

# BOOK TWO


## CHAPTER X




### THE BENEFICENCE










#### i. ALTAR


##### a. IIII




The Christian ceremony of the Philitia is essentially the altar ceremony; it is the ceremony upon the altar. This ceremony solemnizes the events from chriotos to mz inclusive by way of that which is called the taberna. In Semite Byblos which was ancient Syria, the epigraphic system, as did the Hebrew and the Khamite Rezu mdv ntrr, used only consonants. Both peoples had had earlier benefits of a Khamite culture; both, earlier, had been strongly under the co-current Egyptian cultural influence. The Byblos system used a preponderance of mdv ntrr signs. In Byblos the word altar was m z b kh.<sup>1</sup> The element lacking in all Christianity is the fact that it is each human being that produces the christos. M z b kh would be the z mutation produced by the human being, by way of b. In Hebrew a high place is ba mah. That structural part of the altar upon which the sacrificial victim is burned is constructed upon the highest part of the ceremonial high place. Ba mah echoes a Khamite b m kh. The Latin-derived word, altar, means high place, from Latin altus. Old Irish brigh and Gothic bairgahei mean high place, the high ground; both are apparently built on disruptions of b r z kh. The words harbor and haven are derivations. All four words imply that which defends that which is therein and/or thereon concealed in such manner as to ensure its safety, to save it, i.e., that which affords the conditions of the salvation, the z l, of that which is concealed therein or thereon, i.e., for the completion of the z allerance.


The Khamite Rezu mdv ntrr used a hieroglyph , translated as high ground, staircase; but, actually, a high place, an altar, called archeologically a step-pyramid, a step-altar; in Mesopotamia, a zikkaret; the Scala Sanctas; the original 7 x 4 = 28 steps the remains of which are now the ramp in the







grand gallery of the    pyramid leading to the upper chamber via its anteroom. This hieroglyph has four steps taken twice, drawn four on each of two opposite sides, and united across the top. The legend existed that something translated Osiris = the manifestation of the one eternal becoming,


written  , and actually meaning z v z l z v n n, could not mount the steps alone, but with   helping on one side and     











 helping on the other, the feat was accomplished. Actually a geometric ideogram, this hieroglyph is a cross section of a square-based, four-tiered, truncated pyramidal-structured block morph. In the book of the allurance




of the living psyche, the group   occurs, Ani papyrus, line 9. Budge translates it, high ground, giving “staircase” as an alternate choice, thus indicating his belief that this is a shorter edition of the staircase hieroglyph. The sign is something about four, four taken twice, and periodicity, a more clearly defined, geometric, ideographic approach to its possible meaning than the pictoideogram .

In the Nebseni papyrus, line 38, this sign , occurs; it is translated altar.





The sign is a composite formed of  = n b, the b periodicity, with  emergent placed on a pedestal = a high place. These four lines are not placed here as a part of the n b sign but as a composition which relates them with n b. The four parallel straight lines occur obliquely placed on  and are understandable as a four-periodicity pattern of some kind as an element of the structure of the periodic pattern of periodic motion that is the integrated human bicomponent psyche. Placed in vertical emergence above n b this particular m z b kh composite has  as its specific designation and should be found to read something concerning  and the structure of the z b kh mutation. If  be indicative of some element of the structural organization of the integrated human bicomponent psyche or of its emanation, then this composite designates something concerning the specific interrelationship of that structural organization and the structure of the z b kh mutation. In the text of the book of the allurance of the living psyche, Nebseni copy, line 38,






this group occurs,    .

The same four, vertically emergent, parallel straight lines occur in , a composite made up of two pictoideograms and this one geometric ideogram of four vertically placed parallel equal straight lines arranged in a transverse sequence. As in , these lines here top the composite. The balance of this composite is formed of two pictoideograms,  and : a binding string wrapped around  and tied in a bowknot. A stylized line abstract version of the binding string occurs in an ancient Chinese sign, , a pictoideogram of a bundle of inscribed sticks tied together. The sign means a volume, a book, a scroll, inscribed facts put together, a collection fixed together. The same sign occurs in the Rezu mdv ntrr  an inscribed papyrus rolled in a scroll wound with a binding string the ends of which are tied together in a bowknot: a book, a document; the abstraction is related thoughts or facts or formulae collected together, an abstract idea collectively. The sign is a composite pictoideogram made up of the scroll and the binding string with the tied bowknot. The pictoideogram of a loose binding string with one end bowknotted, , occurs alone as an ideogram in its own right in the Rezu mdv ntrr. Diring<sup>2</sup> gives its phonetic value as w<sup>3</sup>, which is one of the v variations. The sign would thus indicate some nuance approaching the idea of integration: possibly the idea of a composite in which each part retains its identity although and while all of the parts correlatedly are forming a whole, as compared with but in contradistinction to integration in which latter each contributing unlike part loses its identity in an integrated mutual rearrangement of internal structural components. In this case then, the identity signified by  is retained in whatever process is implied by .




The sign, , is a sock: a soft sturdy pull-on shoe-covering for the foot, ankle, and lowermost edge of the leg; said in Latin, *soccus*, in Italian, *zocco*, possibly from an original Khamite z ch. If the covering goes part way up the leg, it is called in Italian, *borzacchino*; in Old French, *brossequin*; French, *brodequin*; Gaelic and Irish, *brog*; English, *brogue*. The name of the leg-length garment is suggestive. In the Rezu mdv ntrr, the pictoideogram of the animal-leg, , is phonetically b. The Italian *borzacchino* would be a fairly decipherable echo of a Khamite b r z ch, which leaves Latin *soccus* and the Italian *zocco* as a decipherable echo of z ch, and the Khamite Rezu pictoideogram, , the

pictoideographic synonym of the Khamite ideophonetic agglutination, zch, translatable as some interrelationship between z and ch, or b r z ch, according as to whether it is to be regarded simply as the foot covering or the foot and partial leg covering. In the Christian church, something called the caliga, a disruption of a Latin rendition of ch l z, and, also, sometimes a bishop's special foot covering, ecclesiastic symbols related to this z ch pictoideogram. If the foregoing analyses be correct, the composite would read something concerning the topping importance of the |||| ch unit of structural organization in the relationship of the formulae of the individual events which comprise the series of events from ch to z or from ch to z via b r; and the implied interrelationship z ch is that of |||| = a particular unchanging unit of construction or grouping of constructional units of the structured organism that is the integrated human bicomponent psyche, a four- periodicity unit of some sort, quantities of which are complexly arranged as a fundamental unit of that structural organization and which retaining, each, its individual structural integrity, become progressively rearranged in relation with each other in the progressive series of events that occur between the ch event and the z event and involving b r. Perhaps the text of the book of the allurance of the living psyche, read ideographically will confirm this.






The sign is to be seen in the group of signs written     occurring in the text of the book of the allurance of the living psyche: papyrus of Ani, line 17 and lines 117-118; Nebseni lines 19 and line 21. It also occurs there in



the group written    , Nebseni line 22: neither group has been translated. Just how these groups may have been written in the oldest authentically recorded copy of this book of the allurance of the living psyche found by the master mason in the foundations of the shrine of Henu as he was renovating the shrine cannot now certainly be said, nor how, anterior to that, they may have been written in the Naqi system of epigraphy of the zr science. But from their occurrence in the Ani and Nebseni copies of this book, their meanings possibly can be reconstructed. If so, then, the composite  clarifies; and if that clarification confirms the proposed analysis of ||||, then that analysis is correct.



