic-type periodic pattern of periodic motion, here called the fundamental human cosmic-type periodic pattern of periodic motion. In the fundamental human b-crystalline legislated, p ch-equipped n d n, the p ch is an evolvement of the q v n receptor motif that has occurred under the influence of the b-crystalline structure of the human mutation. Only these fundamental human cosmic-type periodic patterns of periodic motion have this b-crystalline structure. The fundamental cosmic-type n d n that has not undergone the human mutation has no b-crystalline structure nor any homologue or analogue of the b-crystalline structure. The primordial p ch of the fundamental human cosmic-type n d n, primordial prodrome of the epiphyseal complex of late meso- and neohomozoa has evolved under the legislative influence of the radiation of the b-crystalline structure. The primordial prodrome of the epiphyseal complex of all extrahuman fundamental cosmic-type periodic patterns of periodic motion is the simple, unevolved structural motif of that n d n which could have but did not function as a q v n receptor apparatus. In all forms, both the fundamental cosmic and the fundamental human cosmic, at the level of evolvement in which the periodic structure of this q v n receptor motif undergoes reorganization, the periodic motion of and the periodic mutation of periodic motion formed by, of, within and emitted by as a radiation of the resultant structural organization of the motif initiates and controls growth, morphosis and self-reproduction of the entire organism, and in so doing controls the evolvement of the strain which this organism thus establishes. In all extrahuman forms this is its full physiological function. The law of cosmic evolvement of discrete form is the law of cosmic evolvement as delivered to the fundamental cosmic-type periodic pattern of periodic motion by this structural motif in terms of its periodic mutation of periodic motion. All discrete cosmic forms evolve over this so-rendered law. Two types of such renditions occur: human and extrahuman. The operation of the extrahuman rendition of this law is that which Paul called the law of the flesh. A marvelous rendition of a marvelous law of ever increasing levels of discrete cosmic organization and complexity.

In the fundamental human cosmic-type periodic pattern of periodic motion, the periodic mutation of periodic motion is that of the b-induced, p ch-structural reorganization of this motif, hence a b-crystalline human phyletic constant modification of this periodic mutation occurs and the rendition of the cosmic law occurring by way of this mn dn and rendered to the evolving fundamental human cosmic b-legislated periodic pattern of periodic motion produces a human phyletic interpretation of the law of the flesh: at each stage of the constant, dynamic, progressive and cumulative genesis of discrete cosmic form the human form displays the archetypal pattern of that level as governed by the legislative b human phyletic constant. So regulated in the human, this evolved motif that is the primordial prodrome of the inferior lobe of the epiphyseal complex of the neohomozoan upeprosencephalon is possessed

of a minor structural motif within the major motif. The minor motif is the remnantal representation of the unchanged pattern of the q receptor motif still retained as a single structural unit within the complex structure of the evolved periodic pattern of periodic motion the periodicity of the mn dn of which is the human cosmic component of that which will be the integrated human bicomponent psyche. Each, the remnantal motif of and the entire structure of this periodic pattern of periodic motion, has its own periodic motion and each produces an mndn. The remnantal motif is an internal receptor apparatus for the periodic motion of the p ch-forming motif. It is also a transformer and expressor apparatus. Receiving the periodic motion of the p ch-forming motif, it produces an mn dn that is a mutation of its own mn dn and this received periodic motion and emits this as its radiation. This radiation, so produced and so emitted, is the initiator of the reproductive process of this b-legislated fundamental human cosmic-type periodic pattern of periodic motion, while the periodic mutation of periodic motion produced and emitted by this its p ch-forming structural motif forms the body of radiant energy which comes to surround, surrounds and remains surrounding it, the periodicity of which

is the cosmic one of the two periodicities of  which as they integrate form ch, the integrated human bicomponent psyche. The order and relation of these phenomena and of those which will ensue, the formula according to







which that stage of the  allerance which begins with the formation of the motif, the radiant mn dn of which will form p ch and progress through z d k proceeds, is the law of Paul's discourse which became translated as the law of the spirit.


This can be seen: the law of the spirit occurs only in the human evolvment; p ch, the cosmic component of the integrated bicomponent soul or psyche is produced only in the human; the evolvment of human form proceeds over the law of the flesh under the legislative direction of the law of the spirit. Insofar as the law of the flesh is concerned, all forms evolve over a fundamental law of cosmic morphosis. Insofar as the law of the spirit is concerned man stands alone.

A lesser law and order and a greater law and order. And since man's cosmic morphosis proceeding though it does over the lesser law which is the fundamental cosmic law of morphosis does so under the legislative direction of the greater law; human morphosis in the cosmic gamut at each progressive stage shows that specific differentiation, so that no extrahuman morph at that same level can be accurately compared with the human.

Piazzi Smyth, not as Astronomer Royal in his meticulous recording of his exquisitely precise measuring of the Great Pyramid, but in his accompanying discourses as a free-lance philosopher in his writing down of his free associations to the fact of the existence of that precise architectural recording of those mathematical ratios and proportions which his measurings and those of some others tended to elucidate, expressed his self-inspired conviction that


Melchizedek was an earlier avatar of Jesus Christ and that it was Melchizedek who supernaturally conceived the architectural plans of this building, possessed a supernatural knowledge of its expressed ratios and proportions and of precise building in stone, and that Melchizedek had in some miraculous supernatural manner caused its builder to so produce this which Melchizedek conceived in the materials which Melchizedek chose and in the manner which Melchizedek would. Smyth thought this because he also thought, as he recorded, that at the time this pyramid was built, no human person or people had or had ever had the tremendous exact scientific knowledge, the possession of which its construction evinced. Not in Smyth's era of the dawn re-emergence of factual knowledge out of the shambles of war and bigotry-induced dark ages, but in the present day's stalwart renaissance of exquisitely exact knowledge, the amateur philosopher is not so hard put to acknowledge the virtuality of the aware production of its seemingly miraculous achievements obtained by an accurately applied exquisite technique of precision. The Philiton who called

himself     and called this, his architectural treatise,  

, demonstrably knew well not only the necessary science of the planet, the solar system, the cosm, of architectural stresses and strains, of material molecular dynamics, but also the science of the book of the allurance of the living psyche, and knew, and knew well, the meaning of the ch v d - z d k portion of this science of the allurance of the living psyche as expressed in that book. Incidentally, the ch sign which he used is that one of the three Khamite Rezu mdv nttr signs for ch which is comprised of the circumference and the four significant oblique lines of the Naqi zr science geometric ideogram.

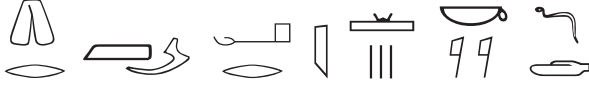




The multilingual Aramic-Hebrew speaking Paul composing in a foreign tongue, wrote his epistles to these circum-Mediterranean peoples in an eastern popular form of a corrupt, the Koiné, dialect of the modified Greek that had become the international language of the Macedonian Empire after the campaigns of Alexander the Great, since this Koiné, was a dialect which all of them understood: and, even at that, what he wrote underwent at least five progressive translations or, rather, one translation and four progressive editings each being an editing of its preceding edition of his original text by the time the work appeared in the authorized King James version. Yet these few decipherable facts seem to be cullable as having been presented or at least touched upon in the original manuscript.

c. The Greater Law and Order

In the Khamite Rezu mdv nttr, the sign , a geometric ideogram with the ideoconsonantal value m, ideographic value some specific mutation, is classically translated as the law of right and truth. In the reconstruction of the Naqi z r science geometric ideogram for mutation this sign is findable as





shown in Book One, Chapter XXII, sec iii, Mutation. A specific statement.

In the book of the allerance of the living psyche, Nebseni papyrus, line 28, this

group appears, ; the first two signs to the left translate: the manifestation of the law of the flesh; the sign  is k; the last two signs are zch and d; the third and fourth sign from the left are translated: the law of right and truth; the fifth and sixth are the  manifestation from q to chr inclusive; the next three signs indicate  and something collected together in or by . When it can be read correctly and fully, here then is the indicator of a full detailed statement of the subject of Paul's reference, as recorded in this book of the allerance of the living psyche some very many thousands of years prior to Paul, prior to the Hebrews, prior to Tereh of Ur of the Chaldees, and to the Hebrew usage of the agglutination zdk. And, as indicated by this indicator group of signs, the book of the allerance of the living psyche or soul does discuss these details in the related portions of the text, some exerpts of which discussion are as follows: Ani papyrus, line 50,

; Nebseni, line 27, , etc.


