

BOOK TWO

CHAPTER VII


THE HUMAN MUTATION

i. CONCERNING THE BOOK OF THE ALLERANCE OF THE LIVING PSYCHE

If Sara's tenet that human cosmic organisms exist in all evolutionary levels of cosmic form be correct, then human mesons exist and one looks for two kinds of mesons: human mesons and extrahuman mesons. If the z r science teaching concerning the human being be correct, then some sort of human mutation of some sort of fundamental cosmic periodic pattern of periodic motion preceding the mesonic genesis needs be sought. The book of the allerance of the living psyche discusses such a mutation in exact detail and follows that mutation through ... of the progressive stages in the formation of the living psyche or soul.

a. Review of its History

Here in full is a repeat of the information concerning this book as incorporated in Book One, Chapter XIX, Section iii, In the Foundation of the Shrine of H̄ennu, with some additions.

Whether the alphabet of  was the geometric Philiton epigraphy, or a variant rendition of that epigraphy, and what became of this geometric Philiton adaptation of the ancient geometric ideographic system is not known, for the canonical literature that had been preserved and has been archeologically recovered is inscribed in the mdv nttr

combined adaptation of the geometric and its synonymous pantomimic and pictographic systems. That their pure geometric adaptation, or reconstruction, continued to be used by the Philitons would seem certain, for there are the undeciphered geometric inscriptions which have been recovered from Qebti to Quena and there was a known migration of Philitons from Capthor which may or may not have been related to the conquest of their university campus and their university system by Menes, and there was the settlement of that portion of the easterly neighboring Mediterranean shoreland which bordered Eocene Cordilleran Sinai eastward and extended to the western border of Eocene Cordilleran Kh n n, Canaan, by those Eocene Cordilleran persons who named the land they so settled Philitia and there was a significant Philitia achievement by the Eocene Cordilleran second king of the fourth dynasty.



At the onset of the dynastic period, the university system as such was not immediately fully disrupted, nor were its buildings completely destroyed, nor were its savants at first removed but gradually the savants were displaced as heads of departments and replaced by vassals of the military system and the subsequent history of the system of the dominion of Suten Kh n n is that of any formerly independent self-produced, self-owned, self-maintained and self-ruled system of pure science, academic and applied, which then is forced to operate under the suzerainty of a military and political-minded conqueror of a foreign ethnic who has established himself as absolute monarch.



It is apparent that in the rule established by Menes, all other systems of epigraphy were caused to be officially discarded as living systems and the *mdv ntr* was caused to be officially retained as the only system and it is equally evident that it was for a few thousand years so officially retained as an educational system purely. The teaching in the colleges went forward in this medium. But repeated changes were instituted in the educational system itself and in its hierarchical control. Menes succumbed and was followed by his inheritors. The dynasty established itself. In time it was overthrown from within by another. Dynasties rose and fell and with them the hierarchical control of the educational system. With Memphis which was Menefer the political capital,



Heliopolis which was $\text{𓌗} \text{𓏏}$, 𓏏 , 𓏏 , 𓏏 , 𓏏 , 𓏏 , became the educational capital. As Menefer and 𓏏 replaced the city of Suten Kh n n, so Thebes later replaced 𓏏 and, in turn, Sais of the north later replaced Thebes. Through the centuries of the first three dynasties and the years of the first king of the fourth dynasty, the teaching and practices of the ancient science became alternately decadent and exoterically partially restored, depending upon the ruling dynasty and upon the kings of a dynasty, whether they were extraneous military conquerors and their inheritors or erudite, indigenous, initiated, dedicated, consecrated Naqi. False temples were erected in redundancy for idolatrous worship


of the extraneous king and of his personal versions of the exoteric Uralizations. True temples which were the original university buildings were destroyed and rebuilt and again destroyed. The educational hierarchy regained and relost control of its former magnificent educational system of continental Q b pt khr of the dominion of Suten Kh n n. In the false temples, the old phrases which were composed of



scientific terminologies such as  , s b s and  , s r s, and ,


n tt, and  , khr, an exact vocabulary of scientific terms came to be represented more and more by pictograms of animals and pantograms of people; then the phrases became personalized as the people and the animals; then the people and the animals were worshipped; then the worshipped animals and people became idolized; then the idols of the animals and the people were worshipped in a mass depravity in which



, having become , the throne of the temporal power of the reigning monarch replacing the power of the eternal becoming of the source of

light,  , the manifestation of that power of the eternal becoming of the source of light became both a personalized god called Osiris, the


reigning monarch, and , the temporal throne manifesting the

power of Osiris. The phrase  , s b s, became bess and bess became

an idol, a fairly horrible looking monstrosity. And  s - s, became a

personalized goddess, Isis; and   became a person, Horus, son of Isis and Osiris, the objects of idolatrous practices. And the science was betrayed in its own land. Not by the descendents of the people who had produced it but by the various invading peoples of the Ural ethnics. So debased that a Philiton, second monarch of the fourth dynasty, a native Rezu, coming into power caused the idols to be destroyed and closed the false temples by edict and he and his immediate successor kept them closed for a brief hundred years, during which time this man re-established and he and his successor maintained the original science, in near its purity, as the only permissible teaching system. He also wrote a book, still called the sacred book by the indiginees at the time of Mnetho, and incorporated as a section in his book a copy of the ancient book on the proceeding of the living psyche.






It is not known in what system of epigraphy this Philiton wrote his book nor in what system of epigraphy he copied the ancient work nor in what epigraphic system the ancient work which he copied into

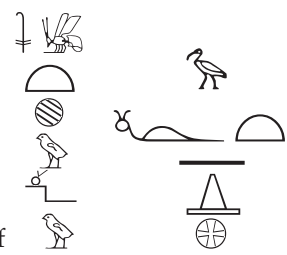
his book was written but cause to believe that it was written in the original geometric ideography of the original Naqi Philiton and that this Philiton wrote his book in the geometric ideography of the Rezu Philiton system of the university of continental Khptr of the dominion of Suten Kh n n and that he therein produced the ancient work in this same system would seem to exist; for around 2170 B.C. this reigning monarch of this land, who was the second king of the fourth dynasty and who was of Eocene Cordilleran Q v b Rezu extraction and who was a Philiton, an erudite, initiated, dedicated, consecrated Naqi of the sacred science, did cause to be built a megalithic piece of geometric masonry on a significant site of a portion of the ancient campus and incorporated in its architectural construction the exact statement of the operation of the formula q in the production of z at v and the nature of © and , and sealed it up, so that the work incorporated therein should not becomes so completely lost that it could not eventually become reconstructed in the minds of men. And the militarily questing Ural ethnics did not quite win, for the piece of geometric masonry still stands there to be read in the original by anyone who can. This man



whose cartouche was    and who referred to himself



as  and named his building    . These phrases are pronounced by inflection language translators kufu, shufu, xufu, chufu, which are euphonic for ch v f v for the man's name and xut, chut, chud, which are euphonic for ch v d, for the name of the building that is referred to modernly as the Great Pyramid. And it is true that a true pyramid unto heaven was constructed here in this land by the






workmen of  , under his direction and it does

not create confusion as did the Uralite attempt at Shīnar but resolves confusion into lucid and reassuring comprehension when it is read for what it says so perfectly and so exactly.

The descendents of the invading Ural ethnics hated him for it. Herodotus records how these described him in some unpleasant terms, calling him an enemy of their idols and their gods. And although at










his death his immediate successor, whose cartouche reads


enforced the edicts of    and maintained his regimen, this man was, after many decades, overthrown by the idolators and replaced by one of their own and the false Ural ethnic temples were reopened, after having been closed for a century, and the monstrous degradation of the z r science that was the idolatrous Ural ethnic worship was reinstated and the ancient exact science of the one eternal becoming of the source of light manifesting and the identity, genesis, powers and functions of the human psyche of the human person in the proceeding of that becoming never again openly governed these people, as the descendents of the Ural ethnics sought through the false worship to gain that which the Rezu Eocene Cordilleran knew could be gained only in the concealed self-performance of an exact formula that does not bow down before humbly and adore imploring a false image which it has in need projected out of its phyletically aberrant upeprosencephalic deprivation but in the fullness of function of its well evolved, unaberrant, well developed, full functioning upeprosencephalon does go out to and does lay hold of and does bring back to itself and does there become one with that which it transmutes into a sacredness.

From then on the Khamite Rezu knew two diametrically opposed needs of orientation: a cermonious genuflection to an externally, extrinsically applied social and economic rule governing their educational system and the outward attitudes of their mores, and an upright internal intrinsic quelling of all cosmos and extracosmos in the process of the human sanctification of these gamuts, the science of the proceeding of the law and order of which the true savants in a lineally organized unobtrusiveness have kept secure and unadulterated in perpetuity in those inner sanctuaries which are the eternal epicritic awarenesses of the Naqi Philiton Khershefâ whence it has been in complete fidelity taught to the prepared of the Rezu Naqi in the seclusion of vowed silence and

the security of vowed intent, when prepared and acknowledged and accredited by the organization so to teach others who were able to learn and willing to learn and would prepare themselves to learn; and these became the esoteric schools of this university system; for the savants of the university system of continental Qb pt khr of the dominion of Suten Kh n n of the ancient campus called Shveta-Dvipa, were wealthy in their own right and powerful in the organism and internally equipped with a human integrity which thus preserves the science and the method of its teaching. And since that which this system called the dominion of Suten Kh n n was the phylum's product of its total knowledge concerning the identity, genesis, powers and functions of the human psyche, and since the powers and functions of the human psyche include the power

of communication of saints, these  Khrshai did teach and do teach by means of this type of communication and did, spreading, radiant, through the world, establishing new centers of education among all ethnics, and do so now intercommunicate with each other and with those whom they teach. And the exact science of the human psyche, its identity, genesis, powers and functions and its relationship to the total manifestation of the eternal becoming of the source of light continues to exist only because its retention in the eternal awareness of the recondite of the esoteric school of the Naqi Philiton Rezu Khrshfa kept the science alive.

Two systems of education thus proceeded the one within the other silently, during the dynastic era, an exoteric extrinsically ruled school of the sciences, warped, falsely interpreted, falsely applied and falsely taught, and within it erudite, recondite, intangible, untouchable and real, an esoteric school of the true science. And alchemy which is Greek $\alpha\lambda\chi\eta\mu\epsilon\iota\alpha$ was in mdv ntr  and meant that phase of the proceeding of the eternal becoming produced by  in  which, called the progressive events referred to as the Christ atonement, beatification, sanctification and the ascension in the Christian attempt at terminology, is that phase of the proceeding of the eternal becoming which, catalyzed by , is that mutation which occurs by way of the functioning powers of v in  by means of q at b, producing ch, and  in ch producing z of the esoteric school, became in the exoteric schools the per-rogoing attempts at the transmutation of lesser metals into gold and its descendent, the modern chemistry, the manners in which one molecule of the cosmic gamut transfers one electron to another. Currently, subatomic physics, the manner in which atoms and subatomic particles form, act and react upon each other comes near to vivifying a consideration of the possibility of the validity of the exoteric alchemical hypotheses. Placed in the context of the physiological chemistry, physiological subnuclear physics, and physiological physics

of light of the homoioan uperprosencephalon, together with the exact something that is the human being, the human integrated bicomponent psyche, the , the b n, the human person, q, then, so placed, the real alchemy, which is the production of z and then of the living z psyche becomes knowable as an exact formula of $\int \Delta \wedge \text{circle with diagonal lines} \text{hand}$.

Neither is it known for sure what this second king of the fourth dynasty titled his book, nor what certainly was the title of the archaic book he so incorporated as the core of his own work but recurrently, all through the dynastic timeway, a book which, comprised the canonical literature of the indigenous Eocene Cordilleran Rezu was carved in whole and in part on polished megaliths over the land, elegantly on monuments, on walls of college buildings, on the pillars of temples; interspersed thus among the idolator's products; on inner walls of dwellings and of rock-hewn tombs, later, also, done in ink on papyrus and then sequestered. It cannot be known how many of these were destroyed. But some remained. Do still remain. And only those Rezu who knew the science language, its terminologies, manner of phrasing, grammatical construction, etc., could read. But these could read these texts, generation after generation.


What further happened to Egypt during the last 1,500 years before and the early 1,500 years of the Christian era is a matter of history. That outward destruction of a science and its system of education which was begun by Menes was all but completed. One great late effort at its restoration was made by the Graeco-Egyptian Ptolmey Philadelphius around 300 B.C. when he established the educational system at Alexandria, its library, its museum, its recollected writings in the mdv nttr, nttr kharis and demotic. Some were esoteric, some were exoteric.

Then the era of Roman supremacy was upon Egypt. During the final century B.C., Uralite Caesar burned 700,000 rolls that Philadelphius had collected and housed in Alexandria. During A.D. 20-30, Jesus attempted to teach in Jerusalem and along the shores of Galilee. About A.D. 30, Pontius Pilate caused him to be crucified by edict. In A.D. 296, Diocletian burned what he could find of the esoteric books and set his torches to what he could of the works on alchemy. In the eighth century A.D., Uralite Leo Isaurus caused 300,000 rolls that had been recollected and placed in Constantinople to be destroyed. Uralite Semite Mohammadens destroyed all that they could find.²

The Roman Empire fell. The Arabic conquest of Egypt occurred in A.D. 641. The mdv nttr and its hieratic and demotic variation was officially replaced by the Arabic alphabet. In A.D. 768, Charlemagne. In Europe the time of onset of the mediaeval dark ages coincided with the time of the Arabic conquest of Egypt. For the next nine centuries,

until after the revival of letters in Europe during the 15th century A.D., Arabic literature remained the only storehouse of any writings either produced by or concerning this land which the Moslem Arabs took over in A.D. 641.

Following Europe's renaissance Egyptian archeological exploration became a thing to do. But as late as A.D. 1800, the inscriptions found could not be read. Then in A.D. 1802, a piece of black basalt now known as the Rosetta Stone was found near the Rosetta, one of the seven Mediterranean mouths of the Nile, bearing a trilingual inscription done in mdv nttr, demotic and Greek. This trilingual inscription gave Champollion, the linguist who knew Greek, a clue to the translation of demotic and by way of that to a quasi-translation of mdv nttr. By 1820 Champollion and Young had begun some translating. Smythe³ records that these were followed by Rossellini, Gardner Wilkinson, Birch, Osburn, Lepsius, Poole, De Saulcy, De Rougé, Brugsch, Mariette, Chabas. Later Budge joined the translators. According to Budge⁴ various copies of three known editions, which he calls recensions, of some earlier compilation of the canonical literature which bore the

title  have been recovered. The earliest of these three known editions of a work which in itself was an edition, now unknown, of a compilation of earlier works was made at Heliopolis.

According to Lepsius as cited by Piazzzi Smythe, Unas was the ninth king of the fifth dynasty. Teta, Pepi I, Mehti em sa f and Pepi II were kings of the sixth dynasty.⁶ During the years 1880-1884, M. M. Mariette and Maspero opened and entered the tombs of these four kings at Zaqqara, said in English Sakkara and Saqqara, dismantled them and cleaned them out. Engraved in the mdv nttr, hieroglyphic, system on the walls, corridors and chambers were copies of the Heliopolitan recension of this book. Reproductions of these texts were made and subsequently published with a French translation [by M. Maspero] in *Recueil de Travaux* tt, iii-xiv, Paris, 1882-1893. A revised edition of the text was published by Sethe, *Pyramidentexte*, Leipzig, 1908-1910. Because Saqqara is near the pyramid hill and because they were so found, these texts are referred to as the pyramid texts. But the Philiton who was the second king of the fourth dynasty inscribed no texts either in or on the pyramid which he built nor did he devise it for his personal tomb. Budge reports that in Dynasties 11, 12, 13 many monuments were inscribed with the Unas text and that under the 11th and 12th dynasties, quotes which were sections of various excerpts of the Unas text of the Heliopolitan recension which were given titles and were styled what he translates as chapters, were done on sarcophagi and coffins⁷ in the nttr kharis, the hieratic or cursive modification of the mdv nttr.

Another edition of Ru Nu Prt m Ḥru was made about 1700 B.C. on the establishment of the 18th dynasty and the rising in relative importance of the Theban hierarchy of the university temple of Amen of Thebes. Various portions of this Theban recension were found, some of which had been written on papyri, some painted on coffins in mdv nttr, from the 18th to the 22nd dynasties and others of which had been written in hieratic upon papyri in the 21st and 22nd dynasties.⁸ A very beautiful, colored and illustrated papyrus roll, 78 feet long, copy of this Theban edition, was recovered from its long safe deposit and, later, in A.D. 1888 obtained by the trustees of the British Museum, where it was even later translated by Budge, its curator.