As to the first of these two groups, the Uralized early and middle dynastic Egyptians made an idolized god of it. During the pre-Christian late dynastic period of the middle centuries of the last millennium B.C., someone wrote a dissertation in Khamite Rezu mdv ntrr on this god a copy of which on a recovered papyrus has been semi-translated, but all of the technical terms remain untranslated with the result that the thing, so quasi-translated, stands



as a myth concerning a personalized god named   . I believe that

Budge in his *Gods of the Egyptians* gives his rendition of this translation. Read ideographically, however, these untranslated and some of the translated signs disclose this treatise as some well-versed person's individual attempt to compile a scientific dissertation on this subject, as though the author were attempting a written reconstruction of this phase of a lost, or too badly warped, or deformingly misinterpreted z r science, using the original terminology and setting it down in Khamite Rezu ideograms as far as he knew these terms and their related ideograms. The English translation perhaps does not quite reproduce in full the distortions which its author was seeking to reduce but almost; because the English translators were versed in the dynastic disfigurement and had no inkling of that which had become so deformed. The lack of all attempt to translate the scientific terms saved the situation, although the translation thereby becomes a sterile naming of a succession of personalized gods. Because of the inability to translate this group of signs and still wishing to understand, Budge goes afield and collects associated ideas from other writings as translated into German, French, English, and sets













them down thus:    is referred to as lord of wholeness, lord of the uttermost limits, etc., always sounding the sign, , as neb and translating it as lord. Lord of wholeness of the uttermost limits would suggest an entirety and keeping in mind the indication of the wrapping string would indicate a collecting together of all of the elements of the eternal becoming in or by means of lord manifesting = neb r =  = n b r = the b periodicity manifesting.

Using a classically-accepted pronunciation, Budge sounds the group of signs as neb r tchr, calling  t ch instead of z ch, and attempts what he himself finds to be a not wholly satisfactory explanation by way of an association of t ch with this composite ideogram, in which attempt he uses the sign  as t ch













in the phrase  which is sounded tchf by translators. But this upper sign  is one of the several Rezu mdv ntr signs the exact consonantal value of which eluded the translators: the nearest they could come was t, d, z, given a choice of the three sounds by Diringer, which then suggests that the sign when eventually used alphabetically was either tdz which is English z, or it was d z or z d: either one of which suggests some nuance of z which halfway between its purely ideographic and its alphabetic usage, was z ch. Hence, the logic of the deduction z ch for the sock sign isn't too greatly questionable. Given z ch as


the phonetic value of , then the wrapping string holds z ch and  together and the  associates the result with the manifesting b periodicity This one

of the two groups of signs in which  occurs in the book of the allurance of the living psyche tends, then, to enhance the proposed analysis of the sign.

Of the other group,     ; here is a discussion concerning a relationship of  = f = light = the ability eternally to cause eternally to become,  , and the manifestation of  = something concerning  $z^3$  plus  $○○○$  = something about a trireme and  = one = something about the z reintegration of the three gamuts into one placed under  and  = manifesting. This too, then, even if rather nebulously, tends to enhance the reliability of the analysis.

As an accessory: recall that in the altar composite, the upper part of the altar

is the sign  = n b = the b periodicity, and note that here, the group  , as does the altar composite, relates  = n b = the b periodicity and this  unit of structural organization. The group    , also relates these with that which the pantomime  signifies.  the periodicity of b manifesting in the  unit structure of the complexly organized periodic pattern of periodic motion that is the integrated human bicomponent psyche and this unchanged is a structural unit of z ch? Something like that.

The Rezu mdv nttr geometric ideogram  when viewed as an abstract of the sign which results when this sign is superposed on the reconstructed Naqi ideogram for the consonant b, shows the lines associating certain ones of the elements of b in a specific manner. The projecting of this two dimensional diagram as the three, or six, whichever way one chooses to express it, dimensional structural organization of which it is a representation and the comprehending of the structure so formed may lead to a knowledge of the structure of this unit and an understanding of the processes involved in its formation. Such is the purpose of a geometric ideogram; of a series of interrelated geometric ideograms.

Analysis of the particular section of the Naqi geometric ideogram for the

consonant b which the Rezu used for their mdv ntrr ideogram for b n might possibly, or possibly might not, be of aid in finding the structure of n b.

Just what is it, then, that is m z b kh? Some mutation in which the structure of the periodic pattern of periodic motion that is the human being in its self-produced extracosmic body, the structure of the periodic pattern of periodic motion that is the b crystal, the structure that is the z psyche interrelatedly produce? Or is it the z mutation that is produced by way of b of something collected together there that is all that the human being has so far produced? Is there or has there ever been any discoverable major religious philosophy with no altar? — — — On the altar of some faith I have not known, I place the altars I myself have built — — — .

**b. Again |||**

In a similar manner, three upright transversely placed parallel lines are significant of a three periodicity pattern of z and should not be translated as a transverse rendition of l. This sign | is a sign for the plural and |||, having been confused with it, has at times been so translated. But it is not. Found significantly in the signs for z and being an indication of periodicity it should be translated as an indication of a three-periodicity unit of some kind that is a z periodic unit.


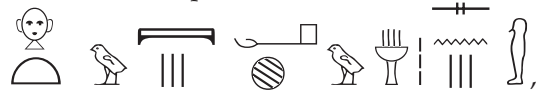
Some instances of its occurrence in the book of the allurance of the living







psyche are as follows: line 129, Ani, ;



Nebseni line 38, ;











Nebseni line 37, .








**c. |||**

The altar composite of Nebseni line 38 occurs in this context, , , associating the cosmic integrative

periodicity, the integrative activity of the human being manifesting, the  = khr production of , the integrative activity of , , the potential = the ability eternally to become, etc., of the  periodicity and z  l + b r z.

Here consider the association of  and . In line 86, Ani papyrus, the

association occurs in this manner:          |. This sign, , occurs further in these places in the text of the book of the allowance of the living psyche, Ani papyrus, lines 86, 98, 99, 102.

In a small room, 149 British inches high, 116.3" north-south, and 65.2" east-west, in the interior of the pyramid   , at the top of the 28-scaled ramp that is the base ramp of the ruined 28-stepped grand stairway of the grand gallery, beyond an entrance through which the entrant must squat to enter, — — here, facing the entry way, at a short distance from it in a pause-inducing room, built with mathematical precision of detail, is lifted a high, wide, thick, polished obstructive panel, like a septum, over the high unworked top of which the enterer, erect, glimpses the three walls of the room visible beyond this obstruction faced with panelled and carved architectural epigraphy; readable, does one understand the architecturally-wrought geometric ideograms. Here wrought in similitude of pillars and intervening spaces as a panelled wainscoating, from the floor part-way up, of the east wall is the sign , 103.1 inches high; on the west wall, a replica done 111.8 inches high; on the far end, south wall, overtopping an exit into another room beyond, the sign  lifted some 40 inches above the floor, somewhat but not exactly similarly produced, ascends some 100 inches from there to the ceiling. Across the top of each of the three flat panel-like spaces, one of which immediately precedes and two of which alternate the pillar-like, grooved  of the west wall, the sign, , is carved 18 inches wide, 9 inches from above down: three of these.

When I entered this room without noticing any of these details, I went directly through it around the right of the lifted obstruction, stooped through the 40 inch high exit into the room beyond, and when I returned, reversing the procedure, would have left it without further thought. The guide, as though halted by some quiet inner prompting, quite gently said, "See the pillars on the walls. You will see them best by looking over the top of this," and placed me at the exact spot from which all of the pillars so marked on the panel-faced walls could be seen. The result was startling, from that spot, and from no other, these pillar-like details stood out as though carved in the round and



placed there in front of the high wainscoting. I did not know that they were not. Studying them, I then went around the end of the obstructing septum and into this space behind it expecting actually to see pillars done in the round and could scarcely make myself believe that they were not there. I went back and walking along it, looked over the obstructing septum and these three walls looked blank until I came to the exact spot in which I had first stood and here photographed these details on the receptive atoms of the molecules of the cells of the visual memory area of my upeprosencephalon; for from here, again, they stood out in three-dimensional accuracy. During this time the guide stood quietly and watching, saying nothing, but he gave a glance of quiet approval as I turned to leave.