The Khamite Rezu divided the allerance into the general allerance and the 

phase of that general allerance. Divided the  phase into   , 



iii. A PILLAR IS ZIBA = z b


And the next aeon in a human being's cycle of manifestation begins, that of the chriotos: the aeon of that which is of the ch r: the aeon during which

 plays upon this fabulous instrument of its meticulous fabrication. At a time when I asked for specific information as to the manner in which the human being in its permanent extracosmic body producing its extracosmic psychic component accomplishes and procures the unbroken continuity of its incarnation in the human cosmic organism after the integrated human bicomponent psyche is formed and is manifesting, forming and emitting its mn


and when this radiant chmn dn is forming an organized body of radiant energy around the uperprosencephalon of that organism, I suddenly, one day, saw the following; not with my retinae. A shaft of deep yellow brilliant light of the most profound potence formed not far from me, descending from someplace above my field of attention and continuing rapidly to descend to the very ground and remained: an almost frightening, quiet, sustained power so that I thought whatever this is the power of it can effortlessly do anything, change, displace, annul any other cosmic or extracosmic power of any kind and the answer was an affirmative: it could but it would not because it need not. Then the assurance came from within my own awareness, came slowly and certainly and with a growing sense of inner power — it cannot destroy me; my integrated bicomponent psyche actively functioning and this shaft of whatever it is are compatible, are in rapport; they belong together. I gradually realized that this was my answer. This was that which, produced and emitted by the human being and descending upon and surrounding the human cosmic organism, somehow formed the means of permanent contact between the human being and this cosmic organism for the term of the continuity of existence of this cosmic organism, its temporal body. Sometimes the words with which one has equipped one's prosencephalic speech centers are inadequate vehicles of expression of that of which the uperprosencephalon is aware. This is one of those times. But they must serve.


The periodic unit of the human or integrator gamut which manifesting is the human being manifesting — it is this to which the Theosophist should be referring when they use the term “the monad.” At the stage in which the human being manifesting has formed its permanent extracosmic body and has thereby become a composite periodic pattern of periodic motion comprised of the manifesting human being and this permanent extracosmic body, this would still by Theosophists be called “the monad,” but the Khamite Rezu gives

a specific descriptive name to this organism,  , or more simply,

 . Blavatsky, attempting to explain the incarnation of what she called the monad, implying that she was quoting in effect that which those whom she called her teachers had said, wrote¹⁴ as edited posthumously by Besant and Ledbetter, and not quite correctly that each incarnating monad “is a pillar of light. Having chosen its vehicle, it ...¹⁵ .”

These corrections need to be noted: the human being, that periodic unit of the integrator or human gamut which in the Khamite Rezu mdv ntr is written

 and sounds v n and translates the specific integrating periodicity is the monad. It is not the human being in its monadic state just starting on its


cycle of manifestation but the human being as , a highly evolved periodic pattern of periodic motion produced by the monad through the first aeon of


its evolvement as this occurs in the human gamut and the ...¹⁵ that incarnates.




does not choose a vehicle of some extraneous, unrelated evolvement


which to surround. Each  has been instrumental in the formation of that vehicle, the ch-equipped, b-crystalline structured fundamental human

cosmic-type periodic pattern of periodic motion by way of  's q mn dn radiation in its effective mutation of a fundamental cosmic-type n d n by the initial formation within it of its b-crystalline structure. After the aeons during which the p ch is forming within this b-crystalline structured fundamental


human type n d n in the cosmic gamut and t ch is being formed by  in the extracosm, and the integration of t ch and p ch has occurred in the cosmic

gamut and the fundamental b-crystalline structured human cosmic-type n d

n is now ch-equipped and ch is manifesting, then  , having during the aeonic interim continued to evolve, now comes to surround that vehicle, not with an Akashic aura but with something quite else, that does not settle within that form ...^{14a} the direct mechanism of incarnation is chriotos, that which is of the ch manifestation, of the ch r, by way of a specific radiant mn


dn of  produced at this stage of its evolvement. A word used more or less synonymously with shaft and pillar is column, from a Latin root. In the Latin another word occurs, columba, built on a similar root. Latin columba is a dove. The Latin root for column can have been mistaken for the root of columba. In the story of Jesus, when he was about to begin his manifestation of ch, that is, his personization of the chriotos, something described in a word that is translated from the Greek of the Septuagint, thence into the Latin of the Vulgate, thence indirectly into the English of the King James version as dove, is said to have descended upon the head of Jesus and this episode is defined as the holy spirit descending upon Jesus when he would begin his ministry as the Christ.

The pillar of light of Blavatsky's attempted description, the shaft of deep yellow brilliant light of the profound potency of my attempt at description




was this specific mn ndn radiance of  . Every human temporal organism




of the cosmic gamut is so surrounded. Very much more intense and of a very much deeper yellow than the cosmic lattice: not a golden yellow, a pure, deep yellow and brilliantly gleaming as the cosmic flow was not, the shaft which I saw was at that stage which it would be when the human organism which



it would come upon would be in its neohomozoan form. That which comes upon the ch-equipped, b-legislated, ch r-functioning, fundamental human cosmic-type periodic pattern of periodic motion which is the primordial human prosencephalon is different in relative quantity [quality?]. A shaft, a pillar is


ziba = z b:  in its z b state, surrounding the b-structured human cosmic organism, the ch of which is in its ch r state; why did they call this pillar, and thence all pillars, z b, since b is formed in the cosmic, temporal body, and z has not yet been formed at all. And what has all this to do with ch r.



The Sumerian, the Semite, the Tibetan, the Bhante of Bhante Yul Tshata have

a word for    at this stage that is the shaft, the pillar, the column, the dove. A du mu zu, Tamuz, Tamzi, Damzi, Bhante: these are variants of the

phrase written in the Khamite Rezu mdv ntr,  , tmz: the stage of 

 in which it will be active in the formation of z. Z begins to occur during the phase of  that is the aeon of the chriotos and tmz. As well as being a

specifically structured n d n which produces and emanates a specific mn dn, 


  is a receptor, transformer and expressor organism, receiving certain definite wave impulses emitted as mn dn radiances by evolving extrahuman extracosmic periodic patterns of periodic motion of many kinds, reorganizing them into human impulses of greater potential than was the sum of the potentials of the received forms and expressing the so transformed impulses. The specific structural motif which received, transformed and expressed the

radiance which becomes the extracosmic psychic component functions in 

 throughout the entire balance of the cycle of manifestation of the human

being that formed any given . After this structure and its functioning

have become successfully established, the entire balance of the structure of


this periodic pattern of periodic motion which is this  receives other types of extracosmic wave impulses, extracosmic periodic motion, extracosmic periodicities and periodic patterns of periodic motion which have taken no part in its formation and take no part in its structural maintenance; transforms



them into human  impulses of higher potential than that of any other


extracosmic potential and expresses them as impulses superposed upon its basic $mn\ dn$ radiant beam wave.

