

BOOK TWO

CHAPTER XI

FROM   TO  

i. THE REALM OF q b¹

a. The People

Rezu Kh people of the disciplines Qb-pt-khr of the z q r department of the z r science translates: the people who are of the discipline rz kh human being manifesting in its living psyche, of the organized group of disciplines, the human being manifesting in the extracosmic and cosmic gamuts by means of q b, of the department z q r, that phase of the total manifestation which beginning with q extends through z of the zr science. As rearranged for English internal composition in gist: those of the peoples of the z r science who, knowing themselves to be human beings manifesting in the living psyche, are devoted to the detailed study and application of that phase of the z r science which details the human being manifesting in the extracosmic and cosmic gamuts via the formation and functioning of q, q b and b as related to the events of that manifestation which begin with the formation of q and end in the formation and functioning of the living psyche.


b. The Layout of the Campus

The campus of the Qb-pt-khr disciplines of the z q r department of the z r science as a four-dimensional layout of this part of a science in which structural organization comprised the first three dimensions and constant sequential

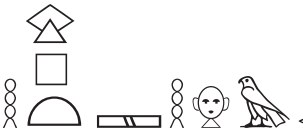
progressive and cumulative reorganization comprised the fourth, the time, dimension was laid out as details of q b as follows and in this order: q v r, the beginning of the manifestation of the q integration; q r, q manifesting; n b, the b periodicity; q v b, the b integration produced by q.

c. The River


The river of water: water is a q symbol. The river of water symbolized by the

ideograms  implies, with emphasis upon the q events of, the cycle of the sequential events that transpire in the formation and manifestation of z by way of b r z, beginning with the manifestation of the unit periodicity in the integrator or human gamut which is the human being manifesting, and ending in the formation and functioning of the living psyche.

1. The Name of the River

The name Kháp sh Khr: : kh lf-p-t sh khr: implies that concerning the human being manifesting which comprises the active process = the interrelationship of structure and potential = the interrelationship of structure and the ability eternally to become that which it will become because of and by way of that which it is, of the human being in its modification of the cosmic and extracosmic gamuts of the allerance of the ability eternally to cause eternally to become.

2. Arises

This cycle arises in the region called q r h t, in the extracosm in the manifestation of the structure called q, i.e., in the production and emanation by  of the structural organization of the periodic mutation of periodic motion called q.


3. The Habitat

The habitat of this river is Qerneru between Qr Khapt and Mu Khapt; the region in which this cycle manifests is qerneru = q r n r v = the manifesting

of the integrative processes of the periodicity of the q manifestation between Qer Khapt to Mu Khapt, i.e., the region from the manifestation of q by the human being in its modification of the cosmic and extracosmic gamuts of the allurance of the ability eternally to cause eternally to become to the integrative mutation of the cosmic and extracosmic gamuts of the allurance of the ability eternally to cause eternally to become by the human being.



4. Flow


This river flows through the domain of q b from q r, through n b, into and through q v b: flows through the events of the formation of q b in the human mutation of the fundamental cosmic periodic pattern of periodic motion into the formation of b within that mutated organism; through the events of the b periodicity in its effect upon the fundamental human cosmic-type periodic pattern of periodic motion in the formation of the cosmic psychic component, the formation of q r p, the corporeal body of the organism, into and through q v b; everything that occurs from the formation of b by q to the event of the interrelating of the completed b crystal, the modulated beam and its carried

“message” and there in q v b occurs , Taiu Annu of An of Andz.

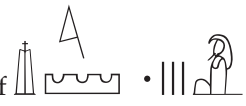


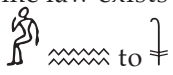


ii. TAIU ANNU OF AN OF ANDZ

The three gamuts of the total periodicities of the periodic continuum in which the ability eternally to cause periodicity eternally to become manifests, under the supreme rule of the ability of the z motion eternally to cause periodicity eternally to become, as this is related to the ||| periodicity and the events from the manifestation of the kh periodic unit of the integrator gamut to the production and functioning of the living psyche with especial emphasis upon b r z. Advancing from here through three successive stages, the stage r z under

the administration of : the manifesting z psyche under the administration of whatever  may be found to mean; the stage, m z = the z mutation

under the direct administration of ; stage m r z under the

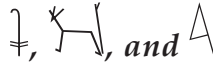

administration of : the manifestation of the z mutation under the administration of the integrative processes of the human being manifesting in the final manifestation of the integrative process. With







the region, m z, as the common frontier, both administrations of the respective regional application of the supreme rule of  were adjudged and coordinated by  with reference to the fulfillment of the mandates of the supreme ruler as this supreme rule exists within the region, m z, in the capital of that region: ; as this supreme law exists in the region of the z mutation in the community of events from  to  within which community of events, site of the rule of the region of the z mutation of the realm , of q v b of q b is to be found the exact facts of the operation of the formula of the z motion of the ability eternally to cause periodicity eternally to become.




iii. THE CITY OF SUTEN KHNN







[Illustrations intended for this section will be available for the reader at the Museum of OsteopathySM in their Online Dr. Charlotte Weaver Collection filed as 2-11-3 (www.atsu.edu/museum). Ed.]





a. The Name of the City




1. The signs  and 

Budge indiscriminately sounds quite a number of disrelated mdv ntr signs, s; such, for instance, as  and  and, among others, . One also recalls that he does not discriminate between d, t and z signs; for instance, he sounds  of the group , tes, rather than dz. Hence when in his *Gods of the Egyptians* he writes of the “god Set” he, although he does not say so, is creating a notional conglomerate, and his remarks concerning Set cannot be used as documentary material unless he uses the hieroglyphic signs. The Rezu mdv ntr geometric 





finds in the grand sign thus, as seen in the illustration. The dynastic era Greeks called the sign , Isis, which may have been a Greek phonetic disruption of z - z. It also finds in the grand geometric sign, as does the sign , which last analyzes as the potential = the ability of an organized structure eternally to become that which it will become because of and by way of that which it is. The sign, , is a pictoideogram, and could possibly have been a pictoideographic synonym of either of these two geometric ideograms, but not possibly of both, and quite probably of neither. Perhaps its meaning can be found and then its consonantal ideophonetic value established.










The lands of Taui Annu are the lands of   of   : i.e., the lands of the  phase of the ability eternally to cause periodicity eternally to become of the  domain of the ability eternally to cause periodicity eternally to










become. These lands of   .  .  : of the consideration of the z motion in its relationship with the ability eternally to cause periodicity eternally to become, with especial emphasis upon those of the train of events that comprise the manifestation of the human being throughout the entire cycle of its existence, which forming the series beginning with ch r and via b r





















z ending with z in the production of , the living psyche, is divided into three divisions, Pa ta Annu R z, Pa ta Annu M z and Pa ta Annu M r z. Each of the first and third of these had its own governor, ruling under  . The governor


of the third was                               

this southern region was, aside from the immediate river lands, dry and sere, some, then, have translated the sign as dry and sere, dried up, burned up, etc., and some then made it synonymous with the dried up variation  of the  beautiful, flowering, living tricluster. The word south is in French sud; in another language, zud. Perhaps  and the flowering, living tricluster are related in meaning; but that meaning is not dry, dried up, burned out. Azetos does not mean dried, burned up, sere. If the two are related ideographically, they are related through something concerning z, and  may possibly be something concerning z.



This  sign alone and, as well, the two signs   are one instance of the various signs which Budge miscalls "Set". So miscalling, he makes the statement that Set at Heliopolos is .² At another place he also records that in some of the instances the name of the "nome Set" is written .³ Hence,   and  and  are synonymous? The third of these signs is z d.