I had gone to Egypt specifically to find in architectural facade certain definite pillars in certain definite groups, in certain definite relationships and but for the nudging would have missed them. One of my earliest lessons had been, when you get to where you are going always stop and observe in full. And here at the most crucial point I would have forgotten.

### iii. THE PYRAMID

#### a. Built by Whom

At latitude  $29^{\circ}58'51''$ , north of the equator, longitude  $0^{\circ}0'0''$  on its own meridian, built on the northeastern edge of the northern escarpment of the Paleogeologic limestone rock which rises 130 feet above the general level of the surrounding sands, a pure geometric lithic mound marks with its site here upon this plateau on the southwestern extreme of the apex of the delta of the river that was called Khâp sh Khr, the center of the dry land surfaces of this, the hemispherical, period of earth's crustal Neogeologic era. At the beginning of the current, so-called historic, era, it stood there, sealed, intact, some sort of legacy. Indicating the midnight heavens of the vernal equinox of 2170 B.C. as its moment of chronological reference, built of hewn megaliths as was the building of the Neogeologic Eocene campus called Shveta-Dvîpa in which the Eocene astronomers of the Eocene land spiral convened their portents of the Eocene-Pliocene crustal movements which eventually molded the hemispheres, this mound stands on that portion of Neogeologic Plio-Pleistocene eastern hemispherical enclaved Shveta-Dvîpa that was the Khamite Rezu campus of continental Q b pt khr. On its meridian, of longitude north-south-north from mound to pole, pole to pole, pole to mound and east-west-east within the degrees of its parallels of latitude, the cessation of turbulence left more dry land surfaces than in any other combination of meridian and parallel.<sup>4</sup>

Called in English the Great Pyramid of Gizeh, Dr. Brugsch<sup>5</sup> had this to say, in

effect, concerning the word pyramid: the Egyptians signified a pyramid by a certain group of hieroglyphic characters which gave the sound abumer<sup>6</sup> — — .The Greeks by a kind of metastasis made aburan, then buran and next buramis, then puramis. In English, puramis became pyramid.

Writing in German, the Prussian diplomat, Baron Chevalier Bunsen, beginning with 10,000 B.C., discussed in his *Egypt's Place in History* his ideas concerning a civilization with a civilized government as it may have existed in this land that became Egypt from that date to the building of this mound: and brought some evidence to bear upon some of his deductions. His discussion did not range anterior to that date nor did it seek to preclude the possibility of this civilization's so ranging. Sometime between 484 and 425 B.C., probably 445 B.C., Herodotus went over into Egypt, listened, as Piazza Smyth understandingly commented, in a language he scarce understood, to the folklore and to what learned lore he might of the priests concerning the history of the Egyptian and pre-Egyptian Khamite Rezu. Collected, wrote down in Attic Greek what he thought he had heard into an historic folktale for Greek consumption. Known modernly as the father of history, but spuriously so, since he himself states in his *Euterpe*<sup>7</sup> that the Egyptian educators had the history of the indigenous civilization intact at the time of his writing back as far as 12,000 years before his time, Herodotus, thus through the records compiled continuously by that civilization, saw it back as far as 16,000 B.C. Some of these records were accompanied with astronomical maps of the heavens made concurrently with the occurrence of the astronomical configurations which they recorded. An indigenous Khamite civilization.

In Book One, Chap XVI, secs. ii and iii, some small detailed references were made to and suggestions were made concerning this civilization, pertinent remains, etc., the autonym of its peoples, the Rezu, the campus of its university system, the age of it, the land of Tauī Annu Andz, an epigraphy of the Philitons devised here in this university, a government by an educational hierarchy.

The lower or southern region of Tauī Annu Andz was called M z r. The entire campus was called Q b pt khr, in modern English Capthor. The agglutination m z r gets into modern English as Mizraim. Of the entire campus, the region in which the pyramids were built retained its name, was called Capthor.<sup>8</sup> That portion of M z r which lies north-south along the east border of the delta between Capthor and the desert, and west-east from the hills north of Heliopolos for about fifty miles northeast toward Sinai and the Red Sea, between the Nile and the Suez, retained its name, was called Mizraim. Somewhere close to these two regions, found archeologically, were the inscriptions in the as yet undeciphered geometric ideograms which may prove to be inscribed in the epigraphy of the Philitons, or a variety of it. The Capthorium were the original Khamite Rezu of the university system Q b pt khr. The Capthorium Philitons were the group of these who preserved the pure geometric ideography and adapted it to the Khamite Rezu Q b pt khr rendition of the Naqi z r science terminology while the other Capthorium linguists and semanticists were producing the classical Rezu mdv nttr epigraphy. The city of Het Kā Ptah, once called Mennefer now

called Memphis, lay between Capthor and Mizraim.

## **b. The Land of the Rezu Became the Land Called Egypt**

Modern historians reconstruct three great westward migrations of the Semite subethnic of the Ural ethnic through the Afrasian Khamite civilization of the Eocene Cordilleran ethnic of the Eurafasian landmass, beginning around 6000 B.C. and recurring at intervals of approximately 1,500 to 2,000 years. The first infiltrated the Khamite civilization of Mesopotamia and westward some distance into Asia Minor. The second, which began around 3900 B.C., carried through Asia Minor to and around the eastern and southeastern shores of the Mediterranean, involving parts of Canaan, a passage through Sinai and the more northern portion of the grazing and scientifically wrought and nurtured agricultural lands of the Khamite Rezu agronomists of the Q b pt khr university system. A steady, inexorable, large scaled, self-mooring infiltration by a relentlessly proliferating predacious humanity which continued over a period of several centuries and then gradually slowed off leaving its still rapaciously proliferating deposit. In this passage Philitia was not involved save as its educational hierarchy may have permitted passage to occasional migrants. In Q b pt khr, the Semite deposit became the breeding ground of the eventual nucleus of Semite overthrow of the Khamite educational hierarchy that ruled this Khamite Rezu civilization, the despoilation of its educational system and its supersedence by Semite military rule and an atrocious caricature of its zr science as the land of the Khamite Rezu which was the campus of their Q b pt khr university system, became the land now known as Egypt.

Under the relentlessly intensifying menace, around 3500 B.C., the three lands of Tauí Annu became to be only two lands, upper or southern Tauí and lower or northern Tauí, ruled, respectively, by Thinite and Memphite mercenary princes for a period of some 350 years, rapacious, ruling the land for its yield, the people for their labor, illiterate, overlording the literate Khamite Rezu savants, during this 350-year transition from late Khamite predynastic to early Ural-Semite dynastic rule.

Insofar as has been ascertained, dynastic Egypt was established by one now called Menes, which is Greek for Narmar, of Ural-Semite descent whose conquering armies overthrew the ruling princes and united upper and lower Egypt under his own military rule, around 3000 B.C., establishing the first dynasty of dynastic Egypt or, simply, Egypt.

A composite of native Khamites and immigrant Semites, ruled for 800 years by Semite dynasties, then, beginning around 2200 B.C., an interregnum of approximately 100 to 150 years during which someone ruled, built this pyramid and sought to re-establish the zr science in its purity, followed by another who sought to keep it so, after which other Khamite-Semite dynasties, sometimes ruling from Memphis, sometimes from Thebes, with real attempts at re-establishment each of its own interpretation not of the real but of the

caricature of the Rezu rendition of the Naqi zr science. In 1700 B.C. a Theban dynasty's recension of the accrued canonical literature was undertaken and accomplished with illustrations.