It will be recalled^{14b} that the extracosm interpenetrates the spaces between the trabeculae of the cosmic lattice, that the cosmic lattice has no, as it were, limiting membrane, that it is just a definite discrete flowing of fundamental cosmic-type periodic patterns of periodic motion within the continuum that is the total manifestation, i.e., within the continuous extracosm which again is but definite fundamental extracosmic-type periodic patterns of periodic motion within the continuous integrator gamut and which, even again, intermingle with the fundamental human-type periodic patterns of periodic motion which are the integrator gamut. No barrier exists separating spatially these gamuts. The integrator gamut forms no general spatial pattern within the continuum, nor does the extracosmic gamut. The cosmic gamut does. Nothing save the q

emanation of  has, so far, penetrated that discrete flow. Now, when 


becomes  z , surrounded by this immense potence of its own formation and emission, because this emitting potence is greater than, it penetrates and, forming its own radiant pathway through this non-contending flowing potence that is the cosmic gamut there, because the periodic motion of this emanant $mn\ dn$ and the periodic motion of the emanant $mn\ dn$ of the integrated bicomponent psyche surrounding the ch -equipped, b -legislated $ch\ r$ functioning fundamental human cosmic-type $n\ d\ n$ which the received radiant $q\ mn\ dn$ of this particular

  has caused a recipient fundamental cosmic-type $n\ d\ n$ to have become transmuted, wherever it may now be in the dynamic magnitude that is the intersection of its origin - - - because these two specific periodic motions are mutually integrable, when these $mn\ dn$ emanations of these two automotive periodic patterns of periodic motion, the one vastly powerful and cosmically non-interruptable, the other a notably less, but the greatest power the cosm as yet produces, converge, the radiance that is the emanating periodic mutation of periodic motion formed by, with, of, and emitted by the integrated human bicomponent psyche, called $ch\ r$, and the radiance that is the emanating periodic


mutation of periodic motion formed by, within, of and emitted by  in this $t\ m\ z$ stage of its existence intermingle and the dove has descended from


heaven and settled on the head of Jesus as the Christ, and the voice of 






, the "father in heaven" is saying, "This is my beloved son."







Intermingling, the periodic motion of the emanating $ch\ mn\ dn$ and the periodic motion of the emanating  $tm\ mn\ dn$, being mutually integrable, integrate, forming a new, specific periodicity with a new, specific periodic motion. This


is the modulator. Because this new periodicity with its new periodic motion is




of a specific statistical nature, the wave impulses which , having formed them by transforming the extracosmic wave impulses, extracosmic periodicities and extracosmic periodic patterns of periodic motion which it receives into human wavelengths the potential of which is greater than was that of their sum and, emitting them as such has superposed as intermittent impulses carried upon its steadily emitted mn dn beam, or carrier, wave, now transfer steadily to and are carried forward as impulses upon this modulator periodic motion as their new beam, or carrier, wave. And its intermittent impulses that are human



mutations of its extracosmic intake emitted by  are modulated by the modulator carrier wave. The new law, called by the Christians the law of the spirit, called by the Hebrews the law zedek, called in the book of the allurance

of the living psyche     , is established. The action has passed from the law of one key to that of another without loss of theme. The order and relation of these phenomena are invariable. The chriotos is the end of the old law and the beginning of the new. The community of

natural phenomena which produces this significant result is  
   .

The cosmic human organisms can now receive the messages of , impulse by impulse. But in what way? By some specific receptor apparatus? The b-crystalline structure of this ch-equipped, b-crystalline legislated, ch r-functioning, fundamental human cosmic-type periodic pattern of periodic motion is also a receptor apparatus. As well as forming and emitting its mn dn which, emitted into, reorganizes the q r p of that organism, this b-crystalline structure receives the steady modulator beam wave carrying its modulated



superposed, or is imposed a better word, impulses. In this manner,  in the extracosm forwards its messages to the specific receptor apparatus of the cosmic human organism of its previous incitation and of its present incarnation. And the beginning of the formation of the z structure as indicated in the Khamite Rezu mdv ntrr pictoideogram , has occurred over the periodic pattern indicated in the geometric ideogram .

Is the periodicity of the t m z beam-wave something concerning , the ch r periodicity, something concerning , the modulated periodicity, something

concerning ?


What further evidence can be found that will sustain this deduction?




iv. THE PANTOMIME, zh

This third sign of the pantomimic series ; as occurring in the Khamite Rezu mdv ntr its pictoideographic synonym is a drake rampant. In this Khamite Rezu mdv ntr system of epigraphy, the first sign of the pantomimic series has the phonetic value kh - kh; the second, ch; this third sign sounds zh. The first sign is the formation of the structures of the two human psychic components. The second is the ch = c structure, the integration of their respective periodic emissions in the formation of the structure that is the integrated human bicomponent psyche. The agglutination zh would mean the z structure. The actual production of this pantomime would imply the beginning of the formation of the z structure. In this zh pantomime the fully extended arms are elevated to shoulder level and fully extended transversely bilaterally with the wrists so flexed that the hands lift perpendicularly upward, palms outward, thumbs forward. The significance of the pantomime is implied in the fully transversely extended shoulder-arm-hand sign, at shoulder level with wrist-hand pantomime added. The full pantoideogram is, then, a complex of shoulder, both shoulders, both shoulder-arm and wrist-hand in a space-relational design. Shoulder is m kh q. Both shoulders are m kh q in the two gamuts, t and p. Shoulder-arm-hand is that series of  events which begins with q and ends in the formation of chr, inclusive of b r ch ending in ch r, with chr lifted perpendicularly upward by action of wrist = q r p, with palm of hand = p l m kh of ch r turned outward = away from, and thumb = then(ar) = d n then automatically forward. This would imply: in the manifestation of the q mutation produced by the human being in the cosmic and extracosmic gamuts, at the end of that series of these events which begin with q, proceed through b r ch to and including the production of ch and ch r, a new action begins, the action of q r p, the human cosmic organism, in which ch and chr are moved upward by the human cosmic organism, the allowance of the kh mutation in the cosmic gamut is turned outward and the periodic movement of ch and chr is turned forward. To turn outward is to evoke, in antithesis with to turn inward which is to invoke. Since all of this is sounded zh, then the shifting of pantomime in this series, this marks the beginning of the formation of the z structure. To evoke is to produce the series of events which form the z structure. The evocation is accomplished by means of some interrelated activity of the manifestation of the integrated human bicomponent psyche and the human cosmic organism which involves b r ch.

a. To Place Upon the Shoulder

It could be expected, then, that whatever pantomimic signs of the series should follow would be built upward from this elevated shoulder-arm sign as its basis and that these would, all, be related to z d k, and that in performing the pantomimic series the use of this sign would indicate that now, from here on, the discussion concerns this which shall follow by way of this. In the space-relational, combined panto- and geometric ideographic telling about z on Ziba Number 15 at Gavrinis, the script begins with the shoulder girdle and the entire discussion concerning the formation of z is built upward upon this as its base line. In his hymn to the Messiah, as translated, the first thing that Isaiah mentioned after the birth of the chriotos was that the government shall be placed upon his shoulders. St. Paul's law of z d k toward the operation of which the preliminary formation of the chriotos is an end, this law that m l ch, the allowance of the ch mutation shall create and by which it shall govern, Isaiah places upon the shoulders of the chriotos.




The pantomime , by lifting the fully extended arm to shoulder level and leaving it there indicates shoulder as the point of attention and the flexed wrist with upraised hand the discussion placed upon that point of attention. The paired shoulder is the cynosure. To indicate that the next stage to be discussed will be placed upon the shoulder, pantomimically the bilateral full extension of the arm symbol on a horizontal with the shoulder girdle would be an expressive exact pantomime. Actually to place upon the shoulder would

pantomime , the human being in that relationship to the human person, in contradistinction to , and would imply the subsequent possibility of  which is the pantomime for k.






a. kh r v v r




These signs, pronounced heru ur by translators, are kh r v v r: they imply the integrative action of the kh manifestation in its relationship with a final integration of the total manifestation of the one eternal becoming. Kh r v v r





governs the region, Pa ta m r z of the domain of   . The allowance of the total manifestation which up to the interfunctioning functioning of the chriotos and tmz has manifested in three gamuts, now by means of the integrator


effect manifested by the human being in the region of the manifestation of the z mutation integrates the total manifestation in a final integration by means

of a z mutation by means of .





Within Tauī Annu of  , the capital city of the Khespui which Wendell translates as Amchent,¹⁶ of the region of Pa ta m r z as governed by kh r v v r, called something that has been classically translated as Perbastes and is now called Bubastis, was the seat of the college, the specialty of which was something translated Bes, Bast, Bastet and Bastez, and its curriculum was personized at sometime during the dynastic era as the lion-headed human figure wearing the ankle length, alternately, vertically, black- and white-striped, tight fitting skirt closely hobbled at the ankles into a vertically, alternately black- and white-striped band. Five bracelet-like transverse stripes adorn the left-upper arm; four transverse stripes adorn a basket carried dependent from the right arm. The arms are crossed in a manner simulating the ch pantomime. The five bracelet-like stripes on the left can have been two broad bracelets and one narrow one, I cannot tell. The consonants would have been not those of bas or bastet or bastes but bz or bdz. Especially does this bz or bdz interpretation seem correct since this personization was called the lady of life. Here within

that part of the city of bz or bdz that was called   , pronounced sechem

by translators but z - z l ch m v l q, within a sanctuary called    

, said incorrectly, for euphony, Pa ait, was a shrine of Kheru ur. Within

the shrine was preserved the composite ideogram  in the context  .