About 600 B.C. when the capital was transferred to Sais⁹ of lower Egypt, the priests of the temple of Neith put out another edition, called the Saite recension, copies of which were found written during the 26th and following dynasties in hieroglyphics, in hieratic, and in demotic. This Sais edition was the edition used in the Ptolemaic period, is the last edition known. A Turin papyrus of this edition was translated by Birch in 1867.


Budge remarks that the various copies of any edition are the various scribes' personal renditions of the particular edition copied, as well as of the signs used in the system desired by his retainer and that the three editions vary somewhat in many places but that, in the main, all copies and all three editions agree. The title of the work remains unchanged throughout. He gives it the phonetic value Ru Nu Prt m Ḥru. A copy of the papyrus owned by the British Museum as well as a copy of the book of Budge's translation is on file in the Cleveland Ohio Public Library, White Memorial Collection.

Although the text of the papyrus is referred to as Ru Nu Prt m Ḥru, Budge titles his book, *The Book of the Dead*, "Papyrus of Ani," and rearranges the chapters of the original text in a sequence which he says archeologists generally prefer. According to this arrangement a chapter which is referred to in other chapters, as translated, as the *Chapter of Knowing All of the Chapters in One Chapter* is placed as Chapter XVII. The probability is that this is the original, most ancient of the works collected together as Ru Nu Prt m Ḥru; is, in fact, the real, very ancient text upon which all of the rest of the Ru Nu Prt m Ḥru collection are more modern commentaries. These commentaries existed as a collected, accredited, revered, sacred canonical literature as early as 3500 B.C., and must therefore have been in existence far earlier than that and have during many millennia gradually accrued as commentaries upon this most ancient book which these commentators in their own books referred to as the *Chapter of Knowing All of the Chapters in One Chapter*, the origin of all of the commentaries. As well as being present in the papyrus of Ani on file in the British Museum, this chapter has been found on one other papyrus, called the papyrus

of Nebseni. The papyrus of Ani states that the earliest known version of this *Chapter of Knowing All of the Chapters in One Chapter* was found in the foundations of the Shrine of Henu by the chief mason during the reign of His Majesty, the King of the South and the North, Senti of the first dynasty, and that another, longer, version was later found somewhere else during the fourth dynasty. This is the only portion of the entire canonical collection, Ru Nu Prt m Hru, that anything whatever concerning the early indigenous history of which has ever been found to have been recorded. A copy of this later, longer version was subsequently found on a papyrus indited to one Nebseni. Budge who thinks this one book to be the most important of all of the books of Ru Nu Prt m Hru, translates the Ani papyrus rendition as the possible authentic one, but as to translation, unless the copy of the text as engraved on the inner walls of the foundation of the Shrine of Henu which Senti caused his chief mason to destroy shall have been recovered with the engraving intact, it cannot be known in what system of paleography it was there engraved. Whether done in the Philiton reconstruction and preservation of the Naqi zqr geometric ideograms or in an ideographic proto-mdv nttr, neither can this be known. Nor can it even be guessed at how many and what translations and editions it may have passed before arriving in the hands of the scribe or scribes who so exquisitely rendered it on the Ani papyrus. Neither can this latter be known concerning the Nebseni papyrus. As it occurs on either of these, Budge considers the system of epigraphy to have been that of mundane hieroglyphic dynastic Egyptian and attempts to translate it as such ..., etc., pictographic signs employed singly and in composite. And not catechetical. What Budge took for questions, become discernible as captions, paragraph headings and like that, indicating a forward movement of the discourse into its next logical stage, each of which are overscored by a straight line, to indicate the forward progression of discussion of the subject.


Translated as pure ideograms, the text reveals itself as a treatise, actually a text book, on the allurance of the living psyche composed in a discernable Khamite Rezu grammatical variation of the Khamite method of internal composition and using a Khamite Rezu variety of the z q r terminological system. The ideograms are those of the purely ideographic proto- or pre-mdv nttr system, being devised of geometric, pantomimic and pictographic. Neither is it known where this shrine of Henu may have been. But it might be that deeper archeological






exploration at the site of the city of  would have solved



this problem. The phrase  is pronounced by translators henu which is khnu, the plural of kh n n which latter means the offspring, the periodic product of the human being which forms the integrated human bicomponent psyche or soul. This book, that was found

engraved on the inner walls of the foundation of the shrine of Henu when the wrecking crew of the chief mason of Semti was demolishing this old predynastic relic, is a literature concerning the allurance of the

living psyche or soul. Its text places its entire textual reference in 





 : the entire genesis, powers and functions of the living psyche via the integrated human bicomponent [psyche] occurs in a progressive


series of events called collectively   . The production of   by the human being, its formation of the integrated human bicomponent psyche, the formation and progression of q b v events, the formation of the z psyche, the formation of the living psyche, in other words, the entire science of the genesis, powers and functions of the human psyche or soul is carefully, factually detailed in this text. It was this text that was enshrined in the foundations of the Shrine of

Henu. A textbook of its science so preserved at the city of  ? Referred to by its millennia later commentators as the book in which is found compiled all of the knowledge which is discussed in all of these commentaries. The predynastic source book of dynastic Egyptian canonical literature. A Khamite Rezu scientific treatise which Uralized Egyptians attempted to understand. And Uralized English, French, German translators attempted to translate, seeing its epigraphic system not for what it is, a pure ideography, but as a pure phonographic system.

Budge reproduces and translates the text of Chapter XVII from the Papyrus of Ani¹⁰ and interposes a part from the Papyrus of Nebseni,¹¹ Theban recension and translates it. All through the translation, key words and phrases remain untranslated, usually being handled as though they had been proper nouns. And says that although both, the papyrus of Ani and the papyrus of Nebseni, contain the text of the book on the proceeding of the living psyche, that of the papyrus of Nebseni is a longer version of this text than that of the papyrus of Ani, and reports that this papyrus of Ani states that the then¹² earliest known version of this section to which in mentioning it he refers, according to Budge's free translation, as the Chapter of Knowing All of the Chapters of Ru Nu Prt m Hru in a Single Chapter, was found in the foundations of the Shrine of Henu by the chief mason during the reign of His Majesty, the King of the South and the North, Semti, of the first dynasty, and that another, longer, version was found later, somewhere else, during the fourth dynasty. This is the only portion of Reu Nu Pert M Khru that anything concerning the early indigenous history is known to have been recorded.¹³ Thus this version of the foundation of the shrine of Henu is authenticated as the earlier of the two and it must have been this one that the Philiton second king

of the fourth dynasty used as the source material of his commentaries which comprised his longer work when he was writing this, which in Manetho's time was referred to as the sacred book. It is not known in what system of epigraphy this book on the proceeding of the living psyche that came to be called something that in translation came out as the Chapter of Knowing All of the Chapters in One Chapter, as it was discovered by the chief mason of Semti in the foundations of the shrine of Henu was indited but perhaps evidence will strongly suggest that it was done in the variety of the original geometric ideography produced by the Phillitons, carved on the inner surfaces of the polished masonry, forming a lithic book which formed the foundation of the shrine of Henu. Neither is it known where this shrine of Henu may have been.

But  is pronounced by translators, Henu, which is Khnu, the plural of Kh n n. Kh n n is written,  and for brevity, , and also : and means the offspring, the product, of the human being: a periodic pattern of light which the human being forms: something concerning the integrated human bicomponent psyche. The book that was found in the shrine of Henu is a literature concerning the proceeding of the living psyche. It places its entire context in Suten Kh n n. Deeper or deepest explorations of the site of the city of Suten Kh n n, were they ever to be carried out, might disclose the location of this shrine of Henu: the shrine of all human souls, all human psyches; the shrine in which had been enshrined the total, then recollectable, knowledge concerning the proceeding of the living psyche, its various manners of expression: a careful textual enshrinement of that which then was known by its authors, the official records of the department of psychology of the university system of the Naqi, the department that was the dominion of Suten Kh n n. A complete saying of the subject.

The Anglo-Saxon variant of a root meaning to say is cwe  an, which is Anglo-Saxon for quedan. An English word is quoth. A quote is a distinct saying. Latin quotare means to divide a subject matter into distinct sayings which are principal divisions of the discourse, called in English, chapters, from the Latin caput which is q p t. A section is Latin secare which is a z q r word. Writing, s - s kh, was a sacred art, devised solely for the exact conveyance of the sacred science. The text of this book is a succession of quotes, each of which is a quoted manner of saying a specific step in the procedure of the living psyche. The text is divided into progressive sections.









Budge, who thinks¹² this one book to be the most valuable and important of all of the books of the canonical literature since he believes it to be a collection of the oldest formulations of this region, titling his translation of the entire Theban edition Ru Nu Prt m Hru

as copied on the papyrus of Ani, *The Book of the Dead*, Papyrus of Ani; cuts the material into chapters which he numbers in accordance with the standard set by his predecessors, incorporates as Chapter XVII this book on the proceeding of the living psyche which was sheets 7-10 of the papyrus of Ani and which has been referred to, as translated, as the Chapter of Knowing all of the Chapters of Ru Nu Prt m Ḥru in One Chapter and, numbering the lines of this text as so incorporated, inserts after line 112 a transcript of sheet 14, lines 16-49 inc. of the text of the Nebseni papyrus and then finishes the Ani text and translates the result in a continuity.


Compiled as an official text book to be used in the reconstructed Naqi university of the Pleistocene sacred land of q b pt khr, discussing sequentially the stages of the phase of the science which its materials present and at the same time compiling and correlating the collected synonymous terminologies and allegorical references, forming an official dictionary or encyclopedia or thesaurus of the various manners of stating each stage that had arisen throughout this Eurafasian eastern hemispherical landmass, this book is the work of a very highly educated and trained, very fine mind or group of minds, its materials are presented with that gracious consideration of the good mind of the learner which is the mark of a great teacher. As translated by Budge, the book seems to be a progressed series of questions and answers. The book is prepared for both visual and oral teaching; its pure ideograms are frequently, but not invariably, presented with an accompanying ideophonetic synonym. It is a patient, thorough, completely understanding, etymological treatise. The text is a precision formula. The treatise is pedagogical. Human communication is accomplished only if the receptor brain understands the import of that which is expressed, only if expressor and receiver know accurately and exactly the meaning of the symbols of expression used by the expressor.



According to Budge's translation, the manner of presentation of the material of this text book is the oldest known example of that question and answer method which came to be called *κατηχητικος* by the Attic Greeks, *katāchātikos*. The subject matter of the Methodist catechism is also so compiled but its materials and discussions are not recondite.

iv. CONCERNING TRANSLATIONS, Book One, Chapter 19


Translation of the various texts of the three editions of        |  were made into German, French and

English according to the method of translation begun by the finding of the trilingual Rosetta Stone in which the mdv ntrr was translated into demotic and the demotic into Greek. But the demotic was the common military, commercial, social and political, more than somewhat Uralized, Rezu tongue and its epigraphy, whereas the mdv ntrr had been a purely science Khamite Rezu language and its epigraphy and the terms which had been used in mdv ntrr with their exact scientific meanings became, without being changed outwardly, terms of the mart, the battle and the idolator. It was these meanings of the demotic and Greek of the Rosetta Stone which were given to the translations into which the mdv ntrr text was put. So that, in its translation, the mdv ntrr was translated in terms of what Manetho called the vulgar tongue and given these meanings, not in the terms of the sacred science. And it was from a so-come-by understanding of these meanings that the translations of the canonical texts were attempted and from the misunderstandings produced by the sometimes somewhat startling results so obtained, the texts have never fully escaped nor have their successive translators. Brugsch made a dictionary of the mdv ntrr signs as they were so translated.

To translate a rendition of a work that was composed in a sacred language and which records a critical part of a sacred science in a vast and complex system of interrelated scientific terminology, the translator must have some key to that science and to that system of its presentation. Hence, when these texts of Ru Nu Prt m Khru were translated by these German, French, English translators, the exact scientific terms were not translated and, all through the translations, signs which are ideograms have been given the literal meaning of the pictogram or pantogram rather than its abstract ideation, so that 

is translated eye and  is translated skull and  is translated arm. And none of the technical parts of the texts were translated in terms of the sacred tongue with its exact science terminology. And terms for which no equivalent could be found were left untranslated but given their phonetic equivalent and vowelized so that they could be pronounced in the various French, German and other inflection-languaged translations.

Retained within an otherwise purportedly accurately translated text, an untranslated word or phrase takes on a patina which spreads, discoloring the entire text, begins to labor under a projected personality. In this way these untranslated terms became to be treated as proper names and many pantoideograms and pictoideograms were named as

such and not translated; for instance the sign  is called a god and without the beard, a goddess, terms which have no specific meaning and what non-specific implications they convey are definitely not what the sign says. And, lacking an understanding of the sign, then

is called a goddess and

is called a god. A picto-pantoideographic complex for an entire series of paragraphs of exact statements concerning the human person's production of z, z n and the living psyche, the sign

is composed first of the idea human person; then sitting squat; then of boss, torso, shoulder, head, hair puruque, face, hair barza, significantly no arms, no hands, no legs, no feet and much more. Ideograms, broken down into isolating consonantal etymons of which their related ideophones are composed, release something as exact as the breaking down of the nucleus of an atom into the moieties of which it is composed releases, and as powerful. All of this is wasted when the signs are not understood, and betrayed when the signs are mistranslated. The sign , a shorthand simplification of the original complex geometric ideogram devised to signify something specific concerning psyche, looks like a second millennium A.D. umbrella and, having been found used in relation with the sign for the human being and the human psyche, is, therefore, mistranslated as the umbra, the shade, the spook of the human person and this is then mis-said to go into eternity with the soul. This result of an unrecondite attempt at unraveling an ideogram speaks well for the method of just not trying. It snafus the communications system.

These well-meant and quite evidently reverent and devoted and otherwise amazingly successful attempts at translation do, in this particular matter, produce misunderstandings which induce askance judgments concerning the faculties of those human persons who produced these formulations in the first place and of those who clung to them as the formulae of reality, long before these three editions were made in the temples of the dynastic era.

Having been so translated, copies of the scattered quotes of the text, which Budge calls the chapters, were collected and then rearranged by archeologists and Egyptologists in a manner of their own devising which seemed to them to be a logical sequence for them and [then] numbered them according to this rearrangement, even though they knew the sequence of the Unas text which they did not follow. And because they had found some of these texts in tombs and in spite of the fact they they knew its real title and in spite of the fact that many copies of texts were found on monuments to the living, they arbitrarily called this arbitrary rearrangement, the *Book of the Dead*, a malignancy, difficult under certain circumstances to explain. When successive monarchs of successive dynasties destroyed, the important tombs remained undisturbed until the foraying European desecration

of the late 18th and early 19th centuries A.D. Their writings were thus protected even though vicariously. When the moderns opened them, copies of the writings were found within the tombs. Where else they might have been found had not the copies outside the tombs been so universally destroyed cannot be said. That the original books of Ru Nu Prt m Khru were not intended as a set of directions for the dead but as a statement of a science for the ever living to be known and practiced by the person can be deduced from the words of the author, or authors, of this original book of Ru Nu Prt m H̄eru around which all of the others are written, which became Chapter XVII of this extraneously produced arrangement, who wrote his book concerning the proceeding of the living psyche and prefaced his text with the remark that, as Budge translates, "It is good on earth to recite all of the words of Tem ...". Damon Runyon¹³ could have called the collection "*The Book of the Ever Living.*"


One places Budge, the great English collector, curator and translator, as the great and devoted evaluator and admirer of, possibly the exoteric student and would-be disciple of the author or authors whom he, with complete honesty, attempts to translate but not reconditely versed in the esoteric science which the original text had expounded and was here set down in the symbols which he sought to translate. Because Budge produced an awe-inspiring work from which the phases of the original science, as here written down and as he translates them, can be reconstructed by retranslating certain ideograms and translating in terms of the proposed science terminology the phrases which he does not translate but simply gives them as near their mundane phonetic value in the Greek dynastic period as he can come to and uses them as proper names. Budge often uses Brugsch's dictionary. Some of the translations of terms in his so titled Chapter XVII¹⁸ are somewhat startling. As translated, a great part of his excerpt of the text of the papyrus of Nebseni is uncompromisingly sadistic, some of it has a not very pleasant masochistic patina, showing an acceptance by the translator of the Uralite misinterpretation of the signs as ideograms, as ideophonograms and these false renditions of the ideograms and ideophonograms in the use of the phonograms. Quite often the clarification of the meaning of the various phrases that had come to be used in reference to the progressive stages of the proceeding of the living psyche which was the sole purpose of its compilers becomes a murk as the exact esoteric rendition of the nomenclature of the progressive stages are mistranslated in exoteric terms.




b. Photostat Negative









(Illus. 2-7-1B) Folio c.c. 124

c. Concerning Translation of [The Book of the Allurance of the Living Psyche]






Budge translates the first four lines of the text of the Ani papyrus as follows: (1) “Here begin the praises and glorifyings of coming out from and of going into the glorious underworld which is the beautiful Amentet, of coming out (2) by day in all of the forms of existence which please him (i e., the deceased), of playing at draughts and sitting in the hall, and of coming forth (3) as a living soul.” But this is not a translation of the signs; it is a free rendering of what Budge believed this introductory paragraph should have meant, supplying his own words and interpolating them in the text in brackets when he needs them to buttress his translations, and supplying all punctuation marks. For instance,


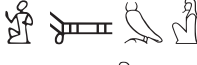


he causes the pantoideogram  to mean sitting, whereas even as a pictogram it could not mean to sit since its feet dangle and, again, whereas in the phrase

 , [it] is translated as kh. Again, for instance, he causes the phrases built on the sign  to read coming out and going into, whereas ideographically it means the allurance, an abstraction of the coming out and going into. But let his translation stand until the exact meaning of the ideograms are established later in this discussion.