Around 1200-1100 B.C. its portion of another Semite immigration was sustained and enclaved in a part of Mizraim called Goshen. In 525 B.C. the Persian Cambyses successfully invaded and conquered Egypt. In 445 B.C., the Greek Herodotus went over into the so despoiled land and attempted to gather its history by word of mouth. During his lifetime, 427-347 B.C., Plato wrote concerning the magnificence of the ancient peoples who had established this ancient culture, of which dynastic Egypt was the havoc, identifying them. Between 336-323 B.C., Alexander the Great of Macedonia invaded, pillaged, sacked, burned, destroyed. In 283 B.C., Ptolmey Soter established the Graeco-Egyptian dynasty. Reigned from 283-247 B.C., began his great regathering, reconstructing, rehousing of the educational heritage of this land, building the museum, library, school at Alexandria. His son Ptolmey Philadelphius carried on, from 283 B.C. to 247 B.C., suborned Manetho to compile a history. The museum, library, etc., were destroyed within a few hundred years by later invaders. In 48 B.C., Caius Julius Caesar went over from Rome and sought to establish his frontiers, destroyed the reconstructed museum and library. Jesus was born there. Around A.D. 18, Strabo discussed this land and its people. Around A.D. 70, Pliny was mentally occupied with its history.


### c. The Man Called the Philiton

About 175 years later than Herodotus, somewhen about 270 B.C., Manetho, high priest and scribe of the city of  $\text{𐤎𐤁𐤏𐤓}$ , a name sounded by various translators Sebnetter, Tjbnetter, Tzb neter, and Sebenthys, was subsidized by Ptolmey Philadelphius to compile a history of the people who had established the civilization, and of the civilization which they had established from its earliest time to the then current period, to be based on native sources of information. Manetho wrote his history in Attic Greek.

Filed meticulously in the library of manuscripts, historic division, of the great Library and Museum of Alexandria which Ptolmey Soter had caused to be begun and Ptolemy Philadelphus had caused to be completed, Manetho's manuscripts of his history of Egypt were read by scholars in that library for 200 years. Salvaged in part during the Caesarian savaging, became disseminated and during an ensuant 200 years, lost to history. But many had read these manuscripts both at the library and after their dissemination, quoted their contents freely. Don Isaac Preston Cory of Caius College, Cambridge collected and in 1832 published in his *Fragments* his transcriptions of remnants of Manetho's history as these had occurred in various author's works from about A.D. 30, which leaves a gap of some 50 years. What access, if any, any of these writers may have had to any of the salvaged remnants cannot now be said. Just what commentators upon or quoters from other commentators and

other quoters of Manetho's manuscript or copies of Manetho's manuscript he may have used can neither be now said. Cory selected what were classically accredited as being authentic fragments of Manetho's history. Among these fragments is one that gives, in the order of their occurrence, the dynasties of dynastic Egypt and the kings of each dynasty.

Manetho recorded Thinite princes ruling collaterally with the Memphites for the last 350 years prior to Menes. Then, as recorded in Julius Africanus,<sup>9</sup> a first Thinite dynasty founded by Menes and followed by seven more kings; a second, Thinite, dynasty beginning with Boethos and followed by eight more kings; a third, Memphite, dynasty founded by Necherophes and followed by eight more kings; a fourth, Memphite, dynasty founded by Soris and followed by seven more kings; a fifth, Elephantinaenous dynasty mentioning nine kings, etc.

According to Cory's *Fragments*,<sup>10</sup> Manetho, in recording these various Egyptian human dynasties that arose upon predynastic Taui Annu and succeeded each other there in that land, gave the names of the dynasties, stated simply, in regard to all but the fourth, that they were composed of so many kings and recorded the names of the kings. In recording the fourth dynasty, he, however, wrote that it was comprised of eight Memphite kings of something that comes into English from some Attic Greek words of Manetho's as "a different race." This was the dynasty the kings of which built the pyramids of Egypt, of which the Great Pyramid of Gizeh, called  by its builder, is one. Colonel Howard Vyse<sup>11</sup> said that he agreed with others who thought that the mighty people who were the pyramid builders of this fourth dynasty of Manetho's mention were Hamites (Khamites) traceable backward through circum-Mediterranean Eurafasia through the millennia: Egypt, Philitia, Canaan, Sumeria and, under the Greek name given them of Cyclopes, Pelasgi, Phoenicis, inhabited Greece, Tyre, Carthage, and spread, "... even to the distant regions of America ...,"<sup>12</sup> and the Great Pyramid of Gizeh remains, an enduring and silent monument, "of the matchless grandeur of these extraordinary people."

Herodotus<sup>13</sup> had written that a ruler whom he called Cheops had, upon ascending the throne of Egypt, closed the then existing Egyptian temples, forbade the Egyptians to offer their then type of sacrifice, caused them to labor in the building of the Great Pyramid; that he was succeeded by a brother, Chephren, who imitated the conduct of his predecessor. After Chephren, Mycerinus, son of Cheops, reopened the temples and allowed the people to resume the practice of sacrifice. These proper nouns are spelled differently by Manetho.

Following his mention of the fact that the kings of this fourth dynasty were of a different race, Manetho confined his report to a naming of the kings of the dynasty in all save the second whom he called something in his Attic Greek that gets into English as Suphis. Of this second king of this dynasty of a different race, Manetho wrote, as translated: "Suphis reigned 22 years. He built the largest Pyramid; which Herodotus says was constructed by Cheops. He was arrogant toward the gods," that had been set up and worshipped, in Semite

overrun, dynastic Egypt during the preceding three Ural-Semitic dynasties and had remained during the first regency of the fourth, a period of some 800 to 1,000 years “— — — and wrote the sacred book, which is regarded by the Egyptians as a work of great importance.”<sup>14</sup>

Did Manetho or Manetho’s source of information say “and wrote the,” or was their intent that he in building this pyramid had thereby produced in a three-dimensional method of silent motor expression, the exact text of the sacred book, constructing in architectural three-dimensional lithic geometry, as had its Eocene meso-neohomozoan originators, this concerning the z r science, which included that which had been inscribed in the book of the allurance of the living psyche which had been found in the foundations of the shrine of Henu? A work of great importance! Constructing it according to his own devising, using space relations in three dimensions — or six if you would rather say it so — loring his topic in a single, complexly organized, geometric ideographic design, using three-dimensional geometric ideograms of which the two-dimensional Naqi geometric ideograms were the symbols and the space relations were the means of internal composition, using the exact celestial moment of its chronological orientation, the exact site of its geographic orientation, with exact intent in his loring. So that those who would learn this lore could see the text of it.

The mdv ntr signs which sound s - s means to shape, to carve, to draw, to engrave, to inscribe; in other words to convey by means of material and symbols and the use of the hands, in the shaping of that material into the form of the symbols in silent motor expression as a means of communication. Both Manetho and his informed sources knew this. Was the Greek word or phrase which Manetho chose to use less inclusive, or inept, or were his commentators, 300 years after his authorship, so limited in their own concept of silent motor communication of ideas that “to write” was the only association of ideas which Manetho’s words invoked? Or was the choice of the word “wrote” by the English translator due to his limited knowledge concerning the idea to tell in silent motor expression by use of material? Concerning this pyramid, Herodotus<sup>15</sup> had written, as translated into English, that he had come upon as a part of its historic folklore that a shepherd called Philiton had tended his flocks on and around the plateau upon which this pyramid stood at the time of its building and that this was therefore called the pyramid of the Philiton. According to some of Cory’s fragments, the learned philologist Manetho carefully noted in his manuscript that the word translated shepherd meant shepherd only in the vulgar tongue, not in the sacred nomenclature. Sir G. Wilkinson, in a comment on this report by Herodotus concerning the Great Pyramid and Philiton, a shepherd, who fed his flocks about the place, as quoted by Rawlinson in his Herodotus,<sup>16</sup> allows that the builder was this Philiton. To this Rawlinson adds his comment, suggesting the possibility that this man, Philiton, indeed, built the pyramid and that he was a prince from Palestine and of Palestinian descent, Palestine being the name then used for Philitia and Palestinian for Philiton. Since he was, according to Manetho, a

king of a Memphite dynasty of kings of a different race than that of the Semite subethnic of the Uralite ethnic of neohomozoa, then, if he were a Philiton of Philitian descent, a prince of Philitia, he was a Khamite Rezu Q b pt khr Philiton descendent who had returned to Memphis, Mennefer, Het kâ Ptah, from Philita the colony established well nigh a millennium earlier among the Khamite Canaanites by the Capthorium Philitons of the college of linguists and semanticists of the University of Q b pt khr for the preservation of the z r science in its original geometric ideographic epigraphy, as nearly as they could so reconstruct, the descendents of whom during the long interim had successfully preserved in the minds of their greatest savants from century to century, that which the consecrated Khamite Rezu migrants had intended should be preserved. A dynasty established by one of these savants, come to Memphis for that purpose. A second king of that dynasty would now cause that which this succession of minds had so preserved to be preserved in this lithic way.