Close by the sanctuary grew the trees   and   .


The name of the sanctuary implies the union into one by the human being in the cosmic gamut of the human being and those of the train of events which comprise the cycle of manifestation of a human being that have transpired simultaneously in the extracosmic and cosmic gamuts; something a little more exact than this. The name of the shrine within the sanctuary implies the ultimate integration of the three gamuts, integrator or human, extracosmic and cosmic as this occurs by means of the integrative processes of the human being. The composite ideogram preserved within the sanctuary, places the shoulder-arm pantogram transversely across the shoulder of owl = m v l q: i.e., places the events that transpire between formation of q and the formation of ch and chr inclusive across the shoulder,¹⁸ that is, at shoulder level, which latter is related to z h, of the q allerance of integrative mutation. This composite, then, implies


the allurance in some q-initiated integrative mutation in the cosmic gamut of the events from q to chr inclusive, and whatever it is that that is related to the structure of z. Since all q-initiated events are of the fundamental human cosmic-type periodic pattern of periodic motion, then this integrative mutation occurs in the human cosmic organism. Since this composite is placed in the context




then this integrative mutation occurring in the human cosmic organism

occurs there in some specific relationship with whatever  may signify.

The sign  is consonantly hn. Budge, saying that the sign means something concerning "one", discusses a pantoideographic synonym of this

geometric sign which is a single form with two faces, one being that of 



, governor of Pa ta R z, the other being that of Khr v v r, governor of Pa ta m r z; these two merged into one: a single unified periodic structure formed of

something concerning  that governs the manifestation of z as a part of Pa ta Annu Andz, the rulership of the three gamuts of the periodicities by the z movement of the ability eternally to cause periodicity eternally to




become and, , the integrative action of the manifesting human being in its relationship with a final integration of the total

manifestation as this governs the manifestation of the z mutation as a part of



, Pa ta Annu An dz. The   tree would be the code, the entire detailed process of the part played by some particular extracosmic periodicity in the formation of this final integration of the three



gamuts by means of a z mutation governed by the human being. The 






 tree would be the code, the entire detailed process of some interrelationship of  = the power of the one eternal becoming, and some periodicity and b: not the  = n b = b periodicity. Might not these two trees, used as they are in

this particular setting refer, the one to the extracosmic z periodicity formed

by  in its t m z stage and emitted as its beam wave and the other to



the periodicity of the final modulated beam wave and the periodicity it sets up in the b-crystalline structure, thus outlining the entire periodic pathway




from  to b over which the  messages travel into b?






These phrases still need elucidation: , , , , and the possibility of the consonantal value of  having been a z - z combination, possibly z v z l, rather than s - s, making the power of the eternal becoming something concerning the allowance of z, etc.




b. The Meaning of the Flat-Horned Ram as a Khamite Rezu Mdv Ntr Pictoideogram




In Greek a ram is chrios, and christophoros means the carrier of a ram which is an epithet of Ἡρμης, said in English hermes. In Christian symbology, Jesus as the christ is pictured walking, carrying a lamb in his arms. In the mdv ntr epigraphic system in which the pictoideogram of a sheep is phonetically z r,

a flat-horned ram is often found used with the two signs  . This ram is sometimes drawn in full, walking; sometimes in full, couchant; sometimes only the horned head, shoulder and extended foreleg, couchant; sometimes only the horned head; often only the horns: always the horns are there. Budge equates the flat-horned ram ideographically with something he calls "the ba soul" and makes whatever it is that he calls the ba soul the same as something he calls the heart soul¹⁹ and in his attempted translation of the text of the book of the allowance of the living psyche, translates it "soul". I do not quite follow his ratiocination but at least in his thought process he connects something


about the psyche and something about b with  and  . The last two signs indicate something concerning a stage of the m v l q = allowance-of-the-q-integrative-mutation which is, or is associated with, or is produced or induced or initiated by that consideration of the integrated human bicomponent

psyche which is represented by the  sign. A pair of horns is ā b =   b,²⁰ some interrelationship of   and the b-crystalline structure. Read fully, the pictoideogram of the flat-horned ram, whether drawn fully or in

any brevio, used in connection with the two ideograms   would indicate some connection of an interrelationship of that series of the  events which begins with the production and emanation of a periodic mutation of periodic motion called q by the structurally organized periodic pattern of periodic motion that is the human being manifesting in its extracosmic body and the production and emanation of a periodic mutation of periodic movement by

the integrated human bicomponent psyche manifesting in the b-crystalline governed ch-equipped fundamental human cosmic-type periodic pattern of periodic motion and a new, a further interrelationship between ch and the b-crystalline structure, the foundation of which inheres in this emanation of ch manifesting; something returning to the b-crystalline structure by some means relative to this emanation; - - - some sustaining connection between this new ch - b interrelationship and ch m v l q: the ch stage of the allurance of the q integrative mutation, with ch written , which connection occurs in the z r family of events, a connection produced by whatever may be the meaning of the four ch oblique lines, , as these lines are found in the reconstructed Naqi z r science geometric ideogram of which this Rezu mdv ntrr sign is an abstract. Since its mdv ntrr pictoideographic synonym, , signifies in ch a nuance of sunrise = zerah = z r h = the beginning of the manifestation of the z structure, these four oblique lines may indicate something exact about the periodicity of that structure, or of that manifestation: possibly something concerning the periodicity of the chr emanation in its relationship with z r.




vi. 


a. The Throne Pictoideogram



A short English word for to settle, v.i., is to sit. The pantogram composed of geometric ideograms that form line ...¹⁵ Ziba Number 15 sits. The personified ideogram of the hierophant on the plaque found at Mohenjo-Daro wearing the horns, etc., sits. The statues of the Buddha sit. Yama sits on his buffalo. Upanishad means to sit at the feet of the teacher. Jesus sometimes sat among his disciples; arrived at his triumph sitting on an ass; ascended into heaven

sits on the right hand of God. This Rezu  settled pantoideogram sits. 







 is the first of the sequence of the Rezu abstractions that


sits. The composite  sign of the group  sits. All through the book




of the allurance of the living psyche the settled pantomime recurs significantly. Read as an ideogram this sign implies the series of q-initiated events which transpire between the formation of ch and the production of z. In the book of the allurance of the living psyche, the pictoideogram , a throne, occurs and recurs. A throne is that upon which power incarnate sits. Power sitting



is power +  = power + the series of events which transpire between the formation of ch and the production of z. Power +  + throne = ? Power = what? Throne = ? In the original Naqi z r terminology?

Budge²¹ quotes Brugsch who refers to a priest-author of hymns who, writing







in his native mdv ntr, equated  with something which Brugsch quotes as the "power" of ; that is, ideograms and space relations, throne over eye = the power of . Deduce: of this, then, throne = power; throne over eye = power of . And according to this  = 

; what buttressing evidence, if any, can be found. And still to be answered: what are the consonants that are translated power, and what are the consonants that are translated eye. First: power; those classically accepted authorities

who pronounce  in English as ra, pronounce  Osiris, and call  Isis. In the Greek translations of the dynastic usages of the Rezu mdv ntr


hieroglyphic signs the geometric sign, , was called Isis. This would make the throne pictoideogram and the  geometric ideogram synonymous. The geometric sign as an ideogram means the power of the eternal becoming. Phonetically it was given the value s - s by accredited translators, because of the Greek Isis which is s - s vowelized. But saying Isis would be a way of making an easily pronounceable word out of a Khamite Rezu agglutination of consonants, two of which were z - z. In the Hebrew power is uzziel.