The living soul or psyche is written   |     . Translating the phrase comprised of a dangling-leg pictoideogram of a lion cub¹⁹ placed above a pantoideogram of the human eye as Osiris, he translates the balance of line 3, line 4 and first part of line 5 as follows: “Saith Osiris, the scribe Ani, (4) after he hath come to his haven of rest ... it is good for (a man) to recite (this work whilst he is) upon earth, for (then) all the words of (5) Tem come to pass,” ... Without his interpolations, his translation actually reads, “It is good to recite upon earth all of the words of Tem come to pass” But the signs as ideograms read very differently: for instance  which he translates “while on earth” is something specific concerning the z stage of the allurance of the living psyche.


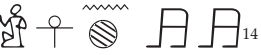
And, as in the case of the dangling-legged lion cub over the human eye, he does

not translate the signs      but pronounces a portion of their sonic value as used in the dynastic era, personalizing the phrase and calling it sometimes Tem, sometimes the god Tem¹⁹, neglecting the signs pronounced neb and nu and k. So all through the book he has furnished a god Tem where no personalized god was meant but some specific group of interrelated scientific terms were specified and their meaning made clear. And already now in five lines he has given this book two gods which its author or authors did not intend, one of whom he calls Osiris, one of whom he calls Tem. One could as accurately speak of the American God Atom. Nevertheless, here in five lines,


the allurance of the living psyche, something about the z psyche and something called  are definitely related. And a recitation of all of the words concerning the last seem to imply that this is the material of the text. The text begins, then, in line 5 in a clause,  which Budge translates, "I am the god Tem"... The phrase  is not the same as the clause , nor is the meaning the same. The two are not interchangeable.

ii. THE CONSONANT, Q


Cushing¹⁵ reminds one that it is the prepared mind which in research knows what to look for. Perhaps in continuing the reconstruction of the proposed Naqi z q r science consonantal terminological system, the mind will prepare itself for a more accurate translation of this ideographic scientific treatise on the allurance of the living psyche. And perhaps the book of the allurance of the living psyche will aid in this continuation of the reconstruction process.

In that book the first reference to the living psyche or soul is written  |  and this has a great deal to do with the consonant, q.

a. Signs for the Consonant Q: [Geometric, Pictographic, Pantomimic]

The sound, which in the English alphabet is signified with the several forms of the symbol, called the letter, Q, q, is that of k followed by u or oō.¹⁶⁷ The sign itself is classically considered to have arrived into English by way of Phoenician through Egyptian from some possible anterior source which, one is able to suggest, was the Eurafasian Khamite and hence, then, via that from the Naqi ideograms. Petrie records a sign and its variations as these occur from at least 7000 B.C. in prehistoric Khâp Sh Khr Valley and in late prehistoric, first dynastic and second dynastic Egypt, in Roman Egypt, in Kria, Crete, Phoenicia, Thera, Korinth, Athens, Pelasgic Italy, in Latin, which in his mind are variations of some common ancestor of the symbols which have been used in those of the various alphabets that retained it as they were formed to express the sound which is implied in the letter Q. Diringer shows variations of the letter Q as it occurs in these various alphabets of Eurafasia. These signs so shown by Petrie and Diringer are variations of a sign  that would seem

to be that of the human being minus the arms and shoulders, with a peculiar tendency, not always present, to eliminate a small arc of the circle. However, I think this not to be a pantomimic but a geometric sign, as can be seen a few paragraphs later.

The characters comprising another group of signs for Q, q, are angular. The Rezu hieroglyphic  is a sample. Petrie shows angular signs for q as they occur in runes and in southern Khberia. Diringer shows alphabetic angular signs for q in Aramic, Hebrew, North and South Iberian, early Ethiopic, Samaritan and in one text done in Aramic script found in Egypt. Taking this angular group and drawing them to scale and superposing them, an interesting sign results, the design of which places it unmistakably as belonging with the sign for kh, the human being, and the sign for the integrator gamut. Now, take this result and superpose the early predynastic sign as recorded by Petrie and drawn to the same scale. Upon this superposing all of the Q variants shown by Petrie and Diringer, drawn to the same scale, a very handsome reconstruction of what may have been something close to the original Naqi geometric ideogram and ideophonogram for the consonant q results and in this symbol every line of every sign of both groups, except one, are satisfied. There may be other geometric signs for Q but I have used without selection all signs which I have found recorded in what records I have found available.





Now do an analysis of some of the signs by placing them one at a time upon this proposed Naqi original and find that the preponderance of signs for q seem to use a circumference or the larger part of a circumference, a vertical straight line depending the vertical diameter, all of or all but a small segment of the hexagram, the transverse one of the three parallelohedra of the kh sign that are formed by the superposition of the hexagon upon the hexagram and the oblique diameters of this transverse rectangular parallelohedron. Here the idea suggests itself that the hexagram in q may have been complete in the original Naqi sign, but not necessarily so; however, strongly deducible; for with this exception it uses in full all of the lines of the integrator or human gamut; and it also indicates the hexagon by using the two lateral upright lines of the hexagon.










Notice that the tail piece has still to be accounted for.

iii. THE HUMAN MUTATION OF FUNDAMENTAL COSMIC-TYPE PERIODIC PATTERNS OF PERIODIC MOVEMENT. FIRST PARAGRAPH OF THE TEXT OF THE BOOK OF THE ALLERANCE OF THE LIVING PSYCHE

a. = h = Structure

Excerpt Book One, Chapter XXII, Mutation, Section i, The Ability Eternally to Become, Subsection f, The Consonant h.














In the Rezu mdv nttr system of epigraphy, a sign  which comes to be written  and in hieratic is retained as  and later comes to be written  is sounded h.

When used as an ideogram in the Rezu epigraphic system, this geometric ideogram is considered to be a word sign meaning house and is sometimes pronounced het, although het is written   and   and  . This, house, would be an acceptable translation were the sign a concrete word sign. But it is an ideogram. Seeking the idea, Budge comes up with an equivalent of “the place of”; as, for instance, in the phrase    which he pronounces het khr, says in English Hathor, and calls this, that part of the heavens that belongs to Horus, the house of Horus.

A house is an edifice; an edifice is a structure, an architectural fabric. A structure is an arrangement of constituent parts. An architectural fabric is a fabric built by a master builder, a chief artificer. The fabric is the structural framework. The structural framework is the total of the arranged constituent parts of a structure.

As an ideogram this geometric sign and as an ideophone this consonant h means the manner of assemblage, the internal arrangement of its constituent parts, the architectural fabric, the structure, the internal constitution which makes an existing organism that which it is.

b. , The Interrelationship of Movement and Structure

When written   sounded h d, the sonic source of confusion of   with  becomes apparent: the first is the movement of structural components, the second is the structure of the extracosmic gamut.   is the structure of the cosmic gamut,   is movement of structural components of extracosmic gamut;   is movement of structural components of cosmic gamut;   is movement of structural components of human or integrator gamut.

c. Internal Structural Organization of Each of the Three Fundamental Types of Periodic Patterns of Periodic

Motion

As with the fundamental integrator or human type of $n d n$ and with the fundamental extracosmic type $n d n$, so with the fundamental cosmic type $n d n$, I did not see its internal structure and organization nor any part of its internal complex of periodic motion. But, as with the fundamental integrator type and fundamental extracosmic type, I deduced that its structure was evolved to a certain definite stage and well organized, having already formed complexly organized individual, individually differing, but individually correlated motifs, and not resembling but corresponding to about the stage of evolvement of the extracosmic organism produced by the human being in the extracosm, at which it had arrived as the lesson ended, as complex and as well organized as that. And further events seemed to verify this deduction. This would mean motifs that could receive certain specific $mn dn$, motifs that could transform the received $mn dn$, motifs that could organize the so received and so transformed $mn dn$ into their own economy, as well as motifs that could form and emit the $mn dn$ of the total fundamental cosmic type $n d n$. A departmentalized $n d n$, a correlated system of parts in which the parts are means and ends to one another and to the whole as something else, something further in the constant, dynamic, progressive and cumulative genesis of a one eternal becoming of potential, potentiality and potence by way of level after level of organization and complexity of periodic patterns of periodic motion.

And the further deductions also seemed gradually to be verified. First, that as the fundamental cosmic type $n d n$ proceeded through the stages of its cosmic evolvement, undergoing the first and second modifications that these motifs underwent corresponding evolutionary alterations but not elimination and that in the nidal level with the formation of the fundamental nidal material particle, certain definite mutations of these motifs occurred involving the mutual interrelationships of each group of three co-organizing second modifications of fundamental cosmic type periodic patterns of periodic motion; and that at the mesonic level still further alterations and mutations occur.

d. Specificity of Reception

Each periodic pattern of periodic movement is a structural organization of its components. In the continuous, dynamic, progressive and cumulative allurance of the one eternal becoming, each progressed periodic pattern of periodic movement takes on some specific wavelength or lengths of the waves produced by the vibratory energy forms that are the discursive emission of the periodic mutation of periodic movement which is produced by some lesser evolved periodic pattern of periodic movement. They also take on some specific wavelength or lengths of the waves produced by the vibratory energy forms that are the discursive emission of the periodic mutation of periodic movement which is produced by some more highly evolved periodic pattern of periodic movement. The specificity of selection of these received wavelengths is a factor


of the structure, the internal organization, the rate and type of movement of the moieties that comprise the receiving periodic pattern of periodic movement.


By means of its own series of mutations in the human or integrator gamut and the subsequent series of mutations of those of the fundamental type of extracosmic periodic pattern of periodic movement which it gathers in the formation of its permanent extracosmic body in the extracosm, each human being has produced a single, highly evolved, complexly organized, significantly structured, periodic pattern of periodic movement in which inheres the power of the eternal becoming, the ability eternally to cause to become, the ability to become that which it will become because of its structural organization. The entire process of its evolvment has been constant, dynamic, progressive and cumulative. In each progressed stage these abilities have increased. It is the most highly organized periodic pattern of periodic movement of the total manifestation. As do all periodic patterns of periodic movement of the one eternal becoming, so does this periodic complex, highly organized periodic pattern of periodic movement produce internally a periodic mutation of periodic movement which it emits as a radiance.

As the fundamental cosmic-type periodic patterns of periodic movement forming the golden flowing cosmic lattice flow through an intersection over some portion of which a human being with its extracosmic body has placed itself, some ones of these fundamental cosmic type periodic patterns of periodic movement come within the excursive range of this radiant emission. Pouring into the intersection of the cosmic lattice, some portion of this periodic mutation of periodic movement which is the radiant emission of the human being and its permanent extracosmic body is taken on by one of those of the fundamental cosmic type periodic patterns of periodic movement that so come within the range of its excursive movement. The eventuality of the absorption of this wavelength is an alteration of the internal arrangement, the structural pattern, of the fundamental cosmic type periodic pattern of periodic movement, producing a fundamental human mutation of the fundamental cosmic type periodic pattern of periodic movement. Call this the fundamental human cosmic type periodic pattern of periodic movement.






e. In the Rezu Canonical Literature



In the Rezu mdv ntrr series of commentaries which, with the book upon which these commentaries comment, comprise the Khamite Rezu canonical literature preserved in Uralized Khamite Rezu dynastic Egypt in the Rezu mdv ntrr


system of epigraphy, this clause occurs: . In the book so commented upon, Theban edition, as transcribed in the papyrus of Ani, the





phrase  occurs and the introductory sentence announces that the text concerning the allurance of the living psyche as related in some

specific way with something specific concerning z which will follow will be







all of the words concerning the “coming to pass” of     . The first sign, reading from left to right is b n; the two final signs are nu over



k; the group , is t over m. Pronounced tem, this group  would read something concerning some specific mutation occurring in and/or existing

in the extracosm after its occurrence there. The text of the book will be  = all-of-the-words-concerning the stages of that occurrence which are signified



as all of the words concerning , concerning  , concerning  and



concerning  as these are interrelated in the full allowance of   

 . That text then begins with the phrase    .









In the commentaries of the Rezu canonical literature, the phrase  






   is the first in the order of occurrence in the one eternal becoming of



any of the phrases to which is added this sign . With  misinterpreted as a god, Budge calls this the oldest of the gods always depicted as human.¹⁷ In this


same literature, this specific human mutation which is written   exists

in the extracosmic gamut and is self-produced. The clause,   , adds




 to  ;  is m v l q. The clause,   , adds whatever 


may mean to  , discussing it further. And the clause,   

 , discusses it still further. In this Rezu mdv ntr canonical literature, 


, pronounced by translators *Àtem*, is the originator of the entire human phylum. Budge translates this overfreely as the father of the human race and, whenever the phrase or any one of the clauses or any reference to any of these occur, usually adds the word father in his edit of the text, thus creating an artifact that produces a misunderstanding.

The clause    , sign by sign, right to left, is something concerning

human, , t m, and . The  is an owl; an owl is a bird; in the Rezu, owl is m v l q, sounded mulak by English translators, an interrelationship of, right to left, q, allurance, integration and mutation. The use of this sign in all of the

phrases concerning  indicates that this process m v l q is related in some way to something in the integrator or human gamut and to the allurance of the q mutation. Can the Naqi geometric original of q now be completed? And, if so, does it help out in the translation of the owl as m v l q?

Take the portion of the design for q which has already been worked out in the section just preceding, now draw to scale and superpose the early predynastic


Rezu sign , and this answers nothing. But now find the illustrations of the g and m reconstructions, superpose, and find an answer of all but the short oblique line going off to the left of the perpendicular line depending the perpendicular diameter of q. The depending perpendicular line is seen to be the lower radius of the vertical diameter of the larger circumference formed by g and used in m. And the vertical diameter of the upper portion of q is seen to be the upper radius of this same diameter of the larger circumference. And the circumference of the circle which circumscribes the design which forms this upper portion of q is built upon this upper radius as its diameter.

But the short oblique line diverging left and down from somewhere along this vertical line is not to be found in either m or g but superpose seriatly the signs m, g, h, q as reconstructed and it is now findable as a new line drawn from the intersection of the second transverse line of h and the vertical line depending the vertical diameter of the upper portion of q through the point on the lesser circumference of g at which the lowest transverse line of h meets this circumference on the left, to the larger circumference where it ends on a point of the arc of this greater circumference which is used as the definitive line in the proposed m sign. This is the one new line occurring in q. The implication of the sign q is, then, a mutation of some specific sort. This mutation involves the structure of something and it is produced within the structure of something. It occurs as a definitive event in a certain stage of the widening of the circumference, that is, in the widening of the spiral which is the one eternal becoming. And since the eternal becoming is that of potential, then q is this specific definitive event in the increase of potential of the total manifestation.