### ***1. Hebrew Semite References***

Certain references in the Semite Hebrew canonical literature tend to emphasize the possibility of the correctness of these deductions. Coming out of Goshen in Mizraim of dynastic Egypt under the leadership of Moses and Aaron on their way, again, toward Canaan, the Semite Hebrews, again migrant, self-distinguished as the only ones of the Semite peoples who were the true adherents of the sacred science of El, as nearly as they could understand their particular personization of it, had to pass eastward through the Sinai wilderness and would, emerging thence, have either to pass through Philitia or detour south and then east of it. The leaders, definitely dedicated to the precepts of their interpretation of a personized El, were taking their people and what they thought was the only real knowledge of El out of idolatrous, Semite-ruled, dynastic Egypt, some 500 years after the son of the builder of this pyramid had reopened the dynastic Egyptian temples, re-established the worship of idols, of sacrifice, etc. These leaders carried with them a knowledge of the history of the Khamite Rezu Capthorium Philitons who had migrated into receptive Khamite Canaan and had there established their colony of Philitia for the preservation of their rendition of the original Naqi sacred, i.e., z r, science, its original system of terminology and its original geometric ideographic epigraphy. Referring to their trek across the Sinai wilderness, comparing their assumed purpose in carrying that ideology which they thought to be the same as that which the Capthorium Philitons had so trekked to preserve; Amos, for instance, reminds these Semite followers of El that this same El, who had at one time brought out the Philitians from Capthor, had at another time brought out Israel from Egypt. Matthew, I believe, made a similar reference.

### ***2. Other Ancient Nile Valley Pyramids by Other Ancient***

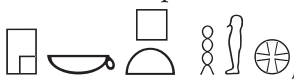
**Builders**

Approximately 37 ancient<sup>17</sup> irregularly mathematical pyramids widely cluster the great pyramid, extending southward from this Gizeh hill for miles along the west side of the river. Of these, the stone pyramids near Gizeh, all of which can be seen from Memphis congregating the great pyramid, dominate. And, again, these stone pyramids surrounding it in varying proximity are dominated by the great pyramid, not only in size and placement, but in technical purity of mathematical design, in skilled precision of construction, in implicit grandeur.


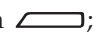
This rash of pyramidal-shaped stone buildings, grandiose sepulchers for the kings who caused them to be built, none insofar as is known having been erected earlier than about the last quarter of the third dynastic period. Each without precision grandeur, all with ostentation, housing built in, sumptuously furnished burial chambers and 'living quarters', the entombed body of the king and his retinue, spectacular remains of pompous ritualistic burial, erupted along this western border of the Nile during the ensuant epoch, the chief ones being lithic.

In another one of Cory's *Fragments*, Manetho had written in effect as translated into English that during the reign of a king of the third, a Memphite, dynasty, named Neter- khet or Necherophes or Djoser, lived one called Imouthes, which is another way of saying Imhetep, Imhotep, etc., who because of his medical skill had the reputation of Aesculepius and was the inventor of the art of building in stone, and also paid attention to writing.<sup>18</sup> This was seemingly between 75 to 100 years earlier than Manetho's second king of the fourth dynasty. In the year A.D. 1955, the Egyptian archeologist Zakaria Goneim discovered lower portions of a pyramid of the third dynasty which bore an inscription painted in red ochre on the limestone wall, which was done in the hieroglyphs that are translated Imouthes, Imhotep, etc. The tomb proved to be that of Djeserti Ankh, called Sekhem-khet, successor to Djoser.<sup>19</sup>

In the Khamite Rezu Q b pt khr university system the city later called Memphis,

then called , was a college town, the subjects of study

of which were  and : the structure of the

integrative motion; the structure of that  mutation of the cosmic and extracosmic gamuts which occurs over the greater law, written ; and

the structure of . And Imouthes, , was



called the great physician. And the college of semanticists and linguists of the university system was a part of this college at this city. Also, a learned person in any given branch of science was called by the name of that science. A man at Memphis who was a physician, versed in epigraphy and in the art of construction in stone, would have been called an Imouthes, and hieroglyphs done in red ochre on the walls of the foundations of an architectural structure being built of stone would have meant that the inspector who so recorded his inspection thus gave his accredit that the work had been done according to his interpretation of the Imouthes standard. Since the original exact knowledge taught at this college of the Khamite Rezu Q b pt khr had, during a 650 to 700 year suzerainty of Semite subethnics of the Uralite ethnic of neohomozoa, remained the lost or hidden art which its Khamite originators had in its defense caused it to become, then it is within the bounds of logical expectation that this Memphite Semite Imouthes architect had not learned the true art of any of his practice. Nor was he the inventor of building in stone — — an Eocene art of the Eocene Cordilleran ethnic of neohomozoa discontinued because of earth's habit of shaking down its product. But some hint, some inkling, some suggestion concerning the possibility of building in stone again, since earth's crust was now quiescent, came to the minds of these Memphites, and some knowledge concerning geodetics and the manner in which rubble always shakes itself into an imperfect pyramidal shape, were conducive of the endemic of imperfect pyramids with which this portion of the crust erupted. Only this one Memphite dynasty of returned Philitons held the original knowledge. Only this one Philiton of that dynasty built a true pyramid.

Seeking permanency in their stone building as they sought permanency in the retention of the dead human body, these Semite Memphites knew no other use for their art than that of entombment of their dead bodies. Only this one Philiton knew just exactly what it was that became entombed in the exact building of the true pyramid!: the exact statement of that portion of an exact

science which he called .

This was not a tomb built as a grandiloquent place of sepulture for the defunct body of its builder. Herodotus recorded that the remains of the king whose name he translated into Greek as Cheops were not buried in the great pyramid which he had built but elsewhere, “in a subterranean region on an island surrounded by the waters of the Nile.”<sup>20</sup> Archeologists have long since found this tomb as Herodotus recorded it.


An Arabian legend recounts that all of the treasures of Sheddad Ben Ad, a supposedly great antedeluvian king of the earth, were secreted in this pyramid together with all of his sciences and all of his medicines!