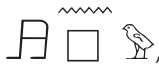
The second of the two signs of   is certainly t. Then these two are not synonymous. This Khespui which Budge calls the nome of Set was that one of the Khespui of the region Pa ta R z of the lands of Taui Annu of   of   that is now called nome number 11, of which a city translated as Shashetep, called Hypsole by the Greeks of the Graeco-Egyptian dynastic era, was the capital. The official name of this Khespui was written   . At

this city   , the city of the ability eternally to cause periodicity in a periodic continuum eternally to become, which the Greeks called Heliopolis, something written      was incorporated in the curriculum as part of the studies concerning            . The final

pictoideogram of this group of ideograms  is a hyena, a wild dog of Eurafasia. In the book of the allurance of the living psyche or soul,


Ani transcription, line 101,  occurs in a context in which 

and  occur: and occurs again in line 125 but without the  sign and in a different context. For the reason that the hyena occurs frequently in the mdv ntrr canonical literature in these and similar groupings containing

the signs , the hyena has been interpreted as a synonym of these four signs, so grouped, and is pronounced Anpu. The dynastic Greek called it Anubis, made a great god of it. Perhaps a correct sounding of hyena can be found, its consonantal value unearthed and a better light thrown upon the mdv ntrr usage of this hyena pictoideogram.


Budge makes Anpu equals hyena equals Set. For the time being, eliminate Anpu and retain hyena = set. He calls hyena, jackal. Return to the name of the khespui. The first of these two signs is a geometric composite with the consonantal value z d or dz; the second is a pictoideogram using a hyena, sometimes called a jackal, as its model. The canines, hyena, jackal and wolf are symbolically loosely interchangeable being allied [being members of the order Carnivora]. In the Hebrew, a hyena, as is a wolf, is ze eb. The Hebrew word ze-bo-im means the place or habitat of the hyena. Therefore the consonantal value of the sign of the hyena can have been z something, and probably z b something. The English word hyena is the compound Greek term, 'υαινα, compounded of aina and σϑς, a disruption of an earlier Greek ζϑς which became σϑς, then 'υς, then 'υ. The compound would originally, then, have been ζϑαινα, zyaina. The Khamite Rezu consonantal etymons of which the compound word was formed would have been z and v and n: the integrative z periodicity. The periodicity of the z psyche after it is formed which is instrumental in the




formation of the living psyche and the integration of the living psyche and 



 ? The Khamite Rezu consonantal etymons of the Hebrew hyena = wolf = ze eb would have been z and b. May z v n not have been this which could also be stated in the ze eb of the Hebrew in which the choice and placement of the vowels indicate the exact nuance of the consonantal etymon

to which it is attached: it is this integration of  and the living psyche


which reincarnates: the integration of the organized periodic pattern of periodic motion that is the human being and its self-produced permanent extracosmic body and this, the living psyche, that this first incarnation has produced which, after certain further $\int A$ events, reincarnates. The reincarnation occurs by means of b. Cannot ze eb of the Hebrew indicate this integration of the living psyche,


product of the z psyche, and  as that which reincarnates by means of b? If so, then z v n and ze eb are synonymous references.




The use, in the Khamite Rezu mdv ntrr, of the group    for the human being is now analyzable. Each is used alone; any two are used in combination;








all three are used en-group. The sign  is the human being;  is the human being in the q allerance. The falcon is an original native of Africa, southern Asia and Australia. In Arabic this falcon is called baz. The Khamite Rezu

agglutination would possibly be $\int A \int A \int A$; the exact ideographic implication of which would be an interrelationship of $\int A$ = the periodicity of the integration



of  and the living psyche; $\int A$, the $\int A$ train of events; and the b crystal. In this zr system of science, incarnation is a repetitive event in this train of events that comprise the manifestation of a human being throughout the entire cycle of its existence. After this first incarnation in which the emanating z




periodic mutation of periodic motion produced by  is causative of all of the phenomena of this incarnation in the cosmic gamut of this manifesting human being, the succeeding rounds of this incarnating roundelay are called reincarnations. Each incarnation, with its succeeding interim, comprises a lesser cycle in the train of events that comprise the manifestation of a human being throughout the entire cycle of its existence. The succession of events of the lesser cycle is repeated in each succeeding lesser cycle, but the events themselves produce variations in each lesser cycle, progressive and cumulative in their import. The falcon as used in the Khamite Rezu mdv ntrr is the pictoideogram of the reincarnating human being, i.e., the periodic pattern of periodic motion that is the integration of the human being in its permanent self-produced extracosmic body and the modicum of living psyche produced


by each incarnation. The sign   implies the human being manifesting in all three gamuts: , being the q stage of that manifestation, occurs chiefly in the cosmic gamut but is the integration of extracosm and cosm as produced by the human being: falcon is the human being, having integrated its first

modicum of the three gamuts in a morph, the potential of which exceeds the sum of the potential of the three gamuts, will now do it all over again and add another modicum to its accomplishment in z r. The insignia of the region m r z was the falcon. We now still search the exact meaning of  as used in , the insignia of the region r z, and as used in  as a part of the name of the city    of the region m z; with  being signified

pictoideographically by the hyena. The hyena, now native of the Libyan portion of the great north African desert but once roaming as its natural habitat all of the north and central African desert lands including those of Tauu Annu, is a nocturnal necrophage, one of the carnivora, living on carrion, famed as a mighty marauder of the necropolis,⁴ devouring the dead corpses. Desert is azaleos; the habitat of hyena = z v n = ze eb is ze-bo-im. Nocturnal is at night. Night is black = z, the period between night fall = sunset = zaphos = that which concerns z f and daybreak = sunrise = zereh = z r h = the manifestation of the z structure. Sun is z r, z manifesting or the manifestation of z. So far, these are all z words. Necropolis is the city of dead bodies. Necrophage = feeds on nekros = the dead bodies, the dead corpses. To have died is in Hebrew, zibeon. Corpse is q r p, or




possibly in Khamite Rezu , q r s. Dead corpse would have been z b v n q r p. Embalmed dead corpse is azaleos, the z allurance in the  train of events.


The clause z b v n q r p  z l would imply those of the events of the  train of events which are relevant to that stage of the z allurance which occurs via the z b integrative periodicity in the series of events which comprise the q manifestation in the cosmic gamut. Devour is in Greek βιβροσκειν, a disruption of Attic Greek βιβροξειν, an inflected, vowelized Khamite root in which bibr is the noun, zein is the verb suffix meaning to cause to become accomplished and o is the copulative. The consonants are b b r, an agglutination of the isolating b and the agglutinating br. To devour is to cause b to become b r; to cause b to accomplish the manifestation of b: to become activated. The modulated beam wave boosts b to b r; causes the b crystal to actively manifest. To devour b z v n q r p  z l is to cause the b crystal actively to manifest that stage of the z allurance which occurs via a zb integrative periodicity as this occurs in the cycle of the q manifestation in the cosmic gamut. The b crystal boosted by the modulated beam wave transforms the b crystal periodicity, modulated beam wave periodicity, "message" periodicities into, and manifests that integration, the deep yellow almost golden flow which is this stage of the z allurance.