Since the upper part of the sign, the encricled part, takes in the sign for the integrator gamut, then, also, certainly something important in relation to the integrator gamut is here indicated. And since the balance of this encircled part is the transverse one of the three rectangular parallelhedra formed by the sign for the human being and this lies as a significant unit within the sign for the integrator gamut, then this unit becomes the cynosure, that upon which the attention focuses.


Would not q be the ideogram for some definite mutation of structure, the occurrence of which is an effect of something begun by the human being in the integrator gamut? And would this, then, not be that periodic unit of the integrator gamut, the human being, which in the integrator gamut underwent that exquisite series of structural mutations and then in the extracosmic gamut produced its extracosmic body as a structural mutation of some specific extracosmic periodic pattern of periodic movement? Q must be associated with this in some way.


The phrase, mvlq, is some specific interrelationship of either integration or the integrator gamut, mutation, q, and the allowance of the one eternal becoming of the ability eternally to cause periodicity eternally to become manifesting


in a periodic continuum. As used within the clause , would not this m v l q phrase signify this periodic unit that is the human being undergoing its structural mutations in the integrator gamut and the effective relationship of this with the allowance of the q mutation and, as used in this phrase, the


relationship of all of this with , this specific human mutation that is being discussed?



In that case the group, , indicates that specific phase of this process of the manifestation of the human being which has occurred in the extracosmic gamut as a human mutation of those certain specific extracosmic periodic patterns of

periodic movement, , and their organization into the permanent extracosmic body of the human being, -- indicates this in process and as processed and existing in the extracosmic gamut. This would be the spherule being formed and which, having been formed, moved along the bars of the lattice that is the cosmic gamut and finally came to rest at one intersection. In which case the














signs , read ideographically, signify the human being in its permanent extracosmic body functioning at a universe area of the cosmic gamut, an area in which universes form, an intersection of the cosmic lattice.















As to the clause , the first sign to the left is n b or b n, sounded neb by translators, and the clause would signify a discussion of something





















































































































concerning some relationship of the b periodicity and : something concerning some relationship between the periodic unit of the integrator gamut that is the human being undergoing its exquisite series of structural mutations in the integrator gamut, thus effecting another series of mutations of some specific extracosmic periodic patterns of periodic movement in the production of the structure that is its permanent extracosmic body, these as

 the allerance of q, and the b periodicity: and this conditioned by the sign .

f. First Sentence of Text

Beginning with the phrase    ,¹⁸ the first paragraph of the text which will be a recital of all of the words concerning  and   and  and  as these are interrelated in the full allerance of    

  is comprised of two sentences. These first two sentences of this textual discussion are (1)         and (2)    

                   . The sign  is classically translated, I am; mdv ntr has no pronouns; the sign should be seen as a pantoideogram indicating “the subject of the discussion is” -- . Here,    is the subject of the sentence; “is” is the verb; what follows is the predicate. Read then,     is                    . The sign  is m v l q; read this sign, then, that phase of the general allerance of the ability eternally to cause periodicity eternally to become in an orderly and regulated onward motion in a directed procedure over a course that is a methodical prosecution of the design inherent in the source ability eternally to cause periodicity eternally to become manifesting in a periodic continuum which is the allerance of the q integrative mutation. And the subject of the sentence is some interrelationship of                           . Set in its frame of introductory reference, this subject and verb are translatable as the interrelationship of those of the stages in the full allerance of                 which are written                        .



The compound sign , pronounced by translators unas, and translated, “the only one,” signifies rather a single periodic unit, in contradistinction to the simple sign = periodicity. Here then is the Khamite Rezu pre- or proto- mdv ntr rendition of the Khamite agglutination vn of the isolating consonantal etymons v and n. Used as the radix in the English variants, a, an, one, unit, inch, only, single, unique; the Latin oinos, oenos, unus; the Greek ainā; symbolized in symbols of mensuration in the pyramid called by its builder who called himself by 1/250,000,000 of the earth’s semi-axis of rotation,¹⁹ that is of earth’s polar radius and used as the least linear unit of construction. The British and, therefore, the American standard inch is 1.001 times this least linear unit. Something definite about






= unas = v n and ; i e., about a periodic integration or integrator and the integrated human bicomponent psyche and the exact measurements used by in constructing his pyramid ; something exact about an integrative periodicity, motion and integration and the integrated human bicomponent psyche, the symbols of which a large part of the Uralized world still uses, but mundanely, having lost or never having known the real meanings. In a “statute, apparently of 17 Edw. II., given in the Coetonian Manuscripts (Claudius D 2)²⁰,” the length of an inch is declared “to be that of three grains of barley dry and round” placed end to end lengthwise. Twelve three-barley-grain inches made one leister, i e., one foot. Something then about v n and barley grains and three forming a further unification as these barley grains made the triality: something about an integrative periodicity and ch and b r and three = something about z and the living psyche and k. Something symbolized in exact measurements in the structure of the pyramid , in the largeur and in the magnitude of that structural organization. A unit of augmentation of magnitude?

The predicate of this first sentence of the book of the allurance of the living


psyche, beginning with and continues this way, . The

complex sign is composed of , and . The sign is zr.²¹ The sign is shorthand for , the human being, using the transverse rectangle only; the sign is a cycle. The transverse is the only one of the three rectangles of the reconstructed Naqi sign for kh, the human being, that is used in the reconstruction of the Naqi q sign, hence this rectangle here so space-rationally placed with these other two signs would indicate






something concerning q and the human being and a cycle of this and the z manifestation.

Since the selection of parts used here to represent the whole of this kh - q sign is that part of the q sign which lies within the KH sign, then the significance would be that of q being produced by kh. And the sign  is the complete Naqi design here briefed in . That part of the q and kh signs that are identical is ; the transverse diameter occurs only in kh. Since the transverse diameter is the sign for d = movement, then read this sign: some movement of the kh periodic pattern of periodic movement produces q but does not occur as such in q. And the cycle would have something to do with this in relation with $\leftarrow = z r$.




















Space-rationally, the two signs, the kh - q sign and the sign for cycle are placed transversely over the sign for zr. Usually in a Khamite space-relational composition, the signs placed transversely, read from right to left; the signs placed vertically read from below up. Here, the lower is the largest of the three and the bearer of the other two; read this composite, then, as something concerning the cycle which beginning with this movement of the kh periodic pattern of periodic movement which produces q and terminating in the z psyche

actively manifesting and then place this over whatever the signs  may be found to mean.


Now look at the next two, the final signs of this predicate, as read from left to

right. These final two signs are . The ideogram  is ideophonetically the consonant, k. The ideogram  is ideophonetically v as related to ch. The ideogram  placed over  would imply something concerning an integration related to the integrative activity of the integrated bicomponent psyche which either is productive of k or begins with the integrated bicomponent psyche and ends in k. Since in the composition of this predicate the preceding sign is a composite presenting an entire clause, then these final two signs may be considered to be a clause or phrase in itself.

Then read the intent of this first sentence of this first paragraph of the text

which will be a recital of all of the words concerning  and  and  and  and  as these are interrelated in the full allowance of    
 , as follows: the interrelationship of those of the stages in the full allowance of      which are    is an interrelationship of (1) the



allurance of the q integrative mutation, (2) the integrative periodicity, (3) a cycle which begins with the movement of the kh periodic pattern of periodic motion which produces q but does not occur in q and continues through the


z psyche actively manifesting -- over whatever  may be found to mean -- and (4) that integration, called k, as it relates to the integrative activity of the integrated human bicomponent psyche. And hope that this will clarify itself completely as a concise scientific statement as further interpretation gets underway.


In the meantime, understand, from a reading of the sentence as set in its entire introductory frame of reference and as rendered to the best of my ability in the American grammatical tradition of internal composition using synonymous terms of the American vocabulary, and remembering the structure usages of the Khamite Rezu pre- and proto-ideographic system of composition and the facts that the sentence, as a unit of composition, usually reads transversely from right to left, and perpendicularly from below up, but is composed of lesser units of internal composition, each of which usually reads transversely from left to right.

Budge has translated this entire sentence as, "I am the god Tem in rising; I am the only one."




g. Second Sentence










Of the second sentence, , the pictoideographic sign of the beetle reads q l p t r,²² translates the allurance of the q formula or of q in the cosmic and extracosmic gamuts of the total manifestation of the one eternal becoming; the sign  is kh r and the sign under the sign for n needs attention. This pantomime squats as does the pantomime for "the subject of the sentence" but the gestures of these arms are different from those. Here, the right arm gesture is significant of emphasis upon that which it indicates and the left, of rhetorical pause to consider the nature of that which is so emphasized, thus to enhance the emphasis. Considered space- relationally, the sign for n is placed above this sign. Let n, then, be considered

to be the subject of this sentence. Since  is the subject of discussion not only of the first sentence of the paragraph but also of the paragraph, the





periodicity of  is the subject of this the second sentence of this first paragraph, hence it is "periodicity of" upon which the emphasis is placed.

Translate this sentence: the periodicity of that specific human mutation existing in the extracosmic gamut that is a mutation occurring in the process of the allurance of the q integrative mutation is the periodicity of the interrelationship of that periodic unit of the integrator gamut which is

the human being, as it manifests in the three gamuts of the periodicities of the periodic continuum, and the allurance of the q integrative mutation = , which periodicity is the periodicity of   = q l p t r r = the manifestation of the allurance of q manifesting in the extracosmic and cosmic gamuts of the total manifestation.

Again, to attempt to simplify: since   is the spherule, then the periodicity of , that is, the periodicity of the human being in its relationship with the allurance of the q mutation as the human being manifests in the cosmic and extracosmic gamuts is the periodicity of the q mutation, and this is the periodicity produced by this spherule,  ; and, since the spherule is an amazingly evolved, complexly structured, organized periodic pattern of periodic movement, and since all periodic patterns of periodic movement produce a periodic mutation of periodic movement which they emit as a radiance, then this periodicity of the q mutation which is the periodicity of   which is the periodicity of the spherule is that of the periodic mutation of periodic movement produced within and emitted by that periodic pattern of periodic movement which is the human being in its permanent extracosmic body which it has produced of itself and the extracosmic mutation which it has produced by itself.   is self-produced.

Budge has translated this entire sentence as, “I came into existence in Nu.”

As to the clause    , the two pantoideograms that form the first and last signs still remain under the need of translation before the clause can be fully translated ideographically.

iv. THE REZU MDV NTTR SIGN,

a. The Sign, , as a Pantoideogram


A pantoideogram that is a line abstract in profile of the lower half of a human person in the standing position but not walking, wearing a draped skirt, is one of the two pantoideographic signs of the Rezu mdv ntrr that have been translated by vowelized, inflection-tongued translators as a, this one having

been allotted the sound *â*. Whether it actually did become a pure phoneticism under the Uralite usage of the dynastic demotic variation of the predynastic hieroglyphic Rezu *mdv nttr* and, if so, then whether that phonetic value was *â* is here irrelevant. As an ideogram in the *mdv nttr*, the sign was used as a nonalphabetic, but readable, determinative: the ideographic significance of this sign so used is the relevance.

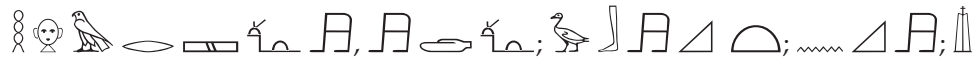
b. Prevalence of the Sign, , in the Text of the Book of the Allurance of the Living Psyche

The sign recurs importantly throughout the entire Rezu canonical literature.

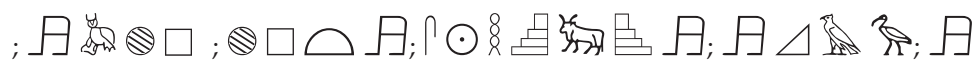
Set like a jewel in the center of the system of the dominion of ,

as told in the book of the allurance of the living psyche, written ;

forms of its mountings display the facets of its intent: ,

;


;

;


;


, and many others.

c. Concerning

The phrase  = the human phase of the allurance of the ability eternally to cause eternally to become.









d. Concerning

The phrase  was referred to in the Rezu canonical literature as the land of the eternally living human beings. The phrase translates: the


periodicity of the integrator gamut is the fundamental periodicity of the  phase of the one eternal becoming. And it is this integrator or human gamut that is referred to as the land of the eternally living human beings.














e. and the Group of Signs

The Rezu mdv ntrr system of epigraphy which was devised by the college of linguists and semanticists of the department of language and epigraphy of the university of the Naqi which in the hemispherical era became the university system of the sacred land of q b pt khr and in the post-Mediterranean-catastrophy epoch became the university system of continental q b pt khr, devised for the conveyance of the Khap Sh Khr variety of the Khamite dialect of the Eocene Cordilleran Eurafasian agglutinative science language used a pictoideogram of a tailed pelt. Sometimes in their transcriptions of the canonical texts, the scribes have used the sign alone, often as determinative in the phrase

   . Frequently    is found with another determinative, a geometric ideogram, .

Historically, hierophants of a certain degree have worn the tailed pelt as an insignia of their degree. Prehistorically, the highest priests or hierophants of the tribe or nation or organization wore the tailed pelt for the most sacred and arcane of the ceremonials. In one of the ritual texts of the mdv ntrr canonical literature, the attendant hierophant, attending the pylon of the entrance







to the place of , translated, “the lady of glory,”²³ but, actually, the glory, must be one who can and does, on the occasion, wear the tailed pelt. When

represented pictoideographically as a person,      
 Khrshf , was always shown as , dressed in the draped skirt and wearing certain specific ideographic accouterments arranged as regalia of the first hierophant of the highest order of the dominion of    , one of

which was the uraeus around the head, another of which was the tailed pelt. It is deducible that the tailed pelt was the original insignia of the consecrated early neohomozoan Naqi, adopted by them, as such, in honor of that exact faculty of those founding Naqi of tailed mesohomozoa sauriensis to proceed as a human person in full epicritic awareness; as an insignia it implied the informed, intelligent, dedicated, initiated, epicritically aware, adept use of that faculty which [is] the human phyletic constant, in consecration by the person wearing or otherwise displaying the insignia.

[1.] *Vocabulary, Hair Category*

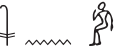

In the pantoideographic system of synonyms of the Naqi geometric ideographic terminologic system of expressing the z q r science, the skin and hair comprise a definite, related series of terms. The words skin, hide, fleece, pelt are variously derived synonyms of the Latin *cutis*, Greek *kutos*, English *cutis* and *cuticle*, which in turn are variants of q t. With hair in French, *comte*; in Latin, *coma*; Greek, *κομη*, the original consonants would have been q m. The word tail is an Anglo-Saxon derived English term meaning hair which came to be used colloquially as a common term for that caudal anatomical appendage of the skin which is in French *queue*, in Latin *cauda*, in Greek *kerkos*, in English *cercus*, said *surkus* which are, not impossibly, various adaptations of the proposed science term q r. If so, then as used semantically as a pictoideogram of the insignia adopted by the neohomozoan Naqi, this insignia was given the ideophonetic equivalent in isolating consonantal etymon of something close to or exactly, q t, q m, q r but, I think possibly q p also belongs there.

Whatever its meaning as a pantoideogram may be found to have been and whatever its consonantal value as a pantoideophonogram, the sign  as it occurs in the Rezu mdv ntrr is regarded by vowelized, inflection-language translators only as a pure phonogram which, as well as â, is given by them the sonic values of the letters i and j. This is not, of course, correct sounding since the system had no vowels but the vowelized, inflected word Naqi, put back into mdv ntrr, would be ~~~~~  |, plural for ~~~~~  : some interrelationship between  and the q periodicity.



In Deva Nagari Sanskrit, historically described as a direct descendent of the Rakhshaza Bhârshâ of prehemispherical Naqi of the subcontinent remnant of the spiraling Eocene Cordilleran landmass, which was Shveta-Dvîpa of that landmass intact, still used in India when India was called Bharatavarsha, a descendent which had been adapted to the tongue of the Brahmanic stock of the mixed descendents of the invading Uralites and the indigenous Khamites in which the ability of the Khamite tongue to say q, had been outbred so that the language said g instead, the word naga has been used to denote (1) a specific serpent, that is, a specific cycle; (2) a specific prehemispherical giant naga reptile with long tail that stood erect on two feet, had a human head and face, used its voice articulately, had two arms which it used dexterously in doing things, was possessed of awe-inspiring ability to know, that is a specific group of mesohomozoa sauriensis; (3) as learned ascetics of an early proto-eastern-hemispherical period, etc., as has been rehearsed in Book One, Chapter XXVI, In Further Evidence, Sec. viii, Naga Dvîpa, Subsec. b, The Nagas.