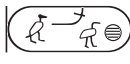
**d. The Pyramid, , and its Philiton Builder, **




The later Greek Eratosthenes called the name of the builder of this pyramid which Manetho called Suphis and Herodotus called Cheops, Saophis, Comastes and Chematistes. Diodorus Siculus called it Chembres. Egyptologists have said Shofu, Shufu, Koufou.<sup>21</sup> On a photolithograph of his cartouche as reproduced in Dr. Lepsius' *Konigsbuch der Alten Aegypter*, 1858, by W. H. Davids, this name




was written , which is ch v f v, from above down. Upon boring his way through finished inner wall surfaces into places behind the finished walls and between these and the outer wall of the pyramid, at one place, Colonel Howard Vyse came upon crude red markings brushed onto the megaliths of construction, had them copied, and forwarded the copies to the renowned Egyptologist Mr. Samuel Birch of the British Museum<sup>22</sup> who called them ancient

quarry marks and found among them three royal cartouches:  which is, right to left, ch v f v, sounded sign by sign as one currently says I B M; not

ibm;  and , which are, respectively, reading each from

right to left, the sign , the flat-horned ram, ch, f, v; and a complex with the value usually considered to be that of n v, approximately, and the flat-horned ram. The first of these two with the ram has been pronounced Sen-suphis, Nu Suphis, Nu Shofu, and Knemu Khufu. Sen-suphis would be giving the first sign to the right the value, n; the ram, the value z of sheep = z r; the balance, the value ch f v. The second sign with the ram has been considered to be simply an abbreviated way of writing the first with the ram sign.<sup>23</sup> Both of these

cartouches with the ram sign are considered to be names of the brother of 





, the brother who aided ch v f v in the construction of the pyramid and who later upon his death succeeded him to the throne. This would be the man whom Herodotus had called Chephren, and Manetho had called Suphis II. Herodotus, in the fifth century B.C. recounting in Greek his understanding of what he considered to have been a folktale recited to him in Egyptian with which he had but a nodding acquaintance concerning a Philiton who tended his sheep on this hill while this pyramid was being constructed, and Howard Vyse in 19th century A.D. coming upon the cartouche of this king of Manetho's recorded dynasty of "a different race," in the upper reaches of its construction, bearing the pictoideogram of the flat-horned ram incorporated in his name, the first king of dynastic Egypt so to do. Considering that the Athenian Greeks adopted the root phl, formed from it phylā meaning tribe, race;<sup>24</sup>


formed phratia and philos, etc., to express certain racial considerations; and considering the fact that the words different and strange are synonymous and that a common Ural ethnic usage referred to the Eurafasian landmass Khamite descendents of the Eocene Cordilleran neohomozoan ethnic as stranger,<sup>25</sup> thus it becomes a matter of just which words did Manetho use. The translation indicates the possibility of the exact wordage, “Khamite Philiton.” And here in the mid-height construction the cartouche of this Khamite Philiton bearing the pictoideographic hieroglyph of the flat-horned ram: not the architect of the pyramid but the tender of sheep who spent his time on that pyramid hill while it was being built: royal overseer of construction of that which his royal older brother, its architect, had planned in minute and exacting detail: the man who

“completed” that which  “began.” Recorded history, looked at understandingly, highlights some strange coincidences!




### e. This Pyramid was Called













Written in Khamite Rezu mdv ntr, the name of this pyramid occurs 

. In the then last edition of his *History of Ancient Egypt*, the German Egyptologist, Dr. Brugsch, pronounces the name xut.<sup>26</sup> Wendell<sup>27</sup> pronounced it chut. Budge pronounces the ch sign kh. The ideograms are phonetically, right to left; ch v d; ideographically, the ch integrative movement, with ch represented with the sign  which may associate the sign . A technical book, done in a system of three-dimensional space and time relational composition using a specific terminological system expressed in geometric ideography concerning the crux of the Naqi zr science planned by a Naqi Philiton of Q b pt khr, who called himself something that translates something which implied his adeptship in that branch of the zr science which concerns the integrative activity of the  as the integrative periodicity which integrates the total ability of a one eternal becoming eternally to cause eternally to become, and called

this his lithic book, , the integrative movement of that integrative periodicity: the integrative movement of that specific integrative periodicity which, product of the manifesting integrated human bicomponent psyche is the integrative periodicity which integrates the total ability of a one eternal becoming eternally to cause eternally to become.

And is this pyramid book something stated exactly in scientific terminology

about  = something about n; flat-horned ram = interrelationship of  and the z manifestation by way of the b-crystalline structure as these occur in ;

that is, is it some particular progressive periodic synthesis involving  $|||$  and  $|||$  and the b-crystalline structure which accomplishes the construction of that which     will cause to be produced by way of   ? In his ceremonial cartouche,     used this pillared facade .<sup>28</sup>


#### iv. TWO EXCERPTS AND A QUESTION

##### a. Two Excerpts

##### 1. *Excerpt, Book II, Chapter IX, Sec. iii, “A Pillar is Ziba”*

Is the periodicity of the tmz beam wave something concerning  $|||$ ; the chr periodicity something concerning  $|||$ ; the modulated periodicity something concerning  $|||$ ?

##### 2. *Excerpt, Book II, Chapter VIII, Sec. i, Sub-sec. d, Sub-sub-sec. 2.1, “The Rezu Mdv Nttr Geometric Ideogram for ch”*

The sign, , is comprised of a circumference and four seemingly parallel oblique lines that are cords of the circumference. Superposed upon the reconstructed Naqi geometric ideogram for the consonant, b, for comparison, the oblique lines analyze as follows: two, the outermost, are lines of the hexagon; two, the innermost, are lines uniting the point at which the transverse diameter meets the circumference at one end of the line and the point at which the circumference and two lines of the square meet at the opposite end.




The hexagon is significant of the human being. The circumference is<sup>29</sup>. The diameter is motion. Oblique is q r. Four is Latin quatuor. The square is the cosmic gamut; called p in Rezu mdv nttr, pisures in Greek. The two lines of the hexagram are those two each of which unites a point on the circumference at which this line of the hexagon another line of the hexagon the central vertical line of the circumference and the two oblique lines of the hexagram meet on the circumference with a point on the circumference at which this line of the hexagon, another line of the hexagon and the transverse line of the hexagram meet on the circumference. It is these two transverse lines of the hexagram

which, together with the hexagon<sup>28a</sup>.

If the periodicity of the tmz beam wave is something related with |||, the chr periodicity something related with ||||, then these two periodicities are respectively, the extracosmically produced z periodicity and the cosmically produced z periodicity. Do these two combine in the formation of a |||·||| or |||| periodicity, called z v n n, in the formation of the modulated beam wave to which the “messages” carried by the t m z beam wave transfer and are then carried by this modulated beam wave to b?

## b. |||||

In Hebrew, the letter z, called zayin, is the seventh letter of the alphabet. Its numerical value is seven. And, in Hebrew canonical literature, seven is announced as the number of humanity, and the seventh day is the final day of creation, and Christianity decrees every seventh day to be a holy day, and there is this something very revered in the Hebrewism about the candelabra with seven golden candle sticks. In a papyrus of the Theban recension of the

collected canonical literature,  is shown as , a human head, full face front, which emits seven rays: this relates the periodic motion of  with a seven periodicity.

Perhaps it is not necessary to disassociate the idea of the exquisitely exactly organized structural minutae of the b crystal and the idea of seven in their interrelationship in the production of whatever will result from the final stages of the functioning of this b-crystalline structured periodic pattern of periodic motion that is the human phyletic constant which differentiates the human cosmic organism in all of the stages of its evolvement from all extrahuman cosmic morphs.

## v. THE BENEFICENCE

### a. I Saw This

In a final observation on the b-crystalline structure as it occurs in neohomozoa I saw this. The completed crystal was four-tiered, rectangular, approximately twice as long as high, each tier being a complete crystalline pattern, rectangular, as long as the completed crystal, one-fourth as high, and standing on one of


its long sides, its internal structure that of the unit b crystal as last<sup>30</sup> indicated and partially described with the seven implication. This time the completed crystal was colorless, transparent and I could see into it. Looking at it so, I was aware of periodic movement just outside at the extreme right of the completed b crystal which was compounded of periodic motion that had originated in the integrated human bicomponent psyche and other periodic motions that had originated in the human being's manifestation in the extracosm; this is as far in detail concerning its origin as my awareness attended, and which was moving toward and then to and incident upon the completed b-crystalline structure. I did not see how the selection was made, its mechanism, nor just how the entrance was accomplished, its mechanics, but after a discernable but unmeasured interim of remaining there — so short that the word interim seems like an overstatement — a flow began at the right of the upper unit which was some portion of this periodic motion entering there, and flowed regularly, not rapidly not overslowly, at a moderate and even rate across the unit toward the left, and as it proceeded, the inflow did not cease. Astonishingly, because it had not been so upon entering, after entering and beginning to flow left this — which was like the density comparable to a state between a heavy liquidic and a lightly colloidal flow whereas that of the entering periodic motion was comparable with that of a fairly heavy transparent gas — glowed a non-transparent between a fairly deep yellow and gold color, moving as though it were quietly alive, in a constantly elongating confluence leftward across through the full length of the crystalline unit. In caliber, the flow can have been one-third or a little more of the height of the crystal unit and occupied its central transverse midline. I was aware that this phenomenon was the spontaneous effect of the uniting of the highly complex periodic motion of the highly complex periodic pattern of periodic motion that is the unit b crystal, its periodic mutation of periodic motion and that which had entered the crystal. While this confluence was still moving onward, when it reached about the middle of the length of this upper b crystal unit, the phenomenon began and transpired in absolute replica in the next lower unit. And when this reached about this same point, the process began in the third and, when it reached just a little way across, I became informed, or at least aware, that I need not watch that end further for the phenomenon would repeat in the fourth unit and the attention needed to be concentrated on the other end of the completed four-tiered b-crystalline structure.