The Khespui that wrote its name  was saying something concerning the relationship of the z motion and whatever is designated by the hyena

pictoideogram. Something concerning the relationship of the z motion and some one of the stages of the z allurance that occur after the event of b-crystalline z allurance activity? Which could occur only as they ensue upon that event? In

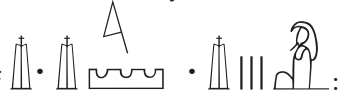
the Ani transcription of the book of the allurance of the living psyche, line 101,


one of the signs of the composite , is ; another is the hyena-headed settling pantogram. In line 3, the sign  is used in a context which relates it with the living psyche. The composite, then, relates the hyena in some definite way with the living psyche, the ultimate in the z allurance. And the Hebrew and Greek allusions to the hyena pictoideogram allude some major event, i.e., the event of the b-crystalline z-allurance activity, which marks the beginning of the final series of events in the z allurance which terminates in the formation of the living psyche: a final series which this composite discusses?

b. 


The pictoideogram of the hyena is conceded to be a synonym of the group 




, and it is the group  that occurs in the name of this city which is the

site of the supreme rule that governs the lands of :


the city called   : the supreme laws of the z motion as these


laws exist in the stage between that stage which marks the occurrence of t ch






n and p ch n and the stage that is signified by the group  .

If  and  be synonymous, then, at least,  may refer to the






final stage of the z allurance, which is the formation and functioning of the living psyche, and the name of the city may imply the community of events from the periodicities which form the integrated human bicomponent psyche to the periodicity of the living psyche, inclusive.




However, if  be some other nuance of z then that too would need to be found, exactly. To affirm or eliminate this possibility the text of the book of the allurance of the living psyche may serve. As used in the Khamite Rezu mdv






ntr, this pictoideogram, , is a stylized rendition of a living plant showing its roots, its stalk and its crown; a living plant peculiar to these Rezu Taiu Annu lands. Incidentally but probably not relevantly, the plant from the pith of which papyrus was made. Rendered in several slight variations and in one or two composites, the sign occurs in the book of the allurance of the living


psyche as follows, and, etc.: Ani transcription, line 7, ; line 8, ; line 11,  ,  ,  , and in some one of these variations or combinations of them in lines 13, 27, 33, 38, 43, 52, 72, 77, 89, 115, 122, 127, 128, 130, 141: excerpt

of Nebseni transcription: lines 19, 20, 25, 46, 49. In line 33, Ani, the context





is           . As a correlation of the group  , see

Nebseni excerpt, line 38,    , etc., and see Ani, lines 101, 125. Line 122

Ani, lines 127, 128, relates line 122,       lines 127 and


128,      , in these manners, implying this specific relation

with the living psyche. The emanation of the specific radiance that is the living psyche, the final result of the evocation, is an emanation of the mn dn of the z psyche after the z psyche is formed by those processes which occur in the neohomozoan uperprosencephalon, beginning with the absorption of the b-crystalline emission of its deep yellow flow by the truncated cone object and ending in its formation as the z periodic pattern of periodic movement. The


dynastic Greek word for the city of     was 'Eraklopolis Magna which means the great glory produced by the human being; i.e., the great z psyche glory in contradistinction to the lesser glory of the integrated human bicomponent psyche. The word glory means an emitted light.







c. Concerning     









As personalized      is represented as a hyena-headed, walking






human person; wearing the draped skirt, the tailed pelt, a transversely striped alternating black and white, seven black, six white, torso garment, the gold collar, perruque; carrying the harpoon in one hand, the  in the other. As confused with the animal itself, the phrase containing the pictoideogram of which the hyena is the model gave rise to an ancient Egyptian hearth-legend




to the effect that when the bull         became dead


= zibeon, nothing else would touch the dead body = zbn q r p but that 







    of Zaqqara devoured it, made mulched soil for the later flourishing of the Greek story that it was Cambyses in his conquest of Egypt during the reign of Amasis II who slaughtered the bull   by stabbing it to death, and that when no other animal would go near the carrion, something mispronounced Anubis by the Greeks devoured it. The origin of the Egyptian






hearth-legend: when         reaches the stage of




z b v n q r p only that phase of  which is     can cause b to become br. The correctness of this deduction can be judged by

the following. The qualifying phrase,   , translates: the integrative

cosmic periodicity of the  train of events: this would be the p t z periodicity, the modulator periodicity of the christos. In the dynastic canonical literature

    ranked in power beyond that of  , which latter, if it do be z v z l z v n n, is the modulated beam wave. The former is the modulated beam wave and the “messages” which it carries. Consider the phrase


    to mean the series of events that begin with the formation of the cosmic integrative  periodicity, the periodicity of the modulator beam, and eventuate in the formation and functioning of the living psyche. And for

the time being let it be supposed that both  and   refer in some way to or are the Khamite Rezu mdv ntrr name of the living psyche and keep this open for further proof or for disproof. But for the time being permit this


tentative summary.

d. Summary


The sign  signifies the z psyche;  signifies the living psyche; 




signifies the periodicity of the living psyche. Pa ta Annu r z was : the ultimate z manifestation. Pa ta Annu m z is the mutation produced by this ultimate z manifestation. Pa ta Annu m r z is this mutation which is produced by this ultimate z manifestation, manifesting. But for the time being the attention


is focused upon , the ultimate z manifestation which is the living psyche,


 which is the periodicity of the living psyche, Pa ta Annu m z = the

ultimate z mutation, and , capital city not only of Pa ta


Annu m z, but of the entire realm of .

Ideographically,  is the community of natural occurrences which begin with the two periodicities which integrate in the formation of  the specific  periodicity of the integrated human bicomponent psyche


that is  the beginning of the manifestation of the z structure and end in the formation of the periodicity of the living psyche, as this community of natural

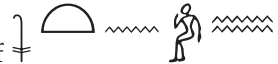
phenomena is conducive of that which is expressed in the composite  of line 9, in the last part of the second sentence of the second paragraph of the text, Ani edition of the book of the allowance of the living psyche.


The group of ideograms  occurs in the book of the allowance of the living psyche: Ani lines 8, 43, 129; Nebseni excerpt: lines 46, 47, 49.



This city of  was placed in the juridical unit or chont or khespu of the region m z called á d f, the interrelationship of the ability eternally to cause eternally to become, motion and the train of events that comprise the manifestation of a human being throughout the entire cycle of its existence. The tree of Ádf chont was the z b q n d tree: the code of this interrelationship which was here applied was the formula of the periodic motion that interrelates

q b and z. The tree of the city  was the \dot{A} d f code.

e. The College of 




The text of the book of the college of  was carved in


the foundations of the shrine of Henu, which is . Who carved it there and in what system of epigraphy it was there carved is not known. Whether done in the pre- or proto-mdv nttr of the Khamite Rezu of which the mdv nttr was contrived by the college of linguists and semanticists of the department Qb pt khr of the original university system of the zr science as translated into that system of epigraphy, or in the epigraphic signs in which it was originally composed, cannot now be said. Its subject matter dealt with the allowance of the living psyche. At this college this subject matter was dealt



with under two headings:  and , said by translators, \dot{A} tet' and Khersh' \dot{a} .



f. \dot{A} tet

1. \dot{A} tet

Said \dot{A} tet', written , meaning something about  and the exact nuance of .

The sign  is translated tet, which is d n; but it uses the four-periodicity pattern although the lines are drawn transversely and the repetition is vertical.

This would account for the use of this sign in lieu of  as tet. The sign reads, the periodic motion of the . This is a ch-periodicity pattern of repetition. In


which case  would read: the  periodic motion in its relation with the train of events that comprise the manifestation of a human being throughout the entire cycle of its existence. And this seems logical inasmuch as the subject

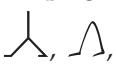
matter at  begins with the two periodicities which integrate in the formation of this  repetitive pattern. A college of specialists

intent of lion needs to be found.