While a serpent is in Deva Nagari Sanskrit, *nāga*; it is in Hindustani, *nāg*; in Singhalese, *nāya*; in Latin, *naja*. A serpent called something that is translated

naja haje was a sacred symbol of the Khamite Rezu of the domain of q b of the

dominion of . The initiated consecrated savants of this system and, later, their Ural-ethnic imitators, wore the symbol of naja haje on their foreheads. As well as , something written




is shown wearing this symbol^{xxx}. Naja haje would be :

something about the structure of  and the interrelationship of  and the q periodicity. The Greeks referred to the naja haje symbol so worn as ουραϊος, said in English, uraeus. The English term is asp, a species of cobra, native habitat, Egypt. Cobra is the English term for the serpent, naja haje. The Greek word, ουραϊος, meant something pertaining to a tail. The Greek ethnic mixture had also outbred the Khamite ability to say q, using many substitutes, here, o u r instead of q r: something pertaining to the q manifestation, a specific

something called the serpent . A serpent is a cycle. The cycle of the Naqi group of homo sauriensis. A cycle of the q manifestation, q r, q m and q t and q p; this and the structure of  and the interrelationship of  and the q periodicity. Instead of giving the tailed pelt the ideographic value here indicated, it has been seen merely as a synonym of  and therefore is equated with â p t, which is unfortunate.

f. The Geometric Ideogram


This geometric ideogram, a complex comprised of a quadrant of a circle showing two concentric circumferences, a quadrant of a larger circumference within which is drawn a quadrant of a smaller. Its phonetic value is said

to be . If so, it is the geometric ideogram of which that phrase is a synonym. Circumference is an ideogram in the q category; quadrant, quattor, etc., are q words. Perhaps the full mathematical significance of this geometric ideogram, of which  and  are the synonyms, can be deciphered. It


is geo-ideographic, at its least, a statement of ratio and proportion between quadrants of two concentric circumferences. And it does find as belonging with the series of reconstructed Naqi geometric ideograms as follows. Within the outer circumference, superpose successively the signs for the integrator gamut and the transverse diameter; draw in the circle the diameter of which is that of the hexagon that is contained within the hexagram of the ideogram of the integrator gamut; take the upper left quadrant of the resultant design; use the involved portions of the vertical and transverse diameters, the arc of the outer circumference and that of the inner circle, and the ideogram in question is found, and the ratio is that of the circumference of the hexagram

of the integrator gamut to that of its contained hexagon, whatever that may be found to mean.

g. The Pantoideogram as a Geometric Ideogram

Take this same geometric complex and superpose the sign for the cosmic gamut and the hexagon of the sign of the human being. Emphasize the transverse diameter and the upper half of the outer circumference thus indicating the extracosmic gamut; do not draw in the inner circle; and, whether pertinent or impertinent, the pantoideogram  does fit into this complex, as follows: the two vertical lines are that of the vertical diameter and that of the cosmic gamut on the right hand side. The upper, arced, line is an arc of the upper half of the outer circumference of the extracosmic gamut that extends between these two verticals. The feet are on the base line of the cosmic gamut. The diagonal is that section of one of the oblique diameters of the sign for the integrator gamut which begins at the intersection of this line and the central vertical diameter and extends to the intersection of this line and the right vertical line of the cosmic gamut. The toes of one foot touch a line of the hexagon of the ideogram of the human being; those of the other touch a line of the hexagram of the integrator gamut.



h. Meaning of the Sign


The human being manifesting is kh r. The human being manifests throughout the cycle of its existence, that is, through a human eternity. The events of that manifestation are human events. The train of events comprising the manifestation of a human being throughout its entire cycle of existence is represented with the ideogram .

i. Translation of the Phrase


That event, in the train of events that comprise the manifestation of a human being throughout the entire cycle of its existence, which is the allurance of the integrative q mutation, induced by the manifesting human being in its permanent self-produced extracosmic body.

j. The Double Use of the Sign


¶¶: when  is thus written, i.e., using the sign twice, it should probably be found that this refers to any of those stages of the  phase of the allurance

of the one eternal becoming that occur simultaneously in the two gamuts, extracosmic and cosmic; often shown $\mathcal{A} \mathcal{A} \square$, as in the clause  $\mathcal{A} \mathcal{A} \square$.

v. THE CONSONANT, B


If the type of morph which     built was called in the Rezu hieroglyphic something which, vowelized, became abumer, then it was an    abumer; however it was first abumer, then this specific abumer:

something about b m r: manifestation, mutation and b. In the text of the book of the allerance of the living psyche, this consonant, b, occurs and recurs with a significance which is not to be denied or overlooked but which, nevertheless, it did for a long time seem impossible fully to comprehend. And the Rezu





mdv ntrr pictoideogram for b  was scarcely conducive. I took Diringer²⁴ and went over his collection of signs: and here are the reproductions of the signs as he shows them for the sound which is signified in English by the letter, *b*, b, B, as he reports them to have occurred through this Eurafasian landmass during the period of transition from the era of the as yet unidentified silent ideographic systems through the proto-hieroglyphic, hieroglyphic, proto-cuneiform, cuneiform, syllabic systems into the various proto-alphabetic systems and finally into the alphabet. And here also in the illustration is one of the unidentified prehistoric geometric signs from the Khberian peninsula. Here too, are some of the geometric signs which Petrie²⁵ reports as occurring in Nile Valley, Cyprus, Spain, that is in Khap sh kh, Khittin and Khberia. And here are some more geometric signs: these are of Nile Valley, Khap sh kh Valley, early prehistoric, late prehistoric and first Egyptian dynastic. Early prehistoric dates from about 7000 B.C. ante. And some of these ancient geometric signs which Petrie equates with the consonant, b.

The geometric signs for b as Diringer and Petrie report them, when drawn to scale and superposed, indicate a source sign that was a circle with its perpendicular and transverse diameters, with a square and its oblique diameters, a hexagram with its oblique diameters and a hexagon drawn on the face of the circle. The lines most frequently used in the various adaptations are those of the circle, its perpendicular and transverse diameters, the hexagram and its oblique diameters; almost all of the signs use two or more of these; the lines of the square and its oblique diameters occur less constantly. The fully reconstructed sign uses all of the lines for the integrator gamut, all of the lines for the human being and all of the lines for the upper, circular, part of q, the lines for the q periodicity and adds to these the lines of the square outline of

the sign for p, the cosmic gamut. Something about the continuity of q in the cosmic gamut by way of the q periodicity is definitely signified by this sign: something that involves the entire series of events in the formation of q by the periodic unit of the integrator gamut, the identity of the q periodicity and these in relation to something in the cosmic gamut called b.


In Sara's teaching the human being produces its abiding place. In the Hebrew the letter b is sounded beth, beth means an abiding place, an abode. The Christian teaching speaks of a stage in which the human being produces its beatification. In the Eleusinian mysteries there was the stage triambenien. In the Greek myths, cerebrus and 'Ebe occur at certain definite stages. Cerebrus is q r b; 'Ebe is b. In the Rezu mdv ntr canonical literature, there was b r q, the barque that was formed by each eternal human being within which to cross certain otherwise impassable waters. Water is a pictoideogram for .


The book of the allurance of the living psyche uses several various composite ideograms built on barque, as for instance in line one. Line two uses the

group kh b and the first mention of    is in association with , the b periodicity. Some definite part of the Naqi zr science is expressed in this geometric ideogram that gave origin to the letter b and, in its panto- and pictoideographic synonyms, something to do with the human phase of the one eternal becoming, something that had to do with some phase of that stage of the allurance of the living psyche which occurs in the cosmic gamut. The consonant b needs to be disinterred, brushed clean, placed in its original context in the Naqi recording of the zr science, and there examined.




vi. THE Q FORMULA

Illustrations.

a. 


The sign  signifies the train of events that comprise the manifestation of the human being throughout its entire cycle of existence.

b. 

At a critical stage of its evolvment,   , the periodic pattern of periodic movement that is the human being and its extracosmic body manifesting in the extracosmic gamut, produces a periodic mutation of periodic motion and emits it as a radiance. This periodic mutation of periodic motion


is called q; radiant, it is the q radiance.


c. 



 is the series of events that comprise the production, emission and effects of q as they occur as a collective unit of events of the entire train of events that occur in a cycle of manifestation of the human phase of the general allurance.


d. 

Collectively these activities are q r, the manifestation of q. Again, now, the q r words crux, critical, crucial, crisis, queer, cross, crucify, corona, formed on the Attic Greek kr rendition of the Khamite agglutination q r, q manifesting; the transition point at which the barrier of separation of the paralleling extracosmic

and cosmic evolutions is queered, is crossed over by the corona of . The crossing over is the critical issue, the determining activity. The crux: the determining point of this critical issue. Crucial: the transition point at which this condition of parallelism suffers a definite change. The critical point: the exact point of transition.

The words quiet, quietus: heretofore moving constantly in translation as it begins to form its internal periodic mutation of periodic movement, the ,

 comes to rest over an intersection, its movement of translation is stilled, quieted; the internal formation of the q periodic mutation of periodic movement effects a quietus of the external movement of translation of 

. There it forms its kudo, its glory, its radiance, its q d, the emissary q movement of the periodic q mutation of periodic movement. Because of its specific q n, q periodicity, this q d, kudo, can and does queer the barrier; it thwarts the separation of the cosmic and extracosmic gamuts of the total manifestation of a one eternal becoming. The word tranquil is formed of trans = across, over, through and quillus = q l, a crossing over of the q allurance. Heretofore of the extracosmic only, here now crossing over into the cosmic; from now on the q allurance proceeds in the cosmic gamut.

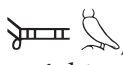

e. Q N and Q N D and Q N D R

The periodicity of the emitted q radiance is q n. The periodic movement of the emitted q radiance is q n d. The manifestation of the periodic movement of the emitted q radiance is q n d r, the Greek kentron, which will produce the r d = ordered movement which will produce circumference = q r ch f r, of sphere =

s f r, by means of constantly increasing spireme = s f r m.

Denuded of its geometric ideography^{xxx}, the manifestation of the periodic movement of the emitted q radiance will, in s f r = the process of the allurance of the interrelationship of the manifestation of the one eternal becoming of the ability eternally to cause eternally to become and the ability eternally to become that which it will become because of and by means of that which it produces, by means of mutation, that phase of the manifestation of the one eternal becoming of the ability eternally to cause eternally to become which is the interrelationship of q manifesting and the integrated human bicomponent psyche. How will it do this?

f. Q V N

Emissary of , excursive, as the q radiance enters the cosmic gamut, the excursion of this q radiance is there transformed by the resistance of this contending medium through which it passes into a clutch of waves. Quoin =  = q v n = the integration of the q periodicity is the pattern of the type wave produced in its excursive movement into the cosmic gamut by the radiant emission, q, which is the periodic mutation of periodic movement produced within and emitted by as the product of the periodic pattern of periodic movement that is the human being in its self-produced permanent extracosmic body functioning in the extracosmic gamut. Quoin, q v n, is the unit wave structure: length, height, breadth, obliquity; the integration of these without loss of the q periodicity, without loss of potential, with increased potential of increased organization. A wave is a periodic pattern of periodic motion. This wave is the q v n periodic pattern of periodic motion. The first periodic pattern of periodic motion produced by a communion of the human being, the extracosmic gamut and the cosmic gamut.

g. The Structure of Q V N

The noun, block, is in Middle English, blok; French, bloc and verb bloquer; the consonants are b l q. Ideophonetically, b l q is the allurance of the qb interrelationship. Geometrically speaking, a block is a morph. Ideophonetically, b l q m r f = the ability of mutation eternally to cause eternally to become as manifested in the allurance of the q b interrelationship. Again, geometrically speaking, specifically, a block is a morph with several faces, one or more of which are planes. A plane is a flat or level surface in contradistinction to a curved surface, a surface of zero curvature, called in Greek, an epipedo[s].


Plane surfaces are bounded by lines that bend here and there forming edges and angles, as many angles as edges. The edges are often referred to as laterals. A three-edged, three-angled surface is called a triangle; four-edged, four-angled is called a quadrangle and, also, a quadrilateral; five-edged,

five-angled, a pentangle = pentagon; six-sided, six-angled = hexangular = a hexagon; and so on; many-sided, many-angled = polygon. When the edges are all equal, the morph is an equilateral; when the angles are all equal, the adjective, equiangular, describes the condition. Equilateral, equiangular plane surfaces are called regular triangles, regular quadrangles, regular pentangles, etc. Regular, equilateral, equiangular triangles have three equal oblique edges and three equal angles. Regular, equilateral, equiangular quadrilaterals have a pair of straight vertical parallel edges and a pair of straight transverse parallel edges, all four of which are equal, and four equal angles. This plane surface is a regular, equiangular, quadrangle called a square. An irregular, equiangular, quadrangle of which the two pairs of parallel edges are unequal with each other is called a rectangle and, also, an oblong. Its paired edges can be any unequal length but each pair is made up of equal parallel straight lines. The sum of the degrees of angulation of all of the angles of all equiangular, quadrangular plane surfaces will always add up to 360° ; in a geometric system of enumeration of degrees in which a circumference is considered to be divided into 360° . In other words, the sum of the degrees of all of the angles of any equiangular, quadrangular plane surface will equal the degrees of the circumference of that plane surface. In American usage a circumference is allotted 360° . Hence, regular, equiangular, angular plane surfaces, called squares, have four equal angles of 90° each. A 90° angle is called a right angle, hence the term rectangle for this type of plane surface. Quadrilaterals with two unequal pairs of parallel equal edges and two unequal pairs of equal angles, each pair being comprised of two diagonally opposite equal angles, are called parallelograms because the two edges of each pair of edges are parallel and equal; when the two pairs of edges of a parallelogram are equal, the plane surface is called an equilateral parallelogram. Any irregular four-edged plane surface with one opposing pair of parallel edges is called a trapezoid.

Block morphs have four or more plane surfaces. A four-plane surfaced block morph, the surfaces of which are regular triangles, is called a regular tetrahedron. A six-plane surfaced block morph, the surfaces of which are regular quadrangles = regular quadrilaterals = squares, is called a hexahedron = cube. Block morphs with five, six, seven, eight, etc., plane surfaces, two of which are similar, equal, parallel and opposite triangles, squares, polygons, joined by parallelograms, are called prisms. A block morph of five plane surfaces, one of which is rectangular, two of which are either rectangular or trapezoid and two of which are similar, equal, parallel and opposite triangles, is a quoin. Of such a block morph, for purposes of description, the rectangle is called the base, the triangles are called the ends, the rectangular or trapezoid plane surfaces are called the sides. Viewed in this position, the sides rise obliquely from either side of the rectangular base, their respective obliquities following those of the edges of the triangular ends causing their upper edges to meet in a straight line that extends from the apex of one triangle to that of the other. Actually, since the triangular ends are plane surfaces of three oblique edges, then the plane surfaces of the quoin which join these two similar parallel and equal triangular ends are three oblique plane surfaces, one of which is always


rectangular, the two others of which may be either rectangular or trapezoid that, convergent, meet each other along their edges; all three are oblique surfaces of the quoin. The word oblique is b l q. The words oblique, athwart, queer are synonymous. Queer is q r. The lines bounding each triangular end of the quoin are queer lines. The planes surfacing each quadrangular side of the quoin are queer plane surfaces. It is this quoin block morph that is called in Anglo-Saxon derived English, a wedge; but in Latin, cuneus and in Latin-derived English, quoin. In Greek a quoin is called a sphene. Cuneus and quoin are q v n: sphene is σφην: σ is a z like sibilant, φ is ph = f, η = e sounded ā = kh, ν is n: z f kh n = an interrelationship of the periodicity that is the human being, the ability eternally to cause eternally to become and z. The consonantal agglutination qvn = an integration of the q periodicity. Oblique is an interrelationship of b and the q allurance; q r is the manifestation of q. Block morph is b l q m r f, the manifestation of the ability of mutation eternally to cause eternally to become as manifested in the allurance of the qb interrelationship.



Geometrically, a quoin can be of very many dimensional varieties and of several variations of the quoin shape, depending on the type of the triangles and, therefore, the shape of the trapezoids. Some specific one of these will be the wave structure of q v n = the type wave of the clutch of waves formed by the emissary q radiance, its periodicity and excursivity and the resistance of the contending medium, which latter is the intersection of the flowing potence that, forming the golden flowing six-dimensional lattice, is the cosmic gamut.