Here, when the advancing left end of the onward flow in this upper unit reached the left end of the b crystal, it began to emerge therefrom, continuing to move onward with the same brilliant, discrete, evenly paced molten movement until the full length of the flow had emerged from the b crystal, and further traversed a short space so that no contact remained between the emerged flow and the b crystal unit. And the crystal unit remained as it had been before the phenomenon began.




I knew that this was occurring in the brechma area of the neohomozoan uperprosencephalon. As to the exact location of the b crystal, I was under the


impression that it lay free within a plasmatic matrix of some kind within a definite area of the histologic superior lobe of the epiphyseal complex of the neohomozoan uperprosencephalon. In which case, when this Foundation's<sup>31</sup> research approaches this subject, many b crystals will be looked for in this area.

Not a four-stringed lyre upon which the human being plays, using it as an instrument of expression, but a six-dimensioned orchestra of crystal instrumentation so organized as to awaken in sympathetic vibration with every impulse of a certain type which the human being in its permanent self-

produced extracosmic body sends forth;  's fabulous instrument.

### **b. In the Fundamental Human Cosmic-Type n d n**


In the b-crystalline directed, p ch-structured, fundamental human cosmic-type periodic pattern of periodic motion, after its ch integration of the respective periodicities of the m n d n emanations of the extracosmic psychic component and this cosmic psychic component, having become then equipped with this integrated ch periodic pattern of periodic motion which had now come to surround, surrounded and remained surrounding the area of the p ch motif, the b-crystalline structure is comprised of but one primordial b crystal unit. The structure of this unit is but the primordial beginnings of the structure as it exists in the receptor apparatus of the end organ of the neohomozoan uperprosencephalon. But this structure is exact and insofar as its organization is concerned does not change, only grows as its additions accrue and become organized around it into an ever more complexly interorganized pattern. In this its simplest form, this b crystal, having formed, having caused and governed the reorganization of the balance of the body of this organism, now begins to function as a receptor apparatus, which can receive, analyze, reorganize in such manner that its potential is enhanced any  mn dn periodicity the waves of which have undergone preliminary conditioning by the periodicity of the mn dn of this integrated ch periodic pattern of periodic motion, the primordial integrated human bicomponent psyche, which surrounds the cosmic component into which the emanation of the b crystal has caused the original q receptor motif of the fundamental human cosmic-type periodic pattern of the periodic emanation of the periodic mutation of periodic motion by the periodic pattern of periodic motion to become transformed and those periodic movements which can accommodate to this prepared condition. The periodic basis of this preliminary conditioning is , the four periodicity of the mn dn of the integrated ch periodic pattern of periodic motion, called the cosmic z integrative periodicity and also called the modulator beam wave. This 

preconditions only one type of  $mn\ dn$  periodicity wave, i.e., that of : for brief, that of  $tmz$ ; for exactness of detail, the wave produced by the pattern of periodic motion which is the integration of the human being and its self-built extracosmic body manifesting in the extracosm, here called the  $t\ m\ z$  beam wave, the fundamental periodicity of which is something concerning  $|||$ , the three periodicity of the  $t\ z\ v\ n =$  extracosmic  $z$  integrative periodicity.

The  $|||$  of the  $ch\ r$  cosmic  $z$  integrative periodicity and the  $|||$  of the  $t\ m\ z$  extracosmic  $z$  integrative periodicity combine in the formation of a new wave form, called here the modulated beam wave. They do not integrate. In the integrative process each contributing factor undergoes preliminary regressive disorganization to a point in which a single new organization of the resultant structural moieties can occur. In a combining process this does not occur; the contributive moieties retain their original condition, which in each is such as to afford feasibility of combination with the other. Thus the modulated beam

wave is written  $|||$ , in the Khamite Rezu  $mdv\ ntr$  of the book of the allurance of the living psyche. Some portion of the primordial single  $b$  crystal unit is a receptor apparatus for this modulated  $z\ v = z$  integrator beam wave and for any periodic motion which may have become superposed upon it.

As the structurally organized periodic pattern of periodic motion, which is the integration of the manifesting periodic unit of the integrator gamut, called the human being, and its self-produced extracosmic body manifesting in the extracosm, takes on those which it will of the periodic mutations of periodic motion which are formed by, within and of, and emitted by evolving extrahuman, extracosmic periodic patterns of periodic motion, transforms these into periodic motions of higher, human, potential, and emits the resultant periodic motions, sending them forth upon the  $tmz$  beam wave. As the  $|||$   $tmz$  beam wave and the  $|||$   $chr$  modulator beam wave combine in the formation

of the  $|||$  modulated beam wave the  transformed extracosmic  $mn\ dn$  waves of periodic motion are carried onward by the modulated beam

wave. The  $|||$  of the modulated beam wave and the seven periodicity of the  $b$ -crystalline structure are integrable and do integrate. This integration acts as a “booster” to the dynamics of the  $b$ -crystalline structure raising the potential of the structure for so long as it is being received. The “message” periodicities with their periodic motion leave the modulated beam wave upon entering the crystal, flow in its wake through the crystal, are analyzed by the crystal's





structural motions, enhanced in potential by its “boost,” which they absorb, transformed into the b-crystal interpretation, become the deep yellow flow into the internal structure of which I did not at the time look, so analyzed, transformed and enhanced, emerge from the crystal. This which emerges is the b psyche.


Some of the commentaries on the book of the allowance of the living psyche which comprised the dynastic Egyptian canonical literature refer to a b psyche or soul, called by translators the ba soul, which occurs someplace between the ch v psyche, called the chu by translators, and the living psyche, called the ku. The b psyche would be the flow emerging from the b crystal, its glow and emissary mn dn. The series of events of its formation begin with the entrance of the flow and end with the emergence of the b mutation of that flow. This b m, b mutation, is of so great importance in the allowance of the living psyche that some commentators made of it the important event, even as the Christians, for instance, make the formation of the ch psyche the important event. All events in the allowance of the living psyche are important, but this b event is of great significance in that the b crystal is what it is.