The mdv nttr system of epigraphic signs uses lion couchant in whole and in fore-half, lion rampant in walking and in standing still, and lion head, all in profile; also in composites such as lion body walking profile with eagle head, lion head profile on the settling pantoideogram, etc. Each of these would express its specific nuance of the general idea lion. The lion is a member of the cat family, called the Felidae, the f l family. Said leo, leonis in Latin; λεων, leon, in Greek, both of known Egyptian origin, the lion is the great cat native of Africa, southeast Asia and India: The felis leo of the felidae; and something about l in Egypt. Since this Khamite Rezu agglutination which is sounded λεων in Greek came therein to be a synonym of pre-eminent ruler of the majesty, in Hindu the maharaja, this ideogram then associates something of primary significance possibly in relation with the allerance and indicative of that primary significance as the significance ruling the entire allerance?




Webster's dictionary, unabridged, places the ultimate origin of the alphabetic letter L, as Egyptian both in form and phonetic value. Taylor,¹⁰ an accredited authority, places the body of the lion as the origin of the little letter, l. Arowl,

in abstract linear profile, Felis leo is . This head-torso-tail abstract linear profile placed upright could be the sign which gave origin to this small

letter, l. The sign , forming the prowling apparatus does mean the proceeding of the eternal becoming, and is the pantomime of the geometric




ideogram , which is L.

In the mdv nttr system this pantoideogram  shortened to  with this sound and this meaning is used in many combinations to form compound and

complex signs, as in  and , for instance; and meaning that phase of the proceeding of the eternal becoming which is designated by the other sign or signs so combined with . In this picto-pantoideogram of the lion aprowl, the combining sign is the lion; hence the lion aprowl as a compound ideogram is something specific about l. If felis, f l, be the pertinent agglutination, then the meaning would be the allerance of the eternal becoming of the ability eternally to cause eternally to become. This would be a part of the significance of lion rampant aprowl, but not the entire significance, for it leaves out the lion itself.


If lion aprowl is a compound ideogram comprised of  and λεων and felis, then the meaning of the lion may be found in lion couchant.



The first ideogram of the book of the allerance of the living psyche is the head, shoulder, foreleg and forepaw fully forward extended of lion couchant, its mane dressed as the shoulder-length perruque: which, incidentally, is a strikingly natural looking headdress for lion couchant. This first sign is placed


over the sign  to which latter translators have allotted the phonic value ā, the Hebrew ayim or ayin. These two signs so arranged, occurring elsewhere, have been sounded hā by Budge, as has the first of the two when occurring alone. It is true that the shoulder-extended, foreleg-extended forepaw is the animal pictoideogram of the pantoideogram . In which case the profile perruqued head is here h as applied to . ...¹¹ But h, as here depicted, is modified by the ideogram of the perruque; therefore, the sign fore-half of lion couchant is fore-half of lion settled, not lying down, not squatting: a composite of the lion-settled pantomime wearing the perruque, no beard, and the lion head, muzzle, facies, i.e., face, eye socket, eyes; and the lion pictoideogram of the shoulder-arm-hand pantomime: all of this set within the frame of reference leo felis .

Diringer gives the alphabetic phonic value of total lion couchant, tail upright, as r w, l.¹² Budge seemingly gives it the same sound as the couchant fore-half, making it sound h. So what does lion really signify?

If lion couchant do be h = structure, then it is structure as related to fl l v n of settled pantomime wearing perruque,¹¹ which latter is the series of q-initiated

events which transpire between the formation of  and the production of z; ch z. They result in the formation of z d, the specific periodic motion






of that which is z. The shoulder-length hairdress , , emphasizes the role which the manifestation of q in the extracosmic and cosmic gamuts





plays in this. The group h f l l v n  reads: in the general allerance of the allerance of the integrative periodicity is causative of the structure of the series of q-initiated events, extracosmic and cosmic, which begin with the formation of the integrated human bicomponent psyche as the beginning of the formation of the z psyche and culminate in the full formation of the z psyche. If this be correct and lion couchant be the real meaning of lion, then lion aprowl emphasizes the activity of this phase of the total allerance as the primary significance of the total allerance, ruling it.
















Lion couchant with fully extended foreleg and forepaw implies those events of lion couchant plus those which begin with the formation of q and culminate in the formation of ch and ch r: it is this sign with which the book of the allerance of the living psyche opens. And, Diringer's conflict between r w and l resolves itself into r v l: the manifestation of the integrative process of the allerance. The









































first clause of the first sentence of the first paragraph of this book is 

ideograms give lion couchant the above suggested interpretation. The phrase  also needs analysis. Ideogram by ideogram, the manifestation of change as it occurs in the  train of events. But try reading it as a phrase comprised of the isolating ideogram  and the agglutination of ideograms : the work which occurs during a  train of events? Leave it at that for the time being.








And, this  was a cycle of  by way of  : the cycle of the series of events that result in the structural formation of the


periodic patterns of periodic motion   and from   to      inclusive, by means of   . By way of    ¹⁴ would






signify by way of the manifestation of that group of this series of events which




begins with the radiant emission of q by  and ends in the interrelationship of the formation of b and ch r. These events from   to     are  ,   , integration of    and , formation of       . In Tauī Annu these occur, respectively, as  , the governor of the region z r;   , and the integration of    and  in the region of z m = the z mutation of ; and      as the governor of the region z r m the z mutation manifesting.





The legend concerning Ā tet' continues: one night under or nearby, or, in space relational internal composition with sycamore tree, using the serpent


  of , Ā tet' as     succeeded in slaughtering, slaying, lacerating, the serpent ā ā p f until it became dead. To slaughter is to lacerate is Gr. λακίζειν, lakizein is to cause the l q activity. To





have become dead is z b v n. Serpent is cycle. The sycamore tree is 




 : the  zh d code.  is translated m by Budge; but it uses the  periodicity pattern. and would, therefore ideographically imply specifically the mutation produced by the  periodicity pattern of repetition. If I have it right, in the Greek this sign was called $\sigma\epsilon\iota\sigma\tau\rho\nu$. In the dynastic era the object which is the model used in creating the pictoideogram had come to be used in both Egypt and Nubia in the worship of $\text{'I}\sigma\tau\zeta$.¹⁵ With the Greek σ approaching the z sound more closely than the $\zeta = s$ sound, this would imply a Khamite agglutination of isolating consonantal etymons containing z - z, as the root of each of these two












words. The  lines are here used transversely. The sign  uses , with the lines arranged transversely.

The group     has been pronounced mau. The cat has been looked upon as a determinative and therefore has been sounded mau by translators.

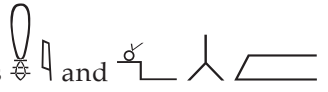









This cannot even be the onomatopoeic sounding of these signs; for  cannot have been sounded \hat{a} and the chick is v not u. Apparently a Khamite generic name for all cats was f l, or something related to f l. The American words cat and kitten are variants derived of a root of unknown origin¹⁶ that formed the Danish kat; Swedish katt; Icelandic kött; German katze, kater; Irish cat; Welsh cath; Armorican kaz; French chat; Low Latin catta, cattus; Latin catus; Low Greek $\kappa\alpha\tau\tau\alpha$, $\kappa\alpha\tau\tau\omicron\varsigma$; Russian and Polish kot. Here then, in Latin are the two words for the small cat, felis and catus, just as felis leonis are two words for the great cat. Does the Armorican kaz more nearly approach the “unknown” Khamite agglutination? The German katze. The Greek katta, kattos, the








English kitten. The first sign of the group     is a z sign of some kind compounded, probably implying the z mutation. And of what was k the consonantal ideophone? The two agglutinations fl and kz used in juxtaposition, what do they convey? Of what was the consonant k¹⁷ the ideophone?