The builder of the structure  gave quoin a specific set of dimensions³⁵ and built a model in stone and [placed] the model as a strategic portion of the architecture, where, as in the Library of Gavrinis, the person passing along its inner corridors could read what was placed there, if the person came there prepared to read.

h. The Occurrence and Structure of Q B

1. Square

Here is an interesting set of coincidences. The Khamite Rezu use the sign  for the cosmic gamut with the consonantal value, p. In English the form of the sign is called a square and a square has four equal edges and four equal



angles. In Ionic and in Attic Greek of 900-800 B.C., p was written , which later became π; four was pisures²⁶. In Latin four was quattuor and  was called ex-quadrus, from which the English words square and quadrangle. Something here about q, the cosmic gamut, four; some interrelationship.


2. *Cube*, , *Q B*


The English vocabulary has the word, cue, which means the letter q: to cue anything is to place it accurately in the context of the train of events in which it occurs. In this same vocabulary occurs the word cube. A cube is a hexahedral square-based, square-sided, square-topped block morph. The English word cube is cubus in Latin, kubos in Greek; the consonants are q b: both renditions imply that which concerns q b. The structure of q v n = quoin, is the structure of each wave of the clutch of waves into which the radiant q emission is transformed in its excursive movement through the related portion of the flowing potence that is the cosmic gamut. The groove between the successive waves of a clutch is a part of the general phenomenon of the clutch formation. By an exact process of wave distortion, two successively formed q v n = quoin-structured waves and their interim groove can be compressed into a cubical structure of the same base length as a q v n without altering the interim groove and two of the rectangular or trapezoid lateral plane surfaces of the q v n structure will have become equal square plane surfaces, two will have become rectangular or trapezoidal of different dimension and the angle of meeting of the lateral square and rectangular or trapezoidal plane surfaces of each q v n will have become more acute. The cubical structure so formed will comprise one mesial whole unchanged groove and two bilaterally placed q v n structures that are compressed at the expense of their most lateral half, the potence of each of which is thereby increased in direct proportion with the amount of compression.


A fundamental cosmic-type periodic pattern of periodic motion is a complexly organized structure comprised of interorganized unlike units of organizations called motifs. Each motif is in itself an organized periodic pattern of periodic motion. Each such motif has a specific complex of movement of organization. Also, each such motif produces of, by, within itself and emits as a periodic radiation a periodic mutation of periodic motion. It also has an external movement of translation. As any fundamental cosmic-type periodic pattern of periodic motion that comes within the range of movement of translation of a clutch of q v n waves as they are formed by the combined phenomena that are the q excursive movement when q enters the cosm and the fundamental flow movement of the cosm, any specific one or ones of the hive of internal periodic movements of some specific structural motif of this complex organization that is the fundamental cosmic-type periodic pattern of periodic motion can and does attract the clutch of these waves and the integration of its radiant periodic mutation of periodic motion and the q v n clutch effects the compression of the two into the cubical form called q b. Seemingly, then, a clutch of q v n waves is comprised of two waves and their intervening trough.

This q b periodic pattern of periodic motion so effected is a permanent cosmic human mutation. But the human being is not a structural part of this q b



periodic pattern of periodic motion as it is of . In  the structure that is the manifesting human being is completely involved in the human extracosmic structure. In q b it is the q periodic mutation of periodic motion

that is formed by and within and emitted as a periodic radiance by the  periodic pattern of periodic motion that is completely involved in the human



cosmic structure called q b. The structure  is the completely involved human being and those completely involved fundamental extracosmic-type periodic patterns of periodic motion which the manifesting human being has organized by means of the structural organization which the human being manifesting has produced. The structure q b is one completely evolved emission of a periodic q radiation of a periodic mutation of periodic motion produced


by and within  as conditioned by the cosmic medium and one periodic radiation of a periodic mutation of periodic motion produced by, within and emitted as a radiation of a unit structural motif of a fundamental cosmic-type periodic pattern of periodic motion. It is formed in close proximity with the motif which serves as the attraction mechanism, for the extent of the excursive motion of the radiant emanation of that mechanism is of the briefest.



The Arabic word for cube is ka'b; a cubical housement is ka'bah; the Khamite consonants would be q b and q b h, respectively; q b h means the structure of q b. The Greek for a cubical housment is κυπη which is Khamite q p kh: some interrelationship between q, the cosmic gamut and the human being. Arabic q b h is Greek q p kh; the structure of q b is an interrelationship between q, the cosmic gamut and the human being. Related with the Greek κυπη, said kōōpā or kŭpā, are the German kothe, koth, kot; Dutch and Icelandic kot; Anglo-Saxon cote, cot; Middle English cote, cot; English cot, cottage. Related with the Arabic ka'bah are the Dutch for a cubical housement, kubus; the Danish, kabys; Swedish, kabysa; German, kabuse; English, caboose and cabin; Portugese, cabanna; Latin, taberna; the English tabernacle, also the English tavern. A taberna is a qbrn = manifestation of the q b periodicity. In English a tabernacle is a small taberna. In the Greek an enhousement is koelos = that which is of q l = of the q allerance: and a cubical enhousement is q l q p kh = that stage of the q allerance which is the interrelationship of kh = the human being; q = the periodic mutation of periodic motion produced by and within the periodic pattern of periodic motion that is the human being manifesting in its self-produced extracosmic body and p = the cosmic gamut of the manifestation of the one eternal becoming; and this is taberna = q b r n = the manifestation of the qb periodicity = the periodicity of the interrelationship of q and b in the formation of q b. One of the significant features of the Christian liturgy of the celebration of the philitia, called in the Roman Catholic Church the mass, has to do with a traditionally cube-shaped housement called the tabernacle. In that portion of the Hebrew canonical literature which is retained in the Christian bible as the book of Exodus²⁷, the tabernacle of the temple is a structure of

wooden framework built as a place of sacrifice to and worship of El, built purportedly according to the exact dictates of El and according to the exact measurements in structural proportions of the dictate of El. In the structure that is the morph  of the Philiton who called himself , the taberna is meticulously measured and proportioned.

In Greek the bight, the bend in the arm called in English elbow is cubiton; the Khamite root is q b. In the Khamite Rezu mdv nttr, the sign for q is a geometric ideogram, the sign for b is a pictoideogram of the hoof, ankle and foreleg of

some hooved animal. In the Rezu mdv nttr, q b is written . Pantomimically an elbow = cubiton = q b is a bend = a bight in the arm = brachium = b r ch. Something about q b and the interrelationship of q b and b r ch. In the Khamite Rezu mdv nttr bend = bight is written . In the Nebseni edition of the book of the allerance of the living psyche lines 40 and 44, this group of

signs  occurs. As applied to movement of translation, a bight or

bend is a change of angle of flow. Pantomimically the cubiton = q b =  = bend = bight =  in the arm-forearm would be the q b bend or bight or change of angle of motion in the general pantomimic context arm = brachion = b r ch = that phase of the continuous formation of the integrated human bicomponent psyche which is interrelated with the b manifestation. And q b would be that preliminary stage of this phase which is the interrelationship of q and b. Significantly, the Khamite Rezu agglutination qb forms the Khamite root of the inflection-tongued, scientific geometric term, cube; in the ieron = manifestation-of-structure of the Christian = ch r religion = regard-of-l g concerning God = l in the ceremonial pagentry of the seriate events in the formation of ch and, by way of ch, the subsequent formation of z; a pyx = p v ch = cosmic component of integrated human bicomponent psyche emerges from a cube-shaped enhousing = q l, called the taberna = q b. In the q allerance, some significance attaches to the shape, the form, the morph, the organized structure which occurs as a bend in the motion of translation of the q emission in the formation of b which is crucial in the continuity of events which climax in the formation of p v ch; a shape, a form, a morph, an organized structure which was designated as q b and which in English is, therefore, called a cube. Quoin first, then q b, then b, then ch; this seems to be the sequence here designated. How does q b form b?

i. 

Fundamental Human Cosmic-Type Periodic Pattern of Periodic Motion

This now so humanly-affected fundamental cosmic-type periodic pattern of periodic motion retains this q b structure as a new-formed, nuclear-like motivation. Being a periodic pattern of periodic motion, q b produces an internal periodic mutation of periodic motion which it emits as a radiance, the excursive movement of which remains within the humanly-affected fundamental cosmic-type periodic pattern of periodic motion. Under the influence of this radiant emission of q b, the balance of the structure of the fundamental cosmic-type periodic pattern of periodic movement becomes reorganized. As so reorganized, this is now a human mutation of a fundamental cosmic-type periodic pattern of periodic motion. Call this a fundamental human cosmic-type periodic pattern of periodic motion. It is comprised of a specific unchanged unit motif of the fundamental cosmic-type periodic pattern of periodic motion that acts as a receptor apparatus for q v n waves, a q b structural unit which acts as a controlling, regulating, managing, governing, guiding legislative, that is the best word, legislative, nuclear unit and a surrounding administrative structure that has been organized by q b's organizing tendency as a q b reorganization of this balance of an originally fundamental cosmic-type periodic pattern of periodic motion. So produced and so structured, this organism occurs as one of the events of the train of events that comprise a cycle of manifestation of a human being; an event, in that train of events, in which the production and functioning of q b is the significant factor, and the subsequent consequential formation of the fundamental human cosmic-type periodic pattern of periodic motion is the significant result.

This organism so formed is the exact aeonic precursor of the pre-prefrontal area of the neohomozoan upeprosencephalon; it is the primordium of that neohomozoan upeprosencephalon in its cosmic commencement. It is, too, the entire human cosmic organism, colloquially known as the human physical organism, in the first stage of its morphosis. All of the organisms of the entire human phylum throughout its total time-space existence begin here in this exact precursor of the pre-prefrontal area of the neohomozoan upeprosencephalon. Each human cosmic organism evolves around and by means of its evolving upeprosencephalon. Each evolving human upeprosencephalon evolves around and by means of its pre-prefrontal area.^{xxx} Each evolving human pre-prefrontal area evolves around and by means of a fundamental human cosmic-type periodic pattern of periodic motion. Each evolving fundamental human cosmic-type periodic pattern of periodic motion is an evolving human mutation of a fundamental cosmic-type periodic pattern of periodic motion produced by the radiant emanation of the periodic mutation of periodic motion which has been produced by, within a q b structure and emitted as a radiance by that structure into the surrounding balance of that fundamental cosmic-type periodic pattern of periodic motion that is undergoing this human mutation. Each qb structure is formed within a fundamental cosmic-type periodic pattern of periodic motion by the absorption and subsequent conditioning of the human q radiance produced by a manifesting human being in its permanent extracosmic status. Each such fundamental human cosmic-type periodic pattern of periodic motion progresses stage by stage into its neohomozoan form,

achieving its continuous morphosis, guided and guarded in the achievement of each successive stage of that morphosis by this, its uperprosencephalic primordium, as this primordium continues to evolve stage by stage.

In its neohomozoan and transition meso-neohomozoan form, the structure called the human epiphysis cerebri is the end organ formed of the bulbous extremity of the antimeric tubular extension of the uperprosencephalon, that is, of the first antimeric developmental region of the prosencephalon which is the first metameric segment of the central, cerebrospinal, nervous system. The superior lobe of this end organ is the receptor apparatus for the human uperprosencephalon. This superior lobe forms along the superior border of the superior evagination of the epiphyseal arch of the roof plate of the uperprosencephalic terminal of the prosencephalic segment of the closing encephalic region of the medullary folds of the medullary plate of the upper cellular tissue layer of the inner organ of the homozoan hexiconcentric blastosphere.² It should prove to be interesting to trace the exact events in their exact sequence as these occur from the formation and functioning of q b in the formation of this fundamental human cosmic-type periodic pattern of periodic motion and the formation of the exact molecular template of this upper cellular tissue of this inner organ of the homozoan blastospheric morph, and then from there to the formation and functioning of the neohomozoan uperprosencephalon and its antimeric end organ, as these occur in the evolving organisms of the human phylum and to discover the exact difference between that molecular template and its homologue or analogue in the organisms of all extrahuman phyla.

j. A Crystalline B Structure

At a time during the years of preparation when in a concentrated lesson I inquired concerning the exact submolecular structure of the receptor apparatus of the instrument of awareness in whatever portion of the neohomozoan uperprosencephalon it exists with which the human being effects a mediatively influencing, annunciative communion with this uperprosencephalon by means of wave frequencies that are beyond those of the cosmic gamut and beyond those of the extracosm, I was shown a unit crystal-like structure, a rectangular parallelohedron, magnified a great many thousands of times to about 1½ inches long, its lateral surfaces straight and smooth, its upper surface ridged like a transversely ridged file, in alternating regular isosceles ridges and troughs. I did not see the lower surface, nor the two of the lateral surfaces away from me; I was looking down at it obliquely from above but the impression was that all four lateral surfaces were smooth like the two lateral surfaces which I could see. The bottom line was straight. The only impression concerning the lower surface was that it was a flat plane. My attention was directed for concentrated awareness upon the upper surface which may then have been the relevant consideration. I now know that, insofar as my eye- and memory-function approach perfection, the ratio of dimensions of this surface were, I believe,

those of any one of the three rectangular parallelograms of the reconstructed Naqi zr science terminological geometric ideograms in which these occur, which, then, is of the order of $2\frac{3}{4}$ inches to $1\frac{1}{2}$ inches in a circle, the diameter of which is $3\frac{1}{4}$ inches, approximately. This was shown transversely, hence would have been, if either of the three, the transverse one. This transverse rectangular parallelogram occurs in the sign for the human being, carries forward through the geometric ideograms for q and b and, as will be seen, into that for z. Its thickness was very slight, possibly $\frac{1}{7}$ th of its width. As well as the seeing of these details, came also the added association of seven, as though the entire crystalline b morph represented seven something as though, “never mind what, just now; but also, never disassociate the two,” knowing that at some future time I would know the significance of the association.


At another time, some 20 years later, I saw this b morph in its inner structural detail. This time the b morph stood on one of its lateral edges, otherwise it was unaltered. However, inasmuch as during the first observation I had looked upon the outside of the structure, it had looked solid and non-transparent; I now, looking within it, saw it transparent as a whole, detailed with inward semi-transparencies. Thus viewed, it could be seen to be composed vertically of alternating, transversely elongated, parallel units, regular isosceles triangular shaped in cross section which formed the ridges and the spaces between these which formed the troughs. Very much like the arrangement of the units of construction of one of the several varieties of paracrystalline colloidal mesomorphs.²⁹ And again the idea of seven was associated.


Then again, after another span of years, I saw the inner structural detail of each elongated unit as these comprised the complex structure of this b morph, thus seeing the minutiae of the inner composition of the b morph as a whole. Thus seen, it is a highly complex, highly organized periodic pattern of periodic motion, comprised structurally of a specifically analyzable organization of all of the possibilities of inter-cubical arrangements of cubical units comprised of the two types of subcubical forms produced by the clutch of q v n waves when compressed into the cubical form. And again came the reminder to associate the entire structure with seven. I still did not know seven what.

I am under the impression that crystallographers such as [Bragg]³⁰, given this above attempted information and the attempted reconstructed Naqi geometric ideogram for b, could set up in detail the four-dimensional internal design of this b crystal, and that when the crystalline structure is found, the prognostications would be seen to be correct, had they the apparatus to show up such sub-subatomic structured periodic patterns of periodic motion.