In the realm Pa ta m r z, the realm of the manifestation of the z mutation of the



lands Taui Annu of the supreme ruler   , was a city written 
 . The Greeks called it Sais. Wendell pronounced it Sa. It was the capital city of the Khespui which, sounded Sepi-em-het by Wendell, became nome number 5 of lower Egypt. Situated in the delta of Khâp Sh Khr in Taui Annu


m r z, this one of the ancient cities of the Khamite Rezu Q b pt khr campus, some thousand years later became the political capital of dynastic Egypt under Psammentichus I, founder of the XXVI dynasty. In the Rezu mdv ntr system of epigraphy in which the pictoideographic drake is zh and the compound


geometric sign  is z d, the sign  is z. In the realm m r z of the land of dz,



the city  is the city zh z. In a shrine of the city, , was found



this inscription,    . ²⁰ The sign  is  and this is a later way,

for the ease of the scribes, of writing  = zh;  is Rezu synonym of d n




= periodic motion:  would be the periodic motion of zh, the z structure.

What does the balance, , of this group of signs convey? If the first sign to the left be power, then these three signs are something about power and


the extracosmic and cosmic gamuts. If power =  =  Isis = s - s, so what?


Or, if power =  =  = z - z, then what? But if power = uzziel = v z z l, this would interrelate the allurance of z and the z integration, and it is this that is the power of the one eternal becoming. In Book One, Chapter XXII, Sec. ii, The Power of the One Eternal Becoming, the power was found to be the organization of periodic patterns of periodic motion.





This uzziel = v z z l is a statement in almost incredible brevity of the entire design of the source signifying the methodical prosecution of that design in a continuous, orderly and regulated, dynamic, progressive and cumulative issuance in an allurance over a course determined in the design inherent in that source and directed by the conditions of that source, the source being f n = the ability eternally to cause periodicity eternally to become, the conditions being the manifestation of this design of that source in a periodic continuum.




Let  =  = power, admit  = z - z instead of s - s, and look upon z - z as an abbreviation of v z - z l. Try using v z - z l in reading the inscription found in this shrine of the community of natural occurrences concerning z and the structure of z, and come thus upon, there enshrined, some decipherable statement concerning the allurance of the z periodic motion by way of continuous, dynamic, progressive and cumulative organization of periodic patterns of periodic motion and their periodic mutation of periodic motion in the cosmic and extracosmic gamuts, the allurance of a z periodic motion in the extracosm and of a z periodic motion in the cosmic gamut as a result of this and the integration of these two specific z periodic motions in the formation of the structure of the z periodic pattern of periodic motion that is the z psyche

= the living human psyche and the periodic motion of that z structure.

Since $v z z l =$ power inheres not in throne but in the composite  = to-settle-on-throne, then $v z - z l =$ the relationship of the z allurance and this z integration, inheres in that series of the train of events that comprises the cycle of manifestation of the manifesting human being which begins with the completion of the formation of chr, the integrated human bicomponent psyche or soul manifesting, and end in the formation of zh, the eternally living human psyche or soul. The zh psyche is formed by an integration of a z periodic motion

formed in the extracosm by , the human being in its permanent extracosmic body, after the completion of the formation of the integrated bicomponent psyche and a z periodic motion formed in the cosmic gamut by chr, the manifestation of the integrated human bicomponent psyche.

In the priest's hymn of the Brugsch reference,  is the power of ; hence, since  = power = $z v - z l$, whatever  may prove to mean

will indicate the exact stage of that series of events at which   is conducive. Since this group of signs translates as that series of the events which the pictoideographic composite implies which manifest from q to chr inclusive, then  will be something either occurring within this series or produced as an eventuation of this series, possibly the latter.


The English vocabulary has a word meaning to perceive by means of the eye, the word is *zyenne*. In this same vocabulary, as a noun, *zyenne* means a throne, a seat of power; as for instance, a see in a cathedral. In the Christian system of organization, a see, via Latin *sedere*, from Greek, *ed-zesthai* to settle, to sit, implies the locale of the seat or center of power and authority of a bishop, also, the rank, office, power, authority of a bishop. A cathedral, from *cathedra*, from Greek *κατα*, down and *εδρα*, seat or sit, the official throne of bishop, archbishop, pope, means a church containing a cathedra.




Here, the two, to perceive by the eye and settle on throne = power, are called by the same set of consonants; $z v n n$, which would be the integration of the two z periodicities, the extracosmic z periodicity and the cosmic z periodicity. Is this as it was in the zr science or is this an echoing in which the wavelengths have suffered interference?

b. The Eye Pantoideogram

A picto-pantoideogram that is a not uncommon Eurafasian landmass finding

is an eye. Sometimes the eyeball with pupil drawn in, the palpebral fissure made by the upper and lower eyelids and the eyelashes are shown. In some instances the eyelashes are omitted; in some, the lashes and palpebral fissure are omitted and only the eyeball with the pupil drawn in is used. In the book of the allurance of the living psyche the eye sign is just the eyeball with the pupil drawn in. In the text of Ziba Number 15, the Library of Gavrinis, seemingly just a carved-out depression indicated the eyeball. In the Hebrew 'ayin, in English eye, several words are found in the inflection languages for the eyeball; in Greek osse, okkos; Latin oculus; from which the English ocular; in Sanskrit, akshi: this is the anatomical orb itself. But there is this other, a physiological, appellation: in English, the organ of vision, this physiological appellation is in Greek oida, with the verb, idein, ιδειν. In the Latin the verb form is videre, visum. The result of idein and videre is vision. The Khamite root of idein and videre would be vd. The French uses the root in the same way. The Sanskrit uses it to form vid, a related word. The y of the Hebrew 'ayin, the English eye, would be a Khamite v.

The intent of the sign as used in the Khamite Rezu mdv ntr has not been successfully translated. When it occurs in the text of the book of the allurance of the living psyche, Budge in his attempted translation merely mentions the sign, calling it the eye; thus for instance "the eye of" this or that phrase which he has personified, "the eye of Horus", etc. Let the sign as used in the mdv ntr be considered to be a picto-pantoideogram for the agglutination vd of the isolating consonantal etymons, v d: a specific movement that is a movement of integration and, since the eyeballs are mirror-pairs, then a particular periodic motion whereby two dissimilarly produced related periodic motions have become integrated into one. If this be the correct consonantal interpretation of the eyeball sign then zyenne = z v n n may be a further build up of v d implying that the two dissimilarly produced related movements so integrated are those, t z n and p z n, dissimilarly produced z periodicities, the cosmic-produced z periodicity and the extracosmic-produced z periodicity. And, also, if 




= v d, then the  stage of the  stage of  is the stage in which a z v n n integrative movement occurs. And if throne be z v z l, then throne over eyeball is z v z l over v d which reads: the integrative movement which is that z integrative movement which occurs during the z allurance at the z v = z integration stage in which t z n and p z n are integrated in the formation of zh. This makes zyenne = z v n n and z v z l over v d two ways of saying the same thing. And the English vocabulary usage of z v n n = eye and z v n n = throne although technically incorrect are intuitively correct usages, since either usage uses one-half the group of signs to mean that which the whole group implies.


In case these analyses be correct the periodicity of ch r is the p z n, that of t m z is the t z n, and the integration of these two into the mediatorial periodic pattern of periodic motion in which the two z periodicities are integrated forming the modulator beam wave is the exact ideographic meaning of the

eye pantoideogram.

c. v d z h

The following may serve to warrant the proposed implications suggested by the full analyses of the eyeball sign. In the Rezu mdv ntrr canonical system


these three signs, ,  and , a geometric ideogram, a pantoideogram and a pictoideogram are seemingly used synonymously, although some varying adjective nuances may be indicated. The first of these, the geometric ideogram, is findable in a certain part of the reconstruction of the original geometric ideogram for the integrator gamut, specifically, in the transverse rectangular parallelogram of the sign for the human being that is carried forward into the sign for q, the sign for b and the sign for z. It is composed of those sections of the intersecting oblique lines for integrator gamut which exist within the upper and lower transverse lines of this transverse parallelogram of the sign for human being. The point of intersection of these two oblique lines occurs upon the transverse diameter, a transverse straight line which is the sign for d = movement. The consonantal ideophone for integrator gamut is v. That transverse diameter line is d. The transverse parallelogram of the sign for human being is that portion of this series of Naqi zr science geometric ideograms which occurring in the sign for the human being will carry forward

into q, then into b, then into z. This  sign would, then, indicate something that occurs significantly in this kh, q, b, z sequence, as some significant event conducive of the furtherance of the sequence; since the sequence includes z, then something that occurs after the formation of b and ch; since indicating the sign for d, then something related to movement; and since using the lines for integration, then something about integration. Can the sign, then, be read consonantly as something related to v d z? If so, what is it that is so related? The formation of the z structure?