### c. In the Primordial Prosencephalon, i.e., the ch-Equipped b-Legislated, Primordial Human Cosmic-Type Periodic Pattern of Periodic Motion


#### 1. Recapitulation

As the b-crystalline structure is still forming in the human mutation of the fundamental cosmic-type periodic pattern of periodic motion that is taking in the cosmic-formed q v n waves of the extracosmic q mn dn of the human


extracosmic  n d n periodic pattern of periodic motion, and before the q v n intake motif becomes transformed into the organized structure that emitted the  mn dn, the mn dn of the n d n that was the forming b-crystalline structure was being emitted into the balance of the humanly mutating, fundamental, cosmic-type periodic pattern of periodic motion; there it caused certain definite structural rearrangements of the periodic motifs of this portion of this organism. So rearranged, this body portion, called here, q r p, completed the mutation and this organism is now the fundamental human cosmic-type periodic pattern of periodic motion. So organized this periodic pattern of periodic motion is the primordial human prosencephalon. It is comprised of various, variously interorganized organization, structurally



organized, structural motifs. When, at the end of that aeon of 

's continuous extracosmic formation and emission of the  $q$  periodic mutation of periodic motion and this primordial human prosencephalon's continuous cosmic reception of them in these emissions in their cosmic  $q v n$  form, a single complete  $b$ -crystalline fundamental structural unit has formed, and the  $q$  receptor motif has become reorganized, and a new aeon of human

evolutional existence is underway, the extracosmic  does these things and this primordial prosencephalon does those things which culminate in the formation of the integrated human bicomponent psyche.

Now a third aeon begins. An aeon beginning with the era during which 

 will be forming and emitting its  $z m n d n$  and its "message" periodicities, and this  $z m n d n$  beam wave and the  $m n d n$  of the integrated bicomponent psyche will combine in the formation of the modulated beam wave and the

  "message" periodicities will be being transferred to the modulated beam wave and these will be entering this single  $b$ -crystalline unit and will there by being processed over this single  $b$  crystal's primitive interpretation of the above described process.

As this single  $b$  crystal emits its  $b$ -integrated flow, one single unit structural periodic motif of the  $q r p$  and the flow are affected. They become completely integrated, forming a new structural organization which replaces the original structural organization that was the motif affected.

This has happened: the entire potential that has accrued cumulatively in the moving of all of the periodic components of these structural parts of this motif from some definite original periodic condition in a periodic continuum, organizing and reorganizing and reorganizing them until they have become this structural motif of this organism and the entire potential that has accrued cumulatively in the moving of all of the periodic components of the flow from that some definite original periodic condition in a periodic continuum organizing and reorganizing and reorganizing them constantly, dynamically, progressively and cumulatively until they have become the structure of this flow that has been released into the formation of this new structural design and is there incorporated as the two, integrating, become one, new, more complex, more highly structurally organized periodic pattern of periodic motion of a higher potential than was that of the sum of the two before the integration occurred.

## 2. Review of Three Terms

Potential: amount of work done in making the organized structure that is a periodic pattern of periodic motion.

Potency: the capability of a periodic pattern of periodic motion to continue to develop structurally according to its specifically organized structure.

Potentiality: that cumulative series of structurally organized periodic patterns of periodic motion which because of the specificity of its organized structure any periodic pattern of periodic motion is capable of seriatly becoming. This occurs by way of more and more complex and complexly organized structural organization; by mutation, etc.; a continuous process, dynamic, progressive, cumulative.



In the book of the allerance of the living psyche, Ani papyrus, line 25, this

group occurs, . In this group overlies and and is preceded by : the integrating periodicity of the entire periodic continuum

is the b periodicity. This is said to be the product of and

.<sup>32</sup> Something about a phrase, written and sounding

h kh, is said to exist in . Another group is written .

. I do not here attempt the translation of the bird pictoideogram. Additional factual enlightenment of an exact order would attend its translation.



7 x 4 = 28 steps in the pyramid; therefore, deduce when it becomes is taken four times?

<sup>1</sup>Written mzbh in David Diringer, *The Alphabet* (New York: Philosophical Library, 1948), p. 165, and therefore kh.

<sup>2</sup>*Ibid*, pp. 61, 63.

<sup>3</sup>Book Two, Chapter IX, Sec. i, “The Consonant z.”

<sup>4</sup>As remarked by William Petrie, physical geographer and engineer, and cited by Piazzzi Smyth, *Our Inheritance in the Great Pyramid* 3rd ed, (London:

Daldy, Isbister & Co., 1877) pp. 79-81, who refers to his *Equal Surface Projection*, (Edinburgh: Edmonston & Douglas, 1870. See also Fig. 2, Plate 20.

<sup>5</sup>Piazzzi Smyth, *op. cit.*, footnote p. 374. "The following conclusion of Dr. Brugsch, one of the best hieroglyphic scholars of the day, has been recently communicated by my friend, Dr. Grant, of Cairo."

<sup>6</sup>Having thus vowelized a Khamite Rezu agglutination, b v m r.

<sup>7</sup>*Euterpe*, cxlii, as cited by H. P. Blavatsky, *The Secret Doctrine*, 3rd ed., (London: Theosophical Publishing House, Ltd., 1893), Vol. II, p. 349.

<sup>8</sup>Piazzzi Smyth, *op. cit.*, p. 495.

<sup>9</sup>Piazzzi Smyth, *Life and Work at the Great Pyramid*, (Edinburgh: Edmonston & Douglas, 1967) Vol. III, p 359, 329ff.

<sup>10</sup>Smyth, *Our Inheritance*, *op. cit.*, p 483.

<sup>11</sup>Smyth, *Our Inheritance*, *op. cit.*

<sup>12</sup>Not to be confused with the Semites who overran Phoenicia.

<sup>13</sup>As cited by Smyth, *Our Inheritance*, *op. cit.*, p 491; footnote Chap. cxxiv, p. 199, of Rawlinson's translation of *Herodotus*, Vol. ii. See also a note, No. 9, on p. 205, by Sir G. Wilkinson.

<sup>14</sup>Smyth, *Our Inheritance*, *op. cit.*, pps 483-4

<sup>15</sup>Rawlinson in his *Herodotus*, Vol. II, p 207, as cited by Smyth, *Our Inheritance*, *op. cit.*, p 492 footnote.

<sup>16</sup>Smyth *Ibid* p 492.

<sup>17</sup>And a great many more less ancient.

<sup>18</sup>As cited by Leonard Cottrell, *The Anvil of Civilization*, 1957, (New York: The New American Library of World Literature, 1957), p 68.

<sup>19</sup>*Ibid*, p. 71.

<sup>20</sup>As quoted by Smyth, *Our Inheritance*, *op. cit.*, p 112.

<sup>21</sup>*Ibid.*, p 490.

<sup>22</sup>Colonel Howard Vyse, *Pyramids of Gizeh*, (London: 1840), cited by Smyth, *Life and Works*, *op. cit.*, Vol. III, p 315 and *Our Inheritance*, *op. cit.*, p, 6, footnote.

<sup>23</sup>Smyth, *Life and Works*, *op. cit.*, Vol. III, p 315.

<sup>24</sup>Book One, Chapter XXV, Sec. iv, "Athens."

<sup>25</sup>Book One, Chapter XXV, Sec. ii, "Philitia of the Philitons."

<sup>26</sup>As copied by Dr. J. A. S. Grant, Cairo, 1874, and sent by him to Piazzzi Smyth, as recorded by Smyth, *Our Inheritance*, *op. cit.*, pp. 462-3.

<sup>27</sup>F. C. H. Wendell, *History of Egypt* (New York: D. Appleton and Co., 1890).

<sup>28</sup>Dr. Lepsius, *Konigsbuch der Alten Aegypter* (Berlin, 1858)

<sup>29</sup>Incomplete in author's manuscript. [Ed.]

<sup>30</sup>Book Two, Chapter VII, Sec. vi, Sub-sec i, "A Crystalline b Structure."

<sup>31</sup>During her lifetime Dr. Weaver had established the Doctor Charlotte Weaver Foundation for "research into certain heretofore unexplained functions of the human cerebrospinal nervous system." For further information see *Charlotte Weaver: Pioneer in Cranial Osteopathy*, edited by Dr. Margaret Sorrel (Indianapolis: The Cranial Academy, 2010).

<sup>32</sup>E. A. Wallis Budge, *The Gods of the Egyptians*, (London: Methuen & Co., 1904), and *The Egyptian Book of the Dead*, (New York: Dover Publications, 1967), Papyrus of Ani, Chapter lxxviii.