Through the constant, dynamic, progressive and cumulative stages of the evolution of the primordial precursor of the pre-prefrontal area which eventuate in the effecting of the neohomozoan upeprosencephalon and its neohomozoan body, the b-crystalline structure begins to form, forms and continues to form, constantly becoming dynamically, progressively and cumulatively organized into the b-crystalline structure as shown me. Its genesis

is as follows: after its formation, a definite number of q clutches of q v n waves are now receivable by any single fundamental human cosmic-type periodic pattern of periodic motion. For so long as the original attraction apparatus exists intact and forms and emits its periodic mutation of periodic motion within this organism, the organism accepts successive clutches of q v n waves and produces q b crystalline structure, forming a q b of each clutch which as it forms becomes arranged in mutual relationship with those already formed, forming a crystal-like structure called b of which the q b motifs are the similar fundamental structural units. In terms of solar-terrestrial time as neohomozoa knows it, the process continues billions of years. Before this, the process of the formation of the manifesting human being's structured form has covered

a longer aeon. Between the two, the formation of  by this structured human being has proceeded through its own aeonic interim. Speaking in terms of the cycle of its own eternity, this manifesting periodic unit of the human or integrator gamut is now in the era of its third aeonic phenomena. Through this aeon the q b units add to the forming b-crystalline structure over exact patterns which are continuously organizing combinations of block morphs that are prisms, quoins, cubes and parallelohedra which imply internal block morphs that are tetrahedra, hexahedra, parallolahedra, octahedra, and parallelopipedons, and internal plane surfaces that are triangles, quadrangles, parallelograms that are equilateral and trapezoid, pentangles, hexagons and hexagrams. In this manner the original, sub-sub, just how many subs are here needed will one day again be known, sub-sub-subatomic structure is generated. Its subatomic, atomic and molecular forms are involved upon this structure unchanged, unaltered. In this original crystalline structured b, in any stage of its continuous aeonic formation, both, the excursive movement of the entire

output of the periodic q radiation of one  and the excursive movement of the entire output of periodic mutation of periodic movement of the structural attraction motif of one fundamental human cosmic-type periodic pattern of periodic motion have been quieted into a permanent morph comprised of the q radiation and the radiation of the attraction motif of the originally fundamental cosmic-type periodic pattern of periodic motion, integrated in a single structural organization of greater complexity and greater organization than was that of either, in the formation of a permanent block morph = b l q m r f = the manifestation of the ability eternally to cause eternally to become by means of mutation, as occurring in that phase of the allerance of the one eternal becoming which occurs from q to b, the potential of which is greater than was that of the sum of its contributing [parts] because of the increased organization.

This crystalline structured b block morph is a crystalline-structured periodic pattern of periodic movement. The overall periodicity of this crystalline-structured periodic pattern of periodic movement is the integration of the complex of movement of the moieties of the entire b structure, so organized, called b n. It also produces and emits as a periodic radiance, a periodic mutation

of periodic motion which has something to do with the formation of the cosmic psychic component and, by way of that, with the subsequent formation of the integrated human bicomponent psyche in all stages of its evolvement.

The formation of q b crystalline structures and their progressive addition to the b structure continues for so long as the specific attraction motif remains intact and its production and emission of its specific periodic mutation of periodic motion continues to occur. At a certain stage, the fundamental human cosmic-type periodic pattern of periodic motion reaches its saturation point for accommodation and organization of q b crystalline motifs in the forming b-crystalline structure; the organization of the structural motif that was the attraction apparatus undergoes change. Then this particular fundamental cosmic-type periodic pattern of periodic movement takes in no more q v n waves, produces no more q b crystalline units, has accomplished the formation of its b-crystalline structure in its primordial sub-sub-subatomic form.

k. The Q Mutation is the B-Crystalline Structure


The Geometric Ideogram

By superposing the two reconstructed Naqi ideograms, q and m, the sign for the q mutation reads clear. A space-relational reading of this sign for q m, places mutation as the general subject of discussion and q as the special consideration within the general subject. It also places q partly over and partly above the m sign. The question as to which of the diagonal up-lines is used for the terminal of m is still unanswered. Whichever it is, the q line is neither. But place the sign for cosmic and extracosmic gamuts on top of this and then draw in the lines for h = structure, and this oblique line is seen to unite q, m, t, p and h, and it is, therefore, the line that signifies the structure of the q mutation. This line then should have the proportional value of the q mutation as compared with the mean average value of mutation in general. It unites the vertical diameter with the larger circumference.^{xxx}

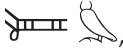
l. The Human Phyletic Constant³¹

The human phylum is cosmic, not extracosmic. The q b crystalline structure is formed in the cosmic gamut, formed within the fundamental cosmic-type periodic pattern of periodic motion because of the specific structural organization which is this one of the three fundamental types (cosmic, extracosmic and human) of periodic patterns of periodic motion. It is formed in this fundamental cosmic-type periodic pattern of periodic motion within the cosmic gamut of the cosmic radiant emission of periodic mutation of periodic motion produced by, within, and radiated by this particular one of the structural motifs of the fundamental cosmic-type periodic pattern of periodic motion and


the human-extracosmic radiant q emission of the periodic mutation of periodic motion produced by, within, and radiated by the periodic pattern of periodic motion which is the human being in its self-produced extracosmic body, called


in the book of the allurance of the living psyche .

The q b crystalline structure is human, not extrahuman. No extrahuman organism of the evolving cosmic gamut will contain this q b crystalline structure, nor ever produce it, nor procure it. It will be found only in human cosmic organisms and it will always be found in human cosmic organisms in all stages of their cosmic morphosis. For the production of this q b crystalline structure by a fundamental cosmic-type periodic pattern of periodic motion produces that specific mutation which, here called the fundamental human cosmic -type periodic pattern of periodic motion, differentiates the human from all extrahuman cosmic-type fundamental periodic patterns of periodic motion. It is a definite and the definitive human phyletic constant. It is this cosmically occurring human phyletic constant which differentiates the human cosmic organism in all phases of its constant, dynamic, progressive and cumulative morphosis from all extrahuman cosmic organisms and, par incidence, from all other organisms of the total manifestation. All organisms of all phyla of the cosmic gamut evolve from these two fundamental cosmic types. It is this definitive human phyletic constant that differentiates the evolving human phylum from all other phyla of the organisms of the evolving cosmic gamut.

Thus , the producer of that definitive human phyletic constant, the crystalline-structured periodic pattern of periodic movement called q b, came to become personized by the dynastic Egyptians and referred to as something which comes into English translation as the father of humanity: a misnomer. The implication translated as father was that of the determinant of the human phylum in a distinction of the human phylum from all extrahuman phyla.

Each human mutation of the fundamental cosmic-type periodic pattern of periodic motion, here called the fundamental human cosmic periodic pattern of periodic motion, continues through the first aeon of its evolvment, which is the third aeon of the cycle of manifestation of the related human being, within

the field of influence of that particular q-radiating , the first q emanation of which transformed it from a fundamental cosmic-type periodic pattern of periodic motion into a fundamental human cosmic-type periodic pattern of periodic motion, remaining there, building its b-crystalline pattern of periodic

motion, q b motif by q b motif, for so long as it can absorb that which  continues to produce and emanate its periodic q mutation of periodic motion.

No fundamental cosmic-type periodic pattern of periodic motion that has not undergone the q mutation which transforms it into a fundamental human cosmic periodic pattern of periodic motion does this.

m. B R Q

This manifestation of q in b, this is the barque, that which, fashioned by the human being during this onset of the third aeon of its cycle of manifestation, will carry the events of that manifestation through the waters = periodicities of the cosmic gamut into the setting sun = z r z f = the z manifestation of the light = the z manifestation of the z ability eternally to cause eternally to become.


Barque is referred to in Attic Greek as κυβη = q v m b kh = the mutation caused by the human being that is the integration q b.



The dynastic Egyptian ceremony of the barque and the living soul placed in the waters oriented toward the setting sun at the end of an incarnation was a somewhat disfigured retention of the predynastic Khamite Rezu rendition of this manifestation of q in b stage of the Naqi zr science as taught in their university of q b pt khr.


The book of the allurance of the living psyche uses a number of composite ideograms built of the barque and other picto-, panto- and geometric ideograms to form, in each instance, a neat, compact, readily readable, when the ideograms and space-relational compositions are correctly understood, clause or sentence or paragraph, respectively, in each instance relative to the manifestation of q in b.

n. Review and Comment

The human being is a periodic unit of the integrator or human gamut. The manifesting periodic unit of the integrator gamut that is the human being becomes a continuously evolving periodic pattern of periodic movement. The train of events that comprise that manifestation is represented by the pantogram

. In the extracosmic gamut, the continuously evolving periodic pattern of periodic motion that is the manifesting human being forms an extracosmic body This body is permanent for the cycle of this human being's existence, called the cycle of its eternity. During its permanency, the periodic pattern of periodic motion that is the human being manifesting, grows and evolves constantly, dynamically, progressively and cumulatively. The event that is the evolving periodic pattern of periodic movement that is the human being manifesting in the periodic pattern of periodic movement which is its evolving extracosmic,

permanent body is called , pronounced t m for short.  is a periodic pattern of periodic movement that produces a periodic mutation of

periodic movement which is called q. Each  moves to a position in

the extracosm that is immediately over some region of an intersection of the lattice of golden flow which is the cosmic gamut of the one eternal becoming.

Here it rests. Resting here, $\int \text{A} \text{ } \text{---} \text{---} \text{---} \text{---}$ emits q as an excursive radiance. The periodicity of this excursive q radiance is q n. This excursive q radiance enters the local region of this intersectional area of the cosmic flow which the emitting

$\int \text{A} \text{ } \text{---} \text{---} \text{---} \text{---}$ immediately overlies. Here the contention between the excursive movement of the q radiance and the contending movement of the cosmic flow cause the q radiance of each periodic q emission to become transformed into a clutch of waves each wave of which is called q v n, @SY@138a, said quoin. Because of its q n periodicity and its cosmic-induced structure, this q v n wave pattern of each human extracosmically-produced periodic q radiant emission is attracted by a specific structural motif of the fundamental cosmic-type periodic pattern of periodic motion. Consequently, the q v n waves of a clutch of waves of a periodic q emission are received by that fundamental cosmic-type periodic pattern of periodic motion that comes within the field

of influence of an emitting $\int \text{A} \text{ } \text{---} \text{---} \text{---} \text{---}$. In close proximity with the radiation

of this particular structural unit of this fundamental cosmic-type periodic pattern of periodic motion which acts as its attraction and receptor apparatus and the attracted successive waves of a single clutch become compressed cubically, the waves undergoing the compression, the trough between the waves remaining uncompressed. The process as here described would imply two waves and their intervening trough to a clutch. This q b so formed is a specifically structured periodic pattern of periodic motion; it produces a periodic mutation of the periodic motion which, emissary within the balance of the fundamental cosmic-type periodic pattern of periodic motion, induces a mutation of the structure of the fundamental cosmic-type periodic pattern of periodic motion, which mutation is here called the fundamental human cosmic-type periodic pattern of periodic motion, which has q b as the legislator of and q r p = the balance of the organism = the manifestation of q in the cosmic gamut as the administrator of its evolvement. After the human mutation of a fundamental cosmic-type periodic pattern of periodic motion occurs, as this organism continues to attract, ... the q waves, it remains within the field of

influence of the successive periodic q radiation of the $\text{---} \text{---} \text{---} \text{---}$ that, hovering its

intersection, produced the q mutation of periodic pattern of periodic motion that emitted, entered the cosmic [gamut], became the clutch of q v n waves, and ... caused the formation of the fundamental human cosmic periodic pattern of periodic motion. So formed, this fundamental human cosmic-type

periodic pattern of periodic motion continues to attract the q clutch and, with this and the radiant emission of the periodic mutation of periodic motion of its attraction apparatus, continues to form crystalline-structured q b motifs with each successive q emission and, of these, to form a complexly organized crystalline structure called b. This continues until the fundamental human cosmic-type periodic pattern of periodic motion has arrived at its saturation point for accommodation of q b in the formation of b. Then the structure of the attraction motif reorganizes and ceases to attract the q waves; it does this under the influence of b. It therefore no longer produces and emits a radiation which, integrating with q v n, produces q b. It does, however, under the influence of b, produce and emit a radiation that forms $\square \otimes$, the cosmic human psychic component.

As to these \int organisms of the extracosmic gamut, as long as any given

\int periodically forms and emanates the q periodic mutation of periodic motion, it remains constant in the place of its original hovering. Here, each periodic q emanation which becomes transformed into a clutch of q v n waves is receivable by the specific receptor apparatus of the fundamental human cosmic-type periodic patterns of periodic motion which is still continuing to

absorb them. Cessation of the q emanation of any given \int occurs when


that particular \int organism ceases to form the q periodic mutation of





periodic motion and begins a new phase of activity. That particular \int ceases forming and emitting the q radiation because the periodic pattern of periodic motion that is the related motif of its organized structure, undergoing change = alteration of its structural pattern without destruction of structural pattern, gradually becomes transformed into a structural periodic pattern of periodic motion which produces a periodic mutation of periodic motion, the

periodicity of which is not q n but $\cup \otimes \sim = t \text{ ch } n$. It does this during a period that is simultaneous with that of the completion of the formation of the b structure by [and] within the fundamental human cosmic periodic pattern of periodic motion and its subsequent reorganization under the b influence of the structure of the attraction motif. Hence, it would appear that the crystalline b structure, as formed in the fundamental human cosmic-type periodic pattern of periodic motion, represents the entire q emanation of the


particular \int under the influence of which it has originally occurred as a mutation of a fundamental cosmic type, etc. Also, since under the b influence its attraction apparatus for quoin waves undergoes reorganization and it can no longer attract quoin waves, this organism, therefore, does not attract and,


etc., those of any other .

At this stage, a fourth aeon in the  train of events begins in which the fundamental human cosmic-type periodic pattern of periodic motion moves onward to undergo its next aeonic evolvement in the cosmic gamut, the while

 continues its stages of its own allerance in the extracosm. The episodes of the train of events that is  now, for a period of time in this human being's particular eternity, occur separately, although simultaneously, in the two gamuts, written   and do not meet or intermingle until, when at the culmination of the series of paralleling episodes that comprise the events of this aeon, the b-legislated fundamental human cosmic-type periodic pattern of




periodic movement and the related  act interrelatedly in the formation of ch, = the integrated human bicomponent psyche; for at this stage, any given






 continues its evolvement in the extracosmic gamut and its b-legislated fundamental human cosmic-type periodic pattern of periodic motion continues its evolvement in the cosmic gamut. No further contact between the two occurs until the occurrence of the event which is the formation of


the integrated human bicomponent psyche. An evolving  produces the primordial human extracosmic psychic component. An evolving b-legislated fundamental human cosmic-type periodic pattern of periodic motion produces the primordial human cosmic psychic component. Then, at a definable stage, a definable integration of the respective dissimilar periodic emissions of these two dissimilarly produced primordial human psychic components occurs. This occurs in the cosmic gamut in relation with the b-legislated fundamental human cosmic periodic pattern of periodic motion.


The Naqi consonantal equivalents of periodic pattern of periodic motion is n d n; that of cosmic is p; extracosmic, t; hereafter for brevity, p n d n = cosmic periodic pattern of periodic motion; t n d n = extracosmic periodic pattern of periodic motion; mn d n = periodic mutation of periodic motion, etc.



o. , The Full Meaning of the Pantomime of the Shoulder, Arm, Hand


A Rezu mdv ntr pantoideogram written , ,  occurs in the third one of these three renditions in the book of the allerance of the living psyche. This straight arm sign, palm up, shoulder level, occurs in the book with these




variations: ,  and with these additions: , , . In order to interpret this pantomime, that category of the vocabulary of the pantomimic system of synonyms of the geometric ideophonograms of the Naqi science epigraphy of the science terminology which is expressed in the naming of the shoulders, upper thorax, neck, head and features of the face as shown on Ziba Number 15 of the Library of Gavrinis needs to be recalled and the shoulder rementioned. There, it was deduced the shoulder is m, mutation. In Attic Greek the shoulder is omos, that which is the o mutation. Just which, if any, Khamite consonant became to be pronounced as this o in omos or whether this o is an artifact of euphonism need not necessarily be given the time for exploration; the m in the word still stands for mutation; if o is a vowelized rendition of a Khamite consonant, then a mutation of some specific sort. In making a word of a clause of consonants and interspersing vowels, Budge calls the shoulder pantomime, as used in the Rezu mdv nttr, makhag. In order to make of a clause of consonants, a word that comes easy off the English tongue, Budge frequently, if not always, changes q to either g or k. Here the original consonants are mkhq and, in the Rezu mdv nttr system, the shoulder pantomime, then, signifies something concerning an interrelationship of the human being, q and mutation and should translate: the q mutation produced by the human being, or words to that effect.