The second, the pantomimic, ideogram is the composite, eye socket and eyeball with pupil, sometimes used singly sometimes used doubly in the mirror-twin format a simplified representation of which is carved on Ziba Number 15 of Gavrinis as a portion of the facies of the headpiece; there, however, with the eyeballs indicated by a carved-out point and the sockets indicated by the sign

, in a revealing composite.

The third, the pictoideogram, is one of a pair of beetle's bilateral double-winged flying apparatus, line drawn, stylized, each lateral double wing made into one

composite, and carved . Sometimes in the Rezu mdv ntrr, just one of the pair was used. Sometimes two not a pair were used. These wing composites because they have been supposed to represent ostrich feathers have been translated classically as feathers and plumes; but they are wings of the beetle.

Bird wings grow two kinds of feathers, the outer, upper ordinary feathers and the inner, lower, specialized quill, plume, or flying feathers: insect wings divide into two types of wing; the outer, sometimes brittle, shell-like upper enclosing wings, and the inner, lower, web-like, often tenuous and exquisite flying wings that fold up under the outer, shell-like, covering wings when not in flight. In Latin wings are *ālae*, plural of *āla*. But in Attic Greek, the flying wing is *petruks*; it is the flying part, the *kalamos*. The word covered is *kolyptos*; that which covers is a *koleos*, that which is covered is concealed. Coleoptera are possessed bilaterally of a *koleos* and a *petruks*, a mirror-pair of each, typical beautiful bug wings. A beetle is a Coleoptera. Ostrich plumes do not grow in mirror-twin pairs, they do not have a straight vertical edge on one side, they do not bear an indentation along the opposite margin. The Rezu draftsmen with their exquisite exactness of detail so apparent in all of their pictoideographic signs, and expertly so in the animal, bird, bug sub-categories, would not have represented an ostrich plume outlined as a beetle's wing. These signs are not feathers, not plumes; they are wings; but not feathered wings. They are the stylized paired composite of the opened *koleos* and *petruks* of Coleoptera which are opened for flight.

d. Coleoptera as a Pictoideogram

Coleoptera has legs as well as wings. These are faithfully represented in the *mdv ntr* reproductions, as is, also, the fine, straight line of closure of the closed wings along the back. Coleoptera is very much a creature of two elements, earth and air. With its legs the beetle proceeds over the earth. So proceeding, Coleoptera keeps its wings folded down, the paired outer wings closed over the back of its body enhousing and cloistering its paired inner, flying wings. Quelling its legs processes, lifting the paired outer wings, using them as steering apparatus, Coleoptera unfolds its inner flying wings and, using them in full function, flies through the air. Coleoptera, its *petruks* revealed and functioning as *kalamos*, its *koleos* lifted and steering full-sailed, achieves altitude in air. Earth is symbolic of the cosmic gamut; the sky is symbolic of the extracosmic gamut; air is symbolic of the integration of the two. In the composite pictoideogram of the wings of Coleoptera, the wings are opened for flight. This is the sign the interpretation of which is being sought. The consonants of Coleoptera are *q l p t r*. Ideophonetically, this translates: the allurance of the *q* formula in the cosmic and extracosmic gamuts of the total manifestation of the one eternal becoming.

Called Coleoptera because of the wing formation, this order of insects having more than 150,000 known species, of which the native model of the Khamite Rezu *mdv ntr* hieroglyph is one of the most beautiful, is called beetle because of the *bitula*, the prehensile apparatus, in one Khamite-derived language called the *bhid*, sometimes in American engineering vernacular called the *bite*, with which Coleoptera having gone out to, cleaves, takes hold upon and brings back that to which it has gone out: cleaves it with its *bitula*, holds onto it. To cleave

is q l v. Bhid is b h d. To apprehend, Latin ad-prae-hendere, to go out to and lay hold upon and bring back to one's self. For Coleoptera - - to apprehend is q l p t r q l v b h d: in the allurance of the q formula in the cosmic and extracosmic gamuts, the integrative process of the allurance of the q formula depends upon the internal movement of the b structure.


True, Coleoptera is a compound word not too anciently manufactured but manufactured of very ancient terms, perhaps a fortuitous juncture. See these Khamite roots. Wing is kalamos; kalamos is q l m, the allurance of the q mutation. The flying part of the wing is in Greek πετρυξ²² = petruks = a disruption of p t r v zh = the manifestation of that particular integration of the cosmic and extracosmic gamuts which is the z structure, the living psyche. To fly is petesthai = p t z (thai) = the making of the motion that interrelates z and the cosmic and extracosmic gamuts. For Coleoptera to fly is q l p t r = the allurance of q manifesting in the cosmic and extracosmic being productive of the periodic motion that interrelates z and these two gamuts. Flight of Coleoptera is steered by koleos = q l. Before flight, p t r v zh is enclosed, concealed, within koleos = q l. These beetle wings of the sign are opened for flight.

To read the pictoideogram of wings of beetle correctly, then, in its full implication: first these are wings; wing is kalamos = q l m. Second, these wings are the wings of the Coleoptera; Coleoptera = q l p t r. Third they are comprised of koleos = q l, and petruks = p t r v zh. Fourth, they are opened in flight formation, flight is petesthai, πετεσθαι = p t z (thai). Wings are kalamos = q l m = the allurance of the q mutation. Beetle, Coleoptera = q l p t r = the manifestation of the q allurance in the extracosmic and cosmic gamuts, comprised of q l and p t r v zh. Petesthai = p t z (thai) = something probably about the active making of the motion that interrelates z and the cosmic and extracosmic gamuts. Coleoptera flies by means of its wings: q l p t r = the manifestation of the allurance of q in the extracosmic and cosmic gamuts, produces the periodic motion that interrelates the potential = the ability eternally to become that which it will become because of and by means of that which it is of the extracosmic and cosmic gamuts by means of wings = kalamos = q l m = the allurance of the q mutation.

The details of wings = kalamos = q l m = the allurance of the q mutation are the covering, steering part, koleos; and the enclosed, flying part, petruks. A koleos is a covering, an enhousement, a close, a cowl, a cloister, a cloiture, a place of quelling, the place of q l: that within which occurs the allurance of the formula q. An enclosed petruks is a petruks that is secured within the q allurance. The flying part of the wing = q l m, the petruks, in Greek πετρυξ, a disruption of p t r v zh = the manifestation of that particular integration of the cosmic and extracosmic gamuts which is the structure of z, the living psyche: this is ensured within the allurance of the q formula of q l m = the allurance of the q mutation. So ensured during its evolvment, when active in flight p t r v zh = the manifestation of the z integration of the cosmic and extracosmic gamuts, the living human z psyche manifesting is the mechanism of actively performing the production of the motion that interrelates the cosmic and





extracosmic gamuts in the formation of the z psyche. These wings are in flight. In flight, koleos = q l = the allowance of the q formula, steers the process. Flight = p t z, is accomplished by periodic motion of wings = q l m. Of petesthai, p t z (thai), the verb suffix is thai, θαι. Of θαι, said thai, θ = th, is a variation of ___ = d = motion. The verb form suffix thai implies the actual accomplishing of the action implied. Petesthai would be etymologically, the actual accomplishment of the periodic motion that interrelates the separately evolving z potentials = the ability eternally to become that which it will become, in this case their integration in the formation of the z psyche, because of and by way of that which it is, of the cosmic and extracosmic gamuts. All of this is implied in the hieroglyph of the beetle's wing.