If this be correct for cat, then write      ; or, for the last ideogram, some other z sign; and translate.

The  zh d tree shows  which is  taken twice. Here in , , and , quite obviously is something some portion of which relates  and  and  with the  zh = z structural formula = tree = code, and these with  = d




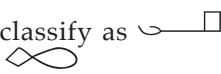






= motion. Someday someone will write this formula exactly. No reasoning can possibly be brought forth which will prove that humanity cannot in this day and age produce its living psyche with informed, intelligent, self-responsible augmentation. And in that day it will first have learned to receive its children with informed, intelligent, self-responsible phyletic regularity in superior physical bodies with superior uperprosencephalia: that superior profile that is the phylum's normal current expectancy. The group of signs in Nebseni excerpt, line 19, relates the duck rampant pictoideogram for zh, and Diringer seems to think that a phonic value of the σείστρον, sistrum, ideogram was h. zh? m zh? Something about the structure of the z mutation produced by the repetitive periodic pattern |||. This same line 19 group relates the entire matter in some manner with ∫. Here are ||| and ||| interrelated in some definite way in the production of the structure of ∫.

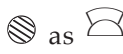



À tet' as  and  ||| integrated =  would be that phase of periodic motion in the  train of events in which the allowance of k z as related to the ability eternally to cause eternally to become and  in a  mutation are mutually involved in an integrative process which occurs in the  train of events: and regarding its activity as related to the  zh d tree, this would occur over the formula  zh d = the operation of the formula of the motion of the z structure as this occurs in the  train of events; and



regarding the serpent   : during the cycle    . The result of which is success on the part of À tet' in the causing of the cycle ä ā à p f to become q l until z b n.




Some ideograms are used which are translated as struggled mightily, battled fiercely, etc. Some people call working consistently against all odds struggling mightily, etc. The Greek word ορος, oros, means to be bound: εργον, ergon, means to work, to perform; οργαν, organ, means to increase. At Eleusis upon the field of Οργος Orgos, the triumphant ones who had labored, had become liberated and who, triumphant, were called Eleutherios, did a symbolic performance of the Eleusis upon the field of Orgos. This was called the οργαία, orgaia. The field of Orgos was planted with trees. The trees were consecrated to Eleusine-Demeter and Kore. A tree is a code. The ideograms used by the Khamite Rezu may have implied an unyielding working out of a formula. Some people might look upon this as a mighty struggle - but why?

1.1 Qurneru


The serpent Qurneru is referred to as the serpent, ä ā à p f; the cycle  is referred to as the cycle : the cycle of the manifestation of the integrative periodicity of q manifesting is referred to as the cycle of the ability of those of the cosmic events of the q allurance in the  train of events which classify as  eternally to cause eternally to become. The classification  is a  modification of  = those of the  series of the  train of events which beginning with the formation and emission by  of the q periodic mutation of periodic



motion culminates in the production and functioning of  as , the  repetitive periodic units by the integrated human bicomponent psyche as the beginning of the manifestation of the z structure. The sign, , is allotted the sonic value ä by translators, the sign as here used designates some specificity concerning the above.




...¹⁸ to become which is produced by the human being in the cosmic gamut is a  train of events, in the cycle of the work done in the movement of all points of the  structure into the structural organization in which they there exist as a stage in the great zr cycle.

À tet', the  periodic motion of the  train of events, using this work, i.e., this structure, potential, potence and potentiality according to the formula 





zh d = the motion of the z structure as this occurs in the train of events that comprise the manifestation of a human being throughout the entire cycle of its existence, laboring continuously, did during the night, night = z before z r, completes that cycle of the q allurance in the cosmic gamut which culminates

in the production of  by causing it to become dead = zibeon ... after which, according to the legend, the sun arose = zr zrh, and shone resplendent over all the earth. According to the Nebseni text, this time of the night when this triumph began was during the period in which began the uncontested

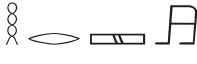


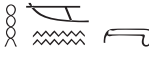





reign of  . The text of the lines 18-19 of the Nebseni excerpt

relating  further, at some length, then also relates  and  = zh.

Do the series of geometric ideograms of the child's game, still extant, called the cat's cradle, relate this piece of scientific knowledge?


Budge, using the vulgar phonic translations, sounding    , mau, translated the group "like unto" and thereby lost the entire ideographic intent of the text, and of *Ā tet'*.

2. *Khsha*



The phrase  does not occur in the book of the allurance of the living psyche, nor does the phrase ; but the following groups do occur. Ani, line 2: ; Ani, line 43: ; Ani, line 61: ; Ani, line 143:  ; Ani, line 143:  .

2.1 *The Sign*

The western portion of the general Faiyum district became Ta She, meaning Lakeland. The eastern portion became Ta Chont. The waters of the great Faiyum geologic depression and of Lake Moeris with their original outlet streams were fresh and living waters because of which green things grew, in contrast with the waters of the bitter lakes just across the valley on its eastern margins, between the river and the region of the Sinai Peninsula. Faiyum emptied by its outlet stream into Lake Moeris. From Lake Moeris the waters descended to Khâp Sh Khr. The lake lands and from the lake lands downward to the place of the island formed by the here locally twinning river upon which stood the city of

, and from there along the river valley was an agricultural district. The Pliocene formation which was the basis of the land was here covered with lush alluvial soil. The people were agricultural people. From many of the references in the canonical literature it is evident that scientific

agriculture was taught as a part of the science in the Qb pt khr department of the Naqi zr university system of which department the college at the city of Suten Hennen was the head. And it is also evident that the terminologies used in teaching the agricultural branch of the total science were such that they were equally applicable in the department of the living psych. Diringer, as do others, derogates the hieroglyphic system devised by these peoples because it used terms which to these translators needed determinatives to place them in their context; but when it comes to a system of nomenclature which is universally transferable from one department of science to another with the simple device of a determinative which will show to which department the reference is to be allocated, I think no simpler nor richer epigraphic method has ever been devised. But the reader must know the exact meaning, not just some close

approach or some allied meaning. For instance, the phrase  is translated the ploughing of the land. This is incorrect. An English word, herse, which is the same in French; used as verb transitive, meaning to harrow, to rake, is also a part of the American agricultural patois. In agriculture, used as a noun, a herse or harrow is an agricultural implement with which the ground is hersed: it breaks the clods into finer pieces. Herse, harrow and rake are synonymous. Two methods of preparing the ground are used in agriculture, ploughing and hersing. Some land needs both processes, in which case the plough is used to break the land into clods and the herse, harrow, rake is then used to break up the clods into finer pieces. This word herse, then, is not the same word as to plough. Ploughing turns the soil up in heavy clods; hersing breaks the soil in fine plantable shape. Ploughed land needs also then to be hersed. The rich alluvial soil of this agricultural land has never needed ploughing. Around the lakes, along the outlet streams, and along the river valley after the yearly spring inundation began to recede the land needed only to be hersed; the synonyms are harrow, rake; break up finely. This was the preparation this land needed. Among these Khamite Rezu, this was the original and continued into modern times to remain the method of preparing these agricultural lands for the planting. Hence, the translation of the sign  is not to plough, but to herse. That the Khamite Rezu agglutination was khrsh is a permissible tentative deduction, which further evidence may serve to corroborate. Granting this, these three mutations of this Khamite Rezu agglutination can be traced:

I. Early predynastic Egyptian

khpr system	khrsh	kh r sh
French	herse	h r s
Middle English	herse	h r s
English	herse	h r s

II. Early predynastic Egyptian

khpr system	khrrsh	kh r sh
Low Latin	hercia	h r c
Old French	herce	h r c
Icelandic	herfia	h r f
Swedish	herfia	h r f
Danish	harve	h r v
Middle English	harve	h r v
	harrowe	h r w
English	harrow	h r w


III. Early predynastic Egyptian

khpr system	khrrsh	kh r sh
Danish	harhe	h r h
German	hark	h r k
English	rake	r k


2.2 = *khrrsh*

The scientifically educated and trained practical agronomists laboring in these

fields were called . The sign  is kh - r. It reads: the human being

manifesting in all three gamuts. The group of signs  sounds khrrsh tau. This may have been the reason that their implement was called the khrrsh. The group of signs reads: the human being manifesting the active process of the becoming in the three lands. The pictoideogram which is the pictoideographic


synonym of the geometric ideogram  = sh is a growing field of fruiting

grain, : the active process of the becoming. Sara's deepest most permanent, most profound self-orientation was this: we are laborers in the fields.


Whenever I wanted to know of Sara the meaning of ourselves, the human persons, her answer was always this - - "We are laborers in the fields." From as far back as I can remember, whenever I would need to know what we humans what is our portent are, that was her teaching. She said it in those words and without amplification. "We are laborers in the fields." Insofar as I know them, this, also, was the deepest philosophy of her siblings concerning the meaning of humanity. With some deep part of me I knew what she meant. Once, when quite young, I asked, "Fields?". She said, "The fields of both lands. There and here." This to her was the meaning of being a human being: to labor; in the two

lands: to labor in the active process of the eternal becoming in both gamuts. Labor: that which requires bodily or intellectual exertion, or both. To labor is to exert one's powers of body and mind. One simple phrase concerning the self-directed manner of this labor so that one's labor should not fail of results which Sara repeated quietly to me rarely but throughout the whole of her life here on earth when my earnest misunderstandings grew too apace conveyed her simplified overall clarification: to serve the christ. She did not say Jesus.



Nor would she have capitalized, thus personifying, the word christ, the 




as . To labor in the fields of both gamuts in such manner as to serve this was the primary importance. By that one steered one's course. All other considerations could fall away; the extrinsic conditions of life could become one grand confusing complex; teachings could become all but overwhelming; outer demands could shred one's self-preferred action patterns; this one clear, simple formula was there quietly in her quiet life, quietly on her quiet voice: to labor in such manner as to serve the christ. If you fail not in that, you fail in nothing; for all other correct and good and decent and considerate human behavior followed. This was the greater value. The indestructible center of all values. The christ was a way of life. To serve the christ was to serve a way of life which when so served, then combined the soul and the heart and the beneficence, and the intelligence and caused one to live in a body self-governed thereby. But she did not, in any sense of the word, mean to serve Jesus. The christ was something of one's own making. Jesus had possibly attempted to show how this was done. His disciples who reported his discourses had not told all of how, not in any of the writings incorporated in the Christian canon. Sara further taught me that so to form one's present whole-soul correctly and to keep it functioning properly that it built its eternal abiding place with perfection was to assure eventual triumph in one's human labors. The verb, to triumph, is in the Greek θριαμβειν, thriambenien. The Greek root ther means that which serves to the end that a purpose is accomplished. The Eleusinian word, Eleutheros is composed of el eu and ther + os: that which serves to the end that el, the allerance, the formula over which that which is proceeds in its one eternal becoming, is accomplished. In the Eleusinia, the thriambos, θριαμβος, was the triumphal procession on the plains of Thria, θρια, in which the triumphant participants were hailed Eleutherios. The plains of Thria were fiercely wind swept, but they were fertile.



Sara called this triumph of the adaptation of living to the mandates of the constant production of one's own self-built integrated human bicomponent psyche, liberation. In the Methodist Sunday school, Jesus, but it should have been the christ, was called the liberator; and for the human being to have made its way to the christ was to have made itself free. But this was confused with Jesus and the confusion made Jesus the liberator for one-self, postulating thus, a vicarious liberation. It is the human being's self-produced christ that is the liberator. To be free is for a human person to be fully and spontaneously self-subject to and operative over those fixed laws which determine its own being.¹⁹

The entire law, not only some part of it. The word freedom means liberty. The Eleutheros was called that which frees, that which liberates, the deliverer. Was it Ezekiel²⁰ who, as translated, put it this way, “He who taketh warning shall deliver his soul.” In the Greek deity variation, Eleutherios was called Dionysus. Both of these were called Liber. In Crete, Liber was called Lenneus, something about  and was known, in the vulgar tongue, as the god of the wine press. All three were referred to as Iacchus, *Ἰακχος*, phonetically ē ac’ chos. Much later ē ac’ chos became Bacchus, *βακχος*.

The khrsh tau, the laborers in the fields of the lands were referred to as the hearteners of the land. In agronomy, to hearten²¹ means to impart to the land that particular quality which is known as soil fertility; to fertilize also to give courage to, to restore strength to the soil. In America the word hearten is still currently so used, to give heart to the land. The khrsh tau were also referred to as the strengtheners of the land. In the American vocabulary two words occur which come near this as an implied meaning; they are harsh and strong, considered to be synonymous and meaning innate quiescent ability to produce. Puissance, potency, potency and potentiality. The people of Sara, insofar as I knew them, used the word harsh as a preferred synonym of strong. Sara used both, harsh and strong, both, harshness and strength, seemingly interchangeably but not quite. Sometimes, harshness seemed to have the nuance of an unconditioned strength which would not adapt itself to the preference of the person or situation but would do what it would do, as of a natural law operating. As a verb, to harsh was to enhearten, to strengthen, to cause the object of the harshening actively to operate by means of its own power. In strengthening the land, the khrsh tau were producing an increase in its potency, its potency and its potentiality. Some relationship between


kh and  =  = sh = the active process of the eternal becoming = the interrelationship of structure and potentiality. A Greek word for strength is *ισχυς*; something that approaches a possible Khamite agglutination z ch. A Hebrew word for strength is ozem, which would indicate a Hebrew usage of a Khamite agglutination v z m. The significance of agriculture is the placing together of the well-prepared good seed and the well-prepared good soil so that a good crop shall be mutually produced. The agronomist, my maternal Khersha’ great grandfather grew wheat. Wheat is one of Pennsylvania’s and Ohio’s main crops: from the Conestoga to the Ohio river valleys. The Khamite


Rezu  , khrsh tau agronomists grew wheat. They called the brand of wheat which they grew Khorendum. Of this they made , za faran bread loaves or cakes. In the book of the allurance of the living psyche, these za faran

bread loaves are connected in some way with something written   .










They are also connected in this way,  with the living psyche. And these


are connected in some way with .





The symbol  would connote all of this; ideophonetically, it is khrsh.



2.3 


The group , Ani line 143, would indicate the use of the sign  as applying to the human being and  would be, then, the group of which  was devised as a synonym. The entire group would imply something concerning those of the stages of the interrelationship of structure and potentiality as the active manifestation of a one eternal becoming which are manifested by the human being that are the product of the periodic motion of the two periodicities  and  which integrate in the formation of .