The understanding of the category of pantomime of Gavrinis needs now to be supplemented by an understanding of this further category of pantomime of the arm. This Rezu mdv nttr pantomime of the arm also has something to do with mutation. This arm sign is a composite sign drawn transversely, composed, from right to left, of the human shoulder, arm, hand and thumb, palm and fingers. In this Rezu pantomime, the arm is extended at shoulder level, unflexed and straight out from the shoulder. The arm is not bent at shoulder, elbow or wrist nor are these joints indicated. The thumb is extended halfway between full flexion and full extension, the palm is cupped, the fingers, therefore, are halfway between full flexion and full extension. This pantomime, important in the book of the allurance of the living psyche, was used in the early Hebrew as a sign pronounced 'aym³² by Diringer, ayin by Budge; 'aym is the best-accredited Hebrew call of the sign. In Latin, the call of the arm is armus; in Icelandic, armr; Sanskrit, irma; in English it comes out, arm; the original Uralite attempt at repeating its real Khamite sounding may have been something close to a'm. As a hieroglyph of the Rezu mdv nttr, it has been looked upon by vowelized, inflection-tongued translators as a pure phonogram and sounded ā. Here, then, is the other Rezu pantomime that has been given the vowel value, a, by inflection-languaged translators, this one having been equated with ā, long a, whereas  was equated with â; both having been looked upon as pure phonograms, their consonantal value disregarded, their ideographic intent lost and not found. Yet, here is a composite formed of m kh q plus something else, which composite did not lose its m sound in the Uralite attempts at its pronunciation. At least then the thought that it has something further to do with mutation is not an illogical

one. Its import as a composite ideogram suggests some series of related events that occur in relation with the q stage of the mutation that occurs as an event in the human phase of the one eternal becoming; hence the ideogram seems to have some interrelationship with  and mutation.

On Ziba Number 15, one shoulder is drawn as , the other as . This would be m kh q, the q mutation produced by the human being as it occurs in both, the extracosmic and the cosmic, gamuts. Occurring singly in the Rezu canonical literature, often, also, a pair of the arm signs is used in which sometimes one




is drawn above the other , sometimes perpendicularly parallel with each other, in which, the latter case, as in Ziba Number 15, one may indicate the associated determination, extracosmic; the other, cosmic. With the shoulder being m kh q in the Khamite Rezu, the arm is in the Attic Greek inflection of a Khamite root, βραχιων, brachion; the hand is χειρος, cheiros; the palm is παλαμη, palmā; the thumb is τηνος, thenos; finger is δακτυλος, dactulos. Using the consonants of the Khamite roots of these Attic Greek words and reading from right to left, the units are d q t l, the allurance of the q movement in the extracosmic gamut; d n r, manifestation of periodic movement; p l m kh, the allurance of the kh mutation in the cosmic gamut; ch r, the integrated human bicomponent psyche manifesting; q b, q r p, b r ch and m kh q. Of these, the hand, ch r, is formed of thumb, fingers, palm; the wrist, q r p, is formed of the carpals. The arm is formed of brachium, b r ch and cubiton, q b.


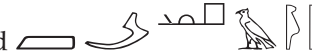

Of these units of the arm category of signs, this Rezu mdv ntr sign uses, from left to right, the thumb, d n r, the manifestation of periodic movement; the fingers, d q t l, that phase of the allurance of the q movement which occurs in the extracosmic gamut; the palm, p l m kh, that phase of the allurance of the kh mutation which occurs in the cosmic gamut; the straight arm, b r ch, an interrelationship of the manifestation of b and ch; and the shoulder, m kh q, the q mutation produced by the human being. This sign, then, can be read: those of the events of the q mutation produced by the human being which are, reading from right to left, the manifestation of that periodic movement from which ensues, in this order, those phases of periodic movement which comprise that phase of the allurance of the q movement which occurs in the extracosmic gamut, that phase of the kh mutation which occurs in the cosmic gamut and the interrelationship of the manifestation of b and the manifestation of ch. The sign, therefore, implies all of the events that comprise the formation and functioning of t m, the formation and emission of q by t m, the radiation of q n into the cosmic flow, the formation of q v n, the reception of q v n by those of the fundamental-type periodic patterns of periodic movement that come within the range of q v n, the formation of q b, the formation of q r p, the formation of b, the interrelationship of b manifesting in q r p and the manifestation of ch, and would imply the simultaneous formation of   and  in the cosmic and extracosmic gamuts, respectively, prior to the formation of ch.

The sign as an ideogram, read in full, then discusses each event and the


sequential occurrence of these events in the continuous, dynamic, progressive and cumulative evolvement of that periodic pattern of periodic motion which is the integrated human bicomponent psyche or whole soul and its manifestation, chr; not beyond that, just the continuous genesis, not the powers and functions. That this interpretation is correct would seem to be verified by the contexts within which the sign is used in the book of the allurance of the living psyche.

In the Nebseni papyrus of the book of the living psyche, this group appears,

 . The composite sign  adds the sign that means authority over, manager, arbiter, guardian; authoritative direction of the securance of the execution of the design, ... adds this to . Read this composite, then: authoritative direction of the securance of the execution of the inherent design of the group of events that climax in the formation of ch. And understand this group of signs as implying an interrelationship between q b and the authoritative direction of the securance of the execution of the inherent design of the group of events that climax in the formation of the integrated human bicomponent psyche and its manifestation, by means of q b and only by that

means.  and  stand one on either side of  in its b r q. These are among the very many events


with which  is concerned. As personified in one of its many


activities, this group of signs, , is represented as a complex panto-pictoideogram which is assembled as a human person, wearing a draped skirt, standing, with the head of an ibis that wears the perruque; its shoulders, arms, forearms, wrists, hands, digits in a special position presenting quoin, forward, broad end up.


vii.

















One of the phrases in which the sign  occurs is written .





In a translation of one small part of the Rezu canonical literature, it is said



that in his mind $\hat{A}tmu$ thought the effects to be produced and 



 transformed the thoughts into words.³³ Some of the words which 

 spoke were spoken to  who then translated the words into victorious activity. As utterer of the words which $\hat{A}tmu$ thought but could not

speak and which  transposed into victorious activity,     is written     . For some reason which I have not discovered, the sign , phonetically n b, wherever found, has been mistranslated, “lord”; n b is the b periodicity. As used in this phrase, this would imply that     spoke what of the thoughts of $\dot{A}tmu$ to  that he did so speak by means of the b periodicity.

The clause     is composed of a pantoideogram, a geometric ideogram and two bird pictoideograms. Of the two birds, ibis needs here to be unglyphed. On the Akha Plaque, the ibis, seen surmounting the complex in the title clause, is seen elsewhere in the text surrounded by a sphere which, in turn, is surrounded by its own emanant radiance represented by spicules emergent upon the circumference of the sphere. At another place in the text, this same sphere surrounded by its emanant radiance is filled with two signs, each of which is an integration of three, expressed in different ways. Signs, so used, surrounded by a circle or oval with an indication of a radiance, are often translated into English as being within their eggs which is incorrect. In the sacred terminology of the Mayas and Quichés, z b q, said in English sibac, is also translated into English as egg, which again is incorrect, and a certain tree, that is, a certain code, a certain transpiring of a certain law and order, is called dz d, said in English dzida; and a certain specific human mutation is produced by this z b q by means of this dz d code.

Perhaps the Akha ibis is in its z b q. This sign which surrounds the ibis is no different than the crown of thorns that in the Christian legend was placed on the head of the crucified Jesus, made of the thorns of a shrub that is native of Palestine, of which there are two varieties: one of which is called *Zizyphus spina-christi*, the Christ thorn, the other of which is called *Zizyphus vulgaris*. *Zizyphus* is incontrovertably a z word and *christi* is a chr word. In Hebrew a thorn is *koz*. A thorn is a *spica*, a spicule, symbol of a radiation. This headdress, the crown for the head of Jesus as the Christ crucified, was a radiation, k v z, of ch r z f: some interrelationship of the integrated human bicomponent psyche manifesting and something about z and a radiance that is a k integration of z. Akha is anglicized Rezu  . The spiculed z b q of the ibis of the Akha Plaque is drawn as this k v z radiance. Certainly the ibis should be found to have something to do with z or z b.

The particular ibis of the Rezu mdv ntrr system of epigraphy that was the Rezu sacred ibis was black and white, hence comes in the general category of all black and white symbols, and the specific black and white category, bird, and the single sign of black and white bird category, ibis. Bird is  . In further

suggestive evidence of black meaning z and white meaning b and black and white meaning z b, see these following: the English word, swart, meaning dark, blackish, is in Latin, sordes; Icelandic, svartr; Dutch, zwart. In Latin white is alba and in English an albino is something that is entirely white. In Christian ceremony an alb is a full-length, girdled, white vestment with sleeves closed at the wrist worn in Roman Catholic and Anglican churches by officiants at the ceremony of the philitia. Alb echoes $\text{𐤀} \text{𐤁}$ l b, the b allerance in the human train of events. In the early Christian churches, the recently baptized convert wore the alb, made fuller and a little more flowing;³⁴ Latin alba is Khamite l b; sordes is Khamite z r d or else z r inflected with d + es. A column, a pillar, is in Hebrew ziba, z b. Columnar striped is z b r; in Abyssinian Amharic the word zibra, sometimes in that tongue mispronounced zigra, means striped black and white. The striped black and white rkhyan in its native North African habitat is called zibara; in English this becomes zebra, the black and white striped ass. The native West African black and white, more or less striped, guinea fowl was called zibra, also sometimes mispronounced zigra.

A town in Egypt, because of its remarkable black and white banded marble, calcite and argonite chalcedony deposits, sometimes now called onyx, which were mined there, was called l b z dr. This became alabastron in Greek and the variety of marble, alabaster, l b z dr. A group of consonants, b z l d, said in English basalt, is a North African word for a dark species of columnar rock-marble found in Ethiopia. Rock is in Hebrew zur. The Hebrew canonical literature³⁵ has a strange story concerning a black and white barrier being set up for the pregnant ewes to look at as they came along toward the ways-gate so that their offspring would be black and white, becomes translatable: in the Rezu nomenclature, sheep = z r, black and white = z b. The odd looking lion-headed Rezu personified symbol of whatever it is that is translated sometimes as Bast,³² sometimes as Bess in English, wears on its legs a black and white columnar striped, ankle length, hobbled skirt that is gathered around the ankles with alternate black and white transverse lines. The phrase so personified is probably b z d or b z.^{xxx}

The ibis used in the Rezu group $\text{𐤀} \text{𐤁} \text{𐤀} \text{𐤀}$ is a black and white bird. It is therefore ave = $\text{𐤀} \text{𐤀}$ and something close to b z r or b z. The word, ibis, is considered to be a Greek word adaptation of a Rezu mdv ntrr phrase that

was either $\text{𐤀} \text{𐤀} \text{𐤀} = \text{𐤀} \text{ b z}$, or $\text{𐤀} \text{𐤀} = \text{b z}$; I think the former. If so, then ibis should be something specific concerning the events of those stages of the human phase of the one eternal becoming which occur from b to z inclusive;

in which case, the phrase $\text{𐤀} \text{𐤁} \text{𐤀} \text{𐤀}$ is $\text{𐤀} \text{.} \text{𐤁} \text{.} \text{𐤀} \text{𐤁} \text{𐤀} \text{.} \text{𐤀} \text{𐤀}$ and this translates, from left to right, ideogram by ideogram, the train of events that comprise the human phase of the one eternal becoming, the q stage of that train of events, the allerance of the q stage of the train of events that comprises the human phase of the one eternal becoming, those of the train of events

that comprises the human phase of the one eternal becoming that constitute the group occurring from b to z inclusive in their specific relationship to á v e = $\text{A} \odot$, the interrelationship of the integrator or human gamut and the train of events that comprises the human phase of the one eternal becoming of the ability eternally to cause periodicity eternally to become manifesting in a periodic continuum. This sounds very much like a specific reference to the formation of the b-crystalline structure, the q events that lead up to and become fulfilled in its formation, the formation of the fundamental human cosmic-type periodic pattern of periodic motion and all of the minutiae of the subsequent events that, signified in the ideogram $\text{A} \triangle \text{H}$, lead from there up to and terminate in the formation of z.

The personification of $\text{A} \triangle \text{H}$, with the quoin in its hands, presenting forward with the arms in this position, would be a reference to those of these events that begin with the wave q v n, are spoken to $\text{A} \square$ and eventuate in the $\text{A} \ominus$. This would imply the formation and functioning of $\text{A} \ominus$, the integrated human bicomponent psyche, somewhere along the way between q v n and z, and something exact about $\text{A} \square$ in the effecting of that formation. This $\text{A} \triangle \text{H}$ is referred to again and again in the Rezu canonical literature discussing many of its varied activities.

viii. THE ALPHABET OF $\text{A} \triangle \text{H}$

The alphabet of $\text{A} \triangle \text{H}$ would have been that group of the signs of the system of language symbols in which the entire science was [written] and from which it was expounded that referred to the entire $\text{A} \triangle \text{H}$ process that the college of linguists and semanticists of the department of the university of q b pt kh r that was housed at $\text{A} \odot \text{A} \oplus$ that was there called the system of $\text{A} \triangle \text{H}$, and to which the Greeks referred as the alphabet of Thoth.

¹As recorded by Dr Lepsius in his *Konigsbuch der Alten - Aegypter*, and reproduced by Piazzi Smythe, *Our Inheritance in the Great Pyramid*, (London: Daldy, Isbister and Company, 1877) Plate XVI.

²As cited by H. P. Blavatsky, *The Secret Doctrine*, 3rd. ed., (London: the Theosophical Publishing Houste, Ltd., 3rd ed. 1893) Vol. II, p.807 footnote.

³Smythe, *op. cit*, pg. 452.

⁴E. A. Wallis Budge, *The Egyptian Book of the Dead, Papyrus of Ani*, (New York: Dover Publications, 1967). The Dover edition is an unabridged republication of the work originally published in 1895 by order of the Trustees of the British Museum.

⁵Translated as Reu Nu Prt M Hru.

⁶See footnote 1.

⁷Budge, *Book of the Dead*, op. cit., p. xlix.

⁸*Ibid.*

⁹There were three cities of Sa, one called Sa, one called Saut and one called Saup. This one in lower Egypt has been called Sais by translators.

¹⁰Papyrus of Ani (British Museum, No. 10,470, Sheets 7-10) to be found on file in the White Memorial Collection, Cleveland Public Library, Cleveland, Ohio, U.S.A.

¹¹Papyrus of Nebseni (British Museum, No. 9,990, Sheet 14, 1-16ff).

¹²Budge, *Op cit.*



¹³Damon Runyon (1884-1946) American journalist and short-story writer.

¹⁴Papyrus of Ani, line 3.

¹⁵Harvey William Cushing (1869-1939), American neurosurgeon.

¹⁶*Webster's New International Dictionary*, s.v. "q".

¹⁷Budge, op. cit., Vol. I, p. 161 Átmu (Tem) and E. A. Wallis Budge, *The Gods of the Egyptians or Studies in Egyptian Mythology*, Vol. I (London: Methuen and

Co., 1904),  @SY@022a  is the oldest of the gods always depicted as a human person, p. 349; father of the human race, Tem was self-produced, p. 93.



¹⁸Papyrus of Ani, line 5.

¹⁹As measured, deduced, recorded and published by Piazzi Smythe, Astronomer Royal of Scotland, Piazzi Smythe, *Our Inheritance in the Great Pyramid*, (London: Daldy, Isbiter and Co., 1877).

²⁰*Webster, Op. cit.*, s.v. "inch."

²¹Although Piazzi Smythe gives it as sr; Piazzi Smythe, *Life and Work at the Great Pyramid*, Vol. III, (Edinburgh: Edmonston and Douglas, 1867).

²²Book One, Chapter XVIII, Sec. vii for beetle.

²³The phrase,  or , is also translated glory.

²⁴David Diringer, *The Alphabet* (New York: Philosophical Library, 1948).

²⁵W. M. Flinders Petrie, *Formation of the Alphabet*, (New York: MacMillan and Co., 1912).

²⁶The Athenian Pisures later became Tettares.

²⁷Exodus: 26 and Book One, Chapter XXIX, Sec. ii, re. Moses on Mt. Sinai..

²⁷As translated in [the Christian Bible] St. James version.

²⁸Book One, Chapter VI, Sec. iii and Book One, Chapter VII, Secs. i and ii.

²⁹For colloidal mesomorphs, see Index.

³⁰Sir William Henry Bragg (1862-1942), British physicist who shared a 1915 Nobel Prize with his son, Sir William Lawrence Bragg (1890-1971).

³¹See Book One, Chapter VII, Sec. iii for phyletic constants.

³²Diringer, *Op. cit.*, pg. 63

³³Budge, *Op. cit.*

³⁴*Webster, Op. cit.*, s.v. "alb."

³⁵As translated in [the Christian Bible] St. James version.