Khrshfa as personized wears the paired composite sign as a part of the headdress. The sign occurs as a headdress in the book of the allowance of the living psyche, Papyrus of Ani, line 94, in a composite built of a crocodile, the head of which wears tauriform horns topped center by these paired wings. It also occurs in the book of the allowance of the living psyche as the headdress

part of the complex sign, ,²³ in which these paired composite wings of Coleoptera are placed on a transverse line upon the brechma.

e. The Consonantal Value of These Three Synonymous Signs


The phrase of consonantal etymons for the conveyance of which the geometric sign and its pantomimic and pictographic synonyms were devised was something that gets into the French as ouatj according to Wendell, uatch according to some others. Budge, when attempting a one-word pronunciation of Rezu mdv ntr agglutinations of isolating etymons often manifests a proclivity, as did the later, the Ptolmey period Greeks, toward transposing consonantal sounds indicated by the sign and interposing consonantal sounds not indicated by the sign in order that the word so coined should slip smoothly off the inflection-languaged English tongue. Here he produced shuhet, the Greeks produced sochet, as pronunciations of these signs. Seemingly not fully satisfied, however, Budge also uses shu and the French uatch, but usually writes it uatchet, using the five, shu, uatch, uatchet, sochet and shuhet interchangeably, apparently often confusing the sign with the phrase

in which the sign is followed by the signs for h and t: thus calling  shu, 
, for instance, would be  h t, and would in French sound uatch h t,


which with Budge becomes uatchet, and uatchet is then franked as valid for







both  and , which latter, of course, it isn't. But he also pronounces



all five of the signs, shu. Diringer, at one place, following in the footsteps of

Budge, with alterations, gives the sign , the sound sh - w. But in another place, he gives it as w - d. In still another place, he allots it a choice of two sounds, m' and s w. The m' is completely incorrect; probably so allotted by Diringer because the sign is found used in a clause loosely pronounced maat by some translators. The letters w and u are, both, variant pronunciations of the consonant v. Diringer's w - d would be v - d. Wendell pronounces it ouatj which is the French uatch and this would be French for the Khamite v d zh. The English shu would be the typical elision of signs, transposition of signs, and a euphonic mispronunciation of signs which here changes a zh into an sh and transforms a French uatch rendition of a Khamite Rezu v d zh into an English-tongue-acceptable shu. The Diringer reported sh - w accepts the sh mispronunciation but changes the Khamite Rezu v not to u but to w. Untorted, the signs come out not as word signs neither as a bi- or a tri-consonantal sign, but as an ideogram of Khamite agglutinations of the Naqi isolating consonantal ideophones v, d, zh. Agglutinated, v, d, zh becomes vdzh.

The consonants v d z h would be an exact statement of the implication of wings of Coleoptera, the movement of integration which forms the z structure; would

interpret the findings of the geometric  when examined in its reconstructed Naqi z r geometric terminological setting. In a footnote by Budge concerning the hieroglyph of the wing of Coleoptera, line 8, Ani papyrus, the book of the allurance of the living psyche, pronouncing the sign shu, he wrote, "Shu was the first-born son of Ra and the goddess Hathor," which would be: v d

z h is produced by  and     , and this interprets: the integrative movement of the z structure, the movement that integrates the separately produced z potentials of the cosmic and extracosmic gamuts is an integration product of the q-ch-chr series of events and the structure of the human being manifesting; this last would imply the structure of the human

being manifesting that is prior to and causative of the   structure; but

if the group were      , then it would imply the structure of the human being manifesting in the extracosmic gamut and this would be

the structure called  . I think this last to be correct.

f. Book of the Living Psyche



Line 1

1. *Combination of v d zh With Signs for Manifesting Periodic Pattern of Periodic Motion and b r q*

In the introductory portion, line 1, of the book of the allurance of the living psyche, a stylized composite pictoideogram, devised as a flat-keeled barque with a high prow, its mast staff rising through its keel's stern, its masthead

an identifying \mathcal{Q} = ntrr emblem, its prow bearing a β = wing of Coleoptera, as its especial figurehead or insignia, ideas forth as follows: Barque = b r q, is also in Attic Greek the word $\kappa\upsilon\mu\beta\eta$, which would be qmbkh; the phrases are synonymous. Ntrr = n dn r = manifesting periodic pattern of periodic movement. A barque is contrived for movement through water, a specific sort of motion, then. Considered as a pictoideogram: a barque is a keel and mast around which an elaboration called the hull is built. The going-forward end of the keel is the prow. The mast is the mainstay around which the hull is built upon the keel. The keel and mast are the fundamentals. In

this composite pictoideogram, the masthead, \mathcal{Q} = ntrr = n dn r, identifies this barque as belonging to the classification "manifesting periodic pattern of

periodic motion." The figurehead or insignia on the prow of the keel β = v d z h, specifies this individual barque within this classification as the motion of integration of the z structure. Does the composite ideogram translate: the motion of integration of the z periodic pattern of periodic motion that is the living human z psyche is a product of b r q = the q b manifestation = q mb kh = the q b mutation produced by the human being?

In the reading of the wing of the beetle pictoideogram, the mechanism of the actual accomplishment of the periodic motion that interrelates z and the cosmic and extracosmic gamuts is p t r v zh = the manifestation of that integration of the cosmic and extracosmic gamuts which is the z structure. In reading the



consonantal value of the three synonyms, λ , \mathcal{H} and β , the agglutination, vdzh was translated as implying something concerning the movement of integration which produced the z structure, that is, the exact periodic motion by means of which the periodic movement t z n and the periodic movement p z n become integrated into the periodic pattern of periodic motion that is the structure: that exact periodic motion in which the periodicity of the radiant


emanation which is the periodic mutation of periodic motion produced by the




extracosmic human organism, \mathcal{A} \mathcal{H} , in its z-producing state, called \mathcal{A}


\mathcal{A} , tamuz, damze, etc., and the periodicity of the periodicity of the radiant emanation which is the periodic mutation of periodic motion produced by the cosmic human organism in its ch r state, called the choriotos, become




integrated into the periodic pattern of periodic motion that is the structure of the living human z psyche by the great choreographic allerance of the design inherent in the source = the ability eternally to cause eternally to become manifesting in a periodic continuum.

In the mdv ntrr canonical literature, $shu = vdzh = \lambda, = \text{eye} = \beta$ was a descendent of , produced by 



: a descendent of the human being manifesting in its permanent, self-produced extracosmic body, produced by the structure of the human being manifesting in the extracosm and the series of human events that form the integrated human bicomponent psyche which, manifesting in the cosm by way of the cosmic human organism, as the product of each of these two producers, i.e., the specific periodicity of the periodic mutation of periodic motion produced by each one of these two, meet in the formation of a periodic motion which will bring about the integration of t n z and p n z in the production of that periodic pattern of periodic motion that is the z structure and terminate by way of b r z in the z manifestation.

At Gavrinis,  = v d, is surrounded by  = v z z l, making of these two the sign  = v d z h, and if these analyses be correct, these are two methods of saying the same thing.

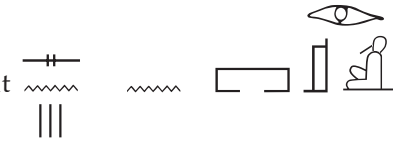
As a trifling booster for the analyses, note that the Meoritic hieroglyphic system used  for the consonant z.

The sign  occurs in the book of the allerance of the living psyche, Ani copy, line 79; and in this composite, , line 74. This latter is translated as though it were simply a pictogram, to weep; but, note, three lines, not four nor five nor any other number: as a mixed panto- and geometric ideogram, it associates v d z h with  of some z h significance as emanating from it.



2. As to Conclusions



Are the conclusions that  implies $zyenne = z v n n$, the integration of t z n and p z n; that this is tantamount to v d v z z l, the integrative movement of the z integration of the z allerance; and that it is this integration that is translated as the power of  justified? Can the correctness of these


translations be conceded. Again, perhaps the contexts in which these two signs so associated are used in the book of the allurance of the living psyche may attest.


Nebseni, line 34, in this context  : notice that

the head of the squatting pantomime wears no hair. Nebseni line 31, in this



context ; line 36, ; associated with something

concerning , etc. Ani papyrus, lines 126, 127, 130,  is associated


with something concerning ; etc.

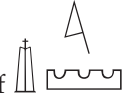
In all instances Budge translates this  as Osiris, as does he quite a number of other groups of signs: which of course, is no translation but needs here to be mentioned.