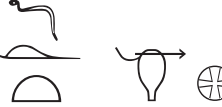



The group , Ani line 61, would imply that all through these so designated successive stages runs a specific integrative periodicity. Line 61, Nebseni excerpt, discusses this integrative periodicity of these so-designated

successive stages in its connection with   . In line 143 Ani, the discussion designates , this integrative periodicity as it occurs in


the cosmic gamut, and discusses this as it relates to  and in lines 143-4, to .


g. The Cycle of 



In the interior of one of the college buildings of , one


of the study rooms was called the shrine room of  written, also, with the complex sign  replacing the . This cycle was called the cycle of  which furnished the fruit of the  that grew in the portion of this place that was called  and all of this was in . This fruit was called  and also .


h. The Festival of 










In dynastic times, a festival was held in  for this cycle, nine



days after the festival of , at which time this cycle was sometimes represented as a great serpent with a human head; two wings; two legs which walked in profile; two arms, uplifted, the hands of which carried













each, a vase containing a representation of the “divine food,”²³  , which Budge likens to the ambrosia of the Elysian fields


of the Greeks, but which translates consonantly, right to left; z f r n over , z b, dz over f, dz over f, and reads ideographically something concerning an interrelationship of the periodicity of the manifestation of the z ability eternally




to cause eternally to become, produced by the  = z repetitive periodicity, z b, and that phase of the ability eternally to cause eternally to become which is the z ch. This is upheld by hands = χερεις = the chr. This divine “food” is





also written      , and it grew in   








, the city of  d f code modified by the cycle zr, and the extracosm as modified by that phase of the ability eternally to cause eternally to become

which is z ch. This city is in       .²⁴ Budge translates this reference in its context as Sekhet Aaru is that which bringeth forth the food and nourishment of the gods who are behind shrines. What the text actually reads ideographically can be deciphered by a careful translation of the ideograms as such and a careful attention to the manner of internal composition. This same sort of attention will translate the cycle of       . This cycle is mentioned in the Nebseni excerpt, line 37.

The cycle ideogram written  indicates a cycle beginning with the invoking and reads: the cycle of the production of that periodicity begins in that invoking in the two gamuts which is the beginning of the formation of the integrated human bicomponent psyche, integrates the three gamuts in the b-crystalline structure by the human being by means of the q allerance in the train of events that comprise the¹¹








i.   
















The full intent of the use of the group of signs    can it now be stated? The book of the allerance of the living psyche uses each of these signs alone; each must have its own kh signification. The falcon, baza in Arabic, suggests something concerning b z as this nuance, while the full face front pantoideogram suggests the q phase with  indicating the human being regardless of all nuances and implying all nuances. These signs occur in the book of the allerance of the living psyche as follows:



SYMBOL	PAPYRUS/LINE	SYMBOL	PAPYRUS/LINE
	Ani 9		Nebseni 16
	32	is absent	17
	68		21
	74		36
	104		37
	107		44*
	108		
	112		
	121*		
	123		
	Ani 18		Nebseni 17
	31		31
	67	in a composite	37
	68		38
	100		
	107		
	129		
	131		
	Ani 33		Nebseni 17
	63		19
	66		25*
	103		26*
	106		30*
	114		37*
	127		38
	133		49
	136		
	137		
	142		
	143		

*multiple occurrences.

iv. KHRSHFA

The group of ideograms written        translates: the train of events which comprise the manifestation of a human being throughout the cycle of its existence is that phase of the ability eternally to cause eternally to become in which the active process of the manifestation of that ability as an interrelationship of structure and potentiality and the ability eternally to become that which it will become, because of and by way of that which it is, is manifested by the human being.

As personized during the dynastic era       was shown as a human person walking; wearing the draped skirt, the tailed pelt and the gold capalette which is a small collarless cape-like ornament, covering the upper thorax and shoulder girdle, leaving the throat and neck uncovered, that slipped on over the head; carrying the harpoon in its right hand, the  in its left. The headpiece was pictured as the head of the flat-horned ram wearing the  perruque flowing to the shoulders. The headdress was comprised of a pair of flat-horned ram's horns upon the middle portion of which is placed a globe around which in turn mounts upward the white $\text{adf} = \text{A d f}$ crown, flanked bilaterally by paired beetle's wings, terminating bilaterally in a pair of tauriform horns surmounted mesially by a smaller globe. Sometimes two uraei were placed between this headdress and the ram's head. Each item of the paraphernalia with which        as personized is accoutered is an ideogram discussing some specific one of this series of events.

The lower, larger globe is the sun = zr. As to the upper, smaller globe: the combined living psyche and  when these two are united are referred to as the  of that particular human being; the sign is always the small circle, whereas the sun is always signified by the larger circle. Rather poorly translated as the human being in its egg, in its disc, etc., the sign as used here implies one completed unit of the cycle of a human being's existence.

a. The Ideographic Significance of the Gold Capalette

The balance of these insignia have now been unglyphed. The main significance

of the gold capalette seems to be that of the gold of which it is made. As gold in a specific stage of the proceeding, it recalls the gold of the Kerukeion of the Greek Hermes, and the gold of the Hebrew mercy seat. Consonantly, gold is in Greek χρυσος, which would be ch r v z (os): the chr z integration; which would be something concerning ||||.||| and whatever integration this will cause to occur.

b. Mercy Seat

In the Hebrew tradition, the Kapporeth, which is in Greek called the ιλαστηριον, said ilastārion, and is translated into English as the mercy seat, is a rectangular plate of beaten gold of exact dimensions as to length, width and thickness, placed as a covering lid for the otherwise lidless arc of the covenant there in the sanctum sanctorum of the temple of El, from which, arched over by the wings of the cherubim, a glow ascended after the blood of the sacrificial goat ...¹¹



In both Roman and Eastern Catholic mass, the phrase κυριε ελεησον, kyrie eleason, occurs importantly: it is translated, 'Lord have mercy upon us'. The word mercy originally meant the just equivalent or result of one's efforts: from merx, mercis, meaning my wares, my fabrication, that which I have made. The glow which comes up from the Kapporeth is produced by the χρυσος of which it is made after certain definite rites and ceremonies performed within the most sacred place of the sacred precinct of the temple, by the high priest who alone ever enters it and then only after his own purification.

The significance of shoulder girdle is well shown on Ziba Number 15, Gavrinis. The significance of the placement of the gold as a capalette upon the shoulder girdle can be deduced.


v. THE KHERSHĀ

Upon this island of the river Khap Sh Khr, within this island city of z t n Khnn, the hierarchical center of the Q b pt khr department of the original great zr university system was this college of Ātet' and Khrshā. In this college the entire system of the zr science would have had first to be known by the applicant and specialization in the department Q b pt khr a requisite before acceptance for entry was possible. In the college the academic knowledge and practical application of ātet and khrshā as a way of life with epicritic understanding and full factual knowledge would have had to lead to some degree of some special name. A graduate school turning out Ātet-Khrshā graduates who were Naqi ophite phraters of the Philitons, dedicated, initiated, consecrated hierophants equipped to ferry (pherein) a human person; psychompoms, the conductors, the guiders of human souls: epopts who could compose their own renditions


of the science, even though it be done in three-dimensional stone ideograms. Were not the Philitons graduates of this school? Did the Philiton who called

himself , who built the pyramid  and who wrote the sacred book (rewrote it) gain his knowledge from these Philitons and their copy of the textbook here used: the book of the allerance of the living psyche, here carved on the foundations of the shrine of H̄ennu?

Was not this college of the city of Ztn H̄enn a graduate school? Were its accepted students highly selected superior mentalities, superior human physical organisms with superior personality profiles and superior character profiles, whose glory shone clearly and steadily around their heads? The city of 'Erakleas magna, the greater glory of kh manifesting. Were these graduates of this graduate school granted the degree âtet-khrshâ. Were they therefore titled Khrshâ. Those who were prepared to teach the full zr science. Were these the great informed, intelligent, epicritic mystics, the master scientists, the magicians. The promulgators of progressive and cumulative human evolvment. Defenders against progressive and cumulative human defeat.

The Hebrews, calling this university city of , Khanes, called a master scientist kharsha; called a seer, a kharoech and also a khanoichin, and used the same latter consonantal agglutination with indicative Masoretic points for an initiator. The Hebrew word Khanoch, the Greek 'εvo ch, the Latin Henoch, the English Enoch and Enos mean consecrated, dedicated.

Did those of these Khersha, who would, go missionarying, taking back widespread through the land of their salvation, to the deprived progeny of the surviving Plio-Pleistocene remnants of the peoples of a piece of earth's Eocene crust which had been, for their predecessors a continent and is now for us the safely sustaining bottom which upholds the great north Pacific sea, the science of their natural heritage. This same science, the integration of the accumulated perceptions, conceptions, and interoceptions of the human phylum, which had been lost to these deprived remnants but, repeatedly catastrophe-stricken, had been saved and salvaged by these Khamite people who called themselves


the Rezu and their greatest abstraction the , the manifestations of periodic patterns of periodic motion. Rehoused, safeguarded, systematized and indexed, formulated with reference to the discovery of general truth and the operation of general laws as these manifest in the three gamuts of a one eternal becoming, these Khamite Rezu had made all this available for those who could and then would engage themselves in its study, available in their work and life and search for truth.


And did not the Khamite followers of these widespread Eurafasian zr science rehabilitation centers established by the Khrshâ carry into the balance of the hemisphere, to the Comanchean ethnics, the Uralite ethnics, the Men of the Boscage, the Negritians, the mixes of these - teaching, correcting traductions, giving as best they could this science salvaged by the Khamites, the Men of

the Burnt Faces? Through how many thousands of years? If only since the Mediterranean geologic disaster, then even so, for some 16,000 years. If as early as during the Pliocene - then how long?

It was the magician Hroszharsgrani (Hrsz hrsgrn) who taught the giant demigod, the Starchaterus (Starkad) of Norse legend, who then went into Ireland and performed marvelous deeds throughout that land. In his *Infolio*, Johannes Magnus represents Starkad as carrying a huge stone under each arm, each of which stone is covered with Runic characters.²⁵ One cannot say for certain that Hroszharsgrani was one of the later accredited beneficiaries of the teaching efforts of some dedicated product of the college of Âtet-Khrshâ of the city of ztn Khnn, thus being a titled Khrshâ who, being thus a fully trained, fully accredited mystagogue, could translate the signs in which the science of the allerance of the living psyche were carved in the copy on the foundation of the shrine of Hënnu into Runic characters and, with his self-compiled dictionary of the signs done in Runic, go missionarying into the far north; but carries the stigmata even to his name.

Were the Keryces of the Eleusinia so Greek-named for the Khanoichin of Khanes? The Khershâ. The fully accredited teachers. Can a kith in the Piedmont that called itself Khershâ have been one of the miniscule frazzles of a remnant of the garment of a Khershâ of the college of Âtet-Khrshâ of the city of ztn Khnn? A kith is a living, dynamic, time-dimensional, human phyletic organism composed of human people.

And can those of this kith who wore Khrsha as their kin name and who, agronomists, were also traditionally teachers and preachers, the erudite of this kith? The trained ones? A kith that is now completely dissipated, and an ethnos the patronym of which means nothing any more; Sarah was among the last of a final migration to hold, even though fragmentally and crepusculantly, the remnants of its science. In the school of the Bhante of Bhante Yul Tshata, a fourth degree initiate is called an arhat, an accredited teacher²⁶. This in protocol would accord with a doctorate degree and a full professorship in the graduate schools of American universities. A fifth degree is an adeptship. An adept retains the arhatship if he so choose. Kuthumi Lal Singh did. Gautama Sakyamuni Siddhartha did. An adept, as could an Eleusinian epopt, as did the Philiton , can write his own rendition of the science in his own tongue and its language symbols, and this is an accredited work.

This group of Khamite Rezu mdv ntr ideograms  would imply the human being manifesting that phase of the active process of the one eternal becoming, that is, of the interrelationship between structure and potentiality, which occurs as the train of events that comprise the manifestation of the human being throughout the entire cycle of its existence. This is the meaning of the Khamite Rezu rendition of the Khamite agglutination of those isolating consonantal etymons which, along the Sitler of Mt. Sentis of the Rhaetian Alps in the half-canton of Innesholden near Appenzell of Hëlvetia among the kin of

a kith of predominantly Khamite, nevertheless mixed Uralites and Khamites, who came up there from the Monte Viso region preserving as best they could their remnants of some ancient learning, calling their kith and themselves by that appellation, was there pronounced Khrshâ and in America is now called Hershey.

¹See Book One, Chapter XVI, Sections ii-v inclusive, for related materials for this Section and for Sections ii and v.

²E. A. Wallis Budge, *The Gods of the Egyptians or Studies in Egyptian Mythology*, Vol. II (London: Methuen and Co., 1904).

³*Ibid.*, Vol. I.

⁴*Webster's New International Dictionary*, s.v. "necropolis"

⁵Called, also, perseae tree, by Budge.

⁶Budge, *Gods of the Egyptians*, *op. cit.*, Vol. I.

⁷According to Brugsch as cited by Budge, *Ibid.*

⁸Budge writes it hen, being an Englishman, which sounds åhn.

⁹See majesty, Book One.

¹⁰As cited by David Diringer, *The Alphabet* (New York: Philosophical Library, 1948), p. 196.

¹¹Incomplete in author's manuscript. [Ed.]

¹²Diringer, *op. cit.*, p. 190.

¹³Book Two, Chapter IX, sec vi, sub-sec. b.

¹⁴Book Two, Chapter IX, Sec. ii, sub-sec. c.

¹⁵*Webster's New International Dictionary*, s.v. "sistrum".

¹⁶*Ibid.*, s.v. "cat".

¹⁷For k, see Book Two, Chapter XV, "The Violet Luminence," Sec. ii, "The Consonant k.

¹⁸Author's note in manuscript, "I think I've lost a sentence here."

¹⁹*Webster's New International Dictionary*, s.v. "free".

²⁰Ezekiel 33:5.

²¹*Webster's New International Dictionary*, s.v. "hearten."

²²[Symbols circled with question mark in manuscript. Eds.]

²³E. A. Wallis Budge, *Egyptian Book of the Dead*, 2nd ed., Vol. II (London: British Museum, 1895); unabridged republication by order of the trustees of the British Museum by Dover Publishers, Inc., New York, 1967, "Papyrus of Ani."

²⁴Papyrus of Ani, lines 54-55.

²⁵As cited by H. P. Blavatsky, *The Secret Doctrine*, (Theosophical Publishing House, Ltd., 1893), Vol. II, p. 361 footnote.

²⁶According to C. Jinarajadasa (1875-1953), Theosophist author.