The fact that the original phrase is , places whatever it is that is




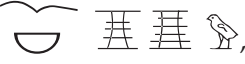

signified as  as something which occurs in that series of events which achieving a crisis in chr carries forward into the z formation by way of b r z in the cycle of events called nq h  which ends in zr.


g.  **Dwells in**



The ultimate integration produced by the integrative processes of the manifesting human being, written , sounded


kh r v v r, said Kheru ur, governs that part of Taui Annu of  that is

called Pa ta m r z = the region of the manifestation of the z mutation. In this region, the nome which became Nome XVI of lower Egypt was called Khespui char = ch r. The capital city was called something which in French translation became Tjbnetter; in Greek, Sebenthys; in English, Dábnetter: it is now called Mendes. This was a college town. The subject matter of the specialty of this


college was . In this city, this curriculum discussed that stage of the allurance in which  dwells in . The subject matter was apparently presented under two headings: certainly , and possibly .


The region is m r z: the frame of reference is the manifestation of the z mutation. The nome is chr: that phase of m z r in which the manifestation of the integrated human bicomponent psyche administers is the significant consideration. The city was something concerning the manifestation of some specific periodic pattern of periodic motion produced in $j = \dot{a} = \text{A}$ = the train of events that comprise the manifestation of a human being throughout the cycle of its existence which, t b, s b, d b, was probably z b, hence some periodic pattern of periodic movement that occurs in the community of natural phenomena that is an interrelationship of z and b. The subject matter here presented was some integrative periodicity, occurring in the allurance of the integrative q mutation, which is produced by that consideration concerning the integrated human bicomponent psyche which is represented by . The ramifications of this subject were discussed under two possible categories, one of which was the interrelationship of the integration of two different but related periodic motions occurring simultaneously in the extracosmic and cosmic gamuts,


the periodicity of the b-crystalline structure and   = an interrelationship of that series of the train of events which comprise the manifestation of a human being during the entire cycle of its existence which begins with the production and emanation of a periodic mutation of periodic motion, called q, by the structurally organized periodic pattern of periodic motion that is the human being manifesting in its extracosmic body,



called , and the production and emanation of a periodic mutation of periodic motion by the integrated human bicomponent psyche manifesting in the b-crystalline governed, ch-equipped, fundamental human cosmic-type periodic pattern of periodic motion and a new, a further interrelationship between ch and the b-crystalline structure the foundation of which inheres in this emanation of ch manifesting; something returning to the b-crystalline


structure by some means relative to this emanation: — — — some sustaining connection between this new ch - b interrelationship and the z r family of events which occurs at this stage of the allurance of the q integrative mutation produced by something, ||||, relative to the periodicity of the chr emanation in its relationship with the z manifestation. Would not the name of this category then, in brief, imply the integration of a simultaneously produced cosmic z periodicity and an extracosmic z periodicity by means of or in relation with |||| of the emanation of the manifesting integrated human bicomponent psyche, as this integration and the b-crystalline structure are interrelated in the production of the z manifestation?

In which case would not the associated category, , imply that specific extracosmic motion which in some specific manner interrelated with


 in the arrival at the b crystal and in the co-production there of z r? If so, then the discussions in this category would cover the formation, expression, means of translation, etc., in full, of the extracosmic periodic motion


which is produced by  and sent forward superposed upon the



radiant  periodic mutation of periodic motion, the 

extracosmic message sent forth upon the  beam wave.

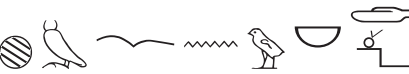
These two categories would, then, have covered, in this order, the formation of the extracosmic z periodic motion the periodicity of which is t z n, produced

as a periodic mutation of periodic motion by  and expressed as a radiance, the functioning of this as a beam wave, the formation of the cosmic z periodic motion the periodicity of which is p z n, produced as a periodic mutation of periodic motion by ch and expressed as a radiance, the integration of these two in the formation of a modulated beam wave, the relationship of this with the periodicity of the b-crystalline structure; the production of the



extracosmic message movements produced in the extracosm by  and superposed on the t m z beam, and the manner in which this is transferred to the modulated beam wave, thus, thence to b, and whatever happens in b that is productive of z r.


In which case would not an associated Khamite Rezu mdv ntrr phrase 
, imply specific motion that is the ability eternally to cause eternally to





become of the b periodicity which is instrumental in the production of the z manifestation out of this which is so forwarded to it? If so, then it would have been to integrative processes that occur at this stage that the Rezu mdv ntr




phrase  applied.

The sequence of events as so discussed under these two categories began with

 and . This latter group contains a composite ideogram not yet analyzed, namely, the composite built of the pantoideogram to settle and

the pictoideogram of the head of  endowed with the shoulder-length perruque and the barza; which composition implies from among those of the series of r q-initiated events which transpire from ch to z those that occur

as , and of these especially those that occur in relation with b r z. The group of three signs would, then, imply of this b r z with   and  of ch. As these subject matters of the studies of this college

were dealt with,  was discussed as it exists in ; that is, as the effect of that particular phenomenon of the z-integrative phase of the z allurance which is the integration of t z n and p z n in the production of z v n = the integrated z periodicity continues in the b r z sequence of the series of events from  of ch to z r. The investigation and teaching of this portion of the z r science was the full intent of this college of specialists.


vii. THE SECOND SENTENCE OF THE SECOND PARAGRAPH

The second sentence of the second paragraph of the text of the book of the allurance of the living psyche begins on line 7, Ani papyrus. It is comprised of an introductory clause and the sentence proper. The introductory clause


is inscribed as follows:  and, translated ideographically, reads as freely translated into passable English construction: Speaking within the general reference of that phase of the train of events which comprise the entire cycle of manifestation of a human being in which the integrative process of the cosmic and extracosmic gamuts manifests, speaking


concerning the  integrative process of the ability eternally to cause eternally to




become as displayed by  in the total manifestation of a one eternal becoming.

The sentence proper is inscribed, 

 and reads: that which

is designated  indicates that phase of the allerance of the q integrative

mutation in which those of these  integrative processes which having had their origin in that integrative process of the extracosmic gamut which is the

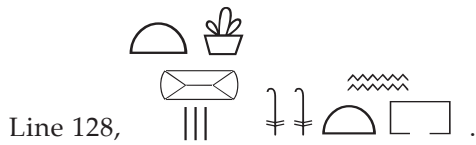
beginning of the q phase of the  cycle, continues as the  integrative process of the cosmic gamut there progressing up to and including the manifestation of the integrated human bicomponent psyche and from there on continue in simultaneous crescendo in the two gamuts that which  has wrought in the production of that phase of the integrated human bicomponent psyche which is the beginning of z r = the living z psyche as these occur as these significant events are produced by that community of natural phenomena from

  to and inclusive of  which culminate in  .

In the author's manuscript this paragraph is followed by approximately 50 pages of notes which Dr. Weaver had designated "clause by clause analysis." These notes were incomplete at the time of the author's death and are not included in this current Chapter IX. They will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as the Appendix to Chapter IX. (www.atsu.edu/museum).[Eds.]

¹Line 129,      ;

Line 122,       ;



²David Diringer, *The Alphabet*, (New York: Philosophical Library, 1948), p. 203.

³Book Two, Chapter XIII, The Z Psyche.

⁴Acts 7.

⁵The capitalizations have been supplied by the translators.

⁶Acts 3:14.

⁷Book One, Chapter I, Sec. ii.

⁸*Webster's New International Dictionary*, s.v. "law."

⁹With reference to God = El = l.

¹⁰Be saved.

¹¹Of El = l = the allerance.

¹²Romans 10:3-4.

¹³Evidently a very poor translation.

¹⁴H. P. Blavatsky, *The Secret Doctrine*, (London: Theosophical Publishing House, Ltd., 1893), Vol. 3, p. 494

¹⁵... indicates missing in author's manuscript.

¹⁶Later became Nome 4 of Lower Egypt.

¹⁷E. A. Wallis Budge, *The Gods of the Egyptians or Studies in Egyptian Mythology*, Vol. I (London: Methuen and Co., 1904).

¹⁸Shoulder is m kh q.

Shoulder level is related to zh.

¹⁹E. A. Wallis Budge, *The Egyptian Book of the Dead, Papyrus of Ani* (New York: Dover Publications, 1967).

²⁰According to Budge ◡□ = āyin = ā.

²¹Budge, *God of the Egyptians*, *op. cit.*, Vol. I.

²²An inflection of πτρον.

²³Papyrus of Nebseni, Line 39.