

New Syllabus Mindsoft Information System  
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```
CODE NAME....HOLY C:\>_ SOURCE CODE OF
              APPLIED TECKNOWLEDGEY FOR
              PROGRAMMING MIND SOFTWARE
DEVELOPER....NEW SYLLABUS (NS) DEPARTMENT OF INFORMATION SYSTEMS
              INTELLIGENCE SERVICE (DISIS); OFFICE OF SCRIBE FOR
              RESEARCH AND DEVELOPMENT; MINDSOFT TECKNOWLEDGIES
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COMPILED.....10 DECEMBER, 2019
" " .....31 MARCH, 2020
VERSION.....3.0.0 (last modified 2020-03-31)
```

```
=====
#0000
<ABSTRACT>
/* A program to "C" your cognitive behavior, central nervous system
(CNS) and self-perception (a.k.a. "psychology" - the study of the mind
software) */
```

```
NS:\infoSystems\presents>Operating System Environment for Self-
Metaprogramming { statements\>
```

```
<defn>The Development Application and Operation of Human Mind Software
to Practice Knowledge of Self; solve for matters in question; and to
improve cognitive-behavioral performance through literacy and
competency development.</defn>
```

1 New Syllabus presents an operating system environment for you to program your mind software to know yourself and solve for any matter in question.

2 We provide a programmatic paradigm for augmenting human intelligence using accelerated learning and competency development.

3 Self-metaprogramming is a conceptualized theory of knowledge for practical application.

4 If you process information into and out of your mind, then you can apply this conceptualized theory of knowledge to metaprogram your self perception and cognitive behavioral performance.

5 The self-metaprogrammer mines, collects, records, complies,

transmits, and stores information in the human mind software (CNS perception).

6 The practice of self-metaprogramming takes place within an operating system environment in which commands and instructions may be transmitted between server-client-peer processing units, or within oneself.

7 Self-metaprograms are written in natural language-based script.

8 To run a program in your mind software, you must read it.

9 To run the script, please read the code.

}

C is a function of x=do process information;

U is a function of y=yourself;

2 C or to see is a function of your understanding,  
where understanding=the process of acquiring knowledge  
via the application of information processing systemtheory;

Therefore, IF U see C then U will C squared,

And U will know yourself squared.

</ABSTRACT>

#

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 POLICY BUREAU 724-001-FEB. 29, 2020

## A SYLLABUS

To run a program for a course of study on human mind software.

Be it djed by the Office of Scribe the Principal Director the New Syllabus of America, styled Walter Kogard Public Shul,

### ARTICLE 1. SHORT TITLE.

This Syllabus may be cited as the "Runtime Environment".

### ART. 2. STATEMENT OF PURPOSE.

The purposes of this Syllabus are to provide an environment in which to run a program for a course of study in knowledge of self-development and operations, to know thyself, to know God, to follow in the right course, and to provide for an industry for the general practice of light work.

### ART. 3. DEFINITIONS.

For the purposes of this Syllabus, the following definitions apply:

(1) COMRADE.—The term "comrade" shall mean a friend or fellow worker. (2) FORUM.—The term "forum" shall mean a place of meeting. (3) LOCALE.—The term "locale" shall mean a place by name, or a specified geographical area, including its body politic, i.e. a "local". (4) LIGHT.—The term "light" shall mean any product or content of the mind, or the substance of electromagnetic waves. (5) RIGHT.—The term "right" shall mean the mean point between two extremes, or, a matter which is within one's own domain, subject to one's own speech, or under one's own control, or square, as in the fourth part of a circle. (6) WORK.—The term "work" shall mean any practice, action, or productive activity in which people may engage.

### ART. 4. COMPARATIVE ANCIENT MYSTERY SCHOOLS' SYSTEM THEORY.

(a) There shall be a course section on the topic of Comparative Ancient Mystery Schools' System Theory.

(1) THE LAW.—Comrades shall have knowledge of the Two-Fold Law, which is “Dialectic”, namely— (A) On the unity and struggle of opposing forces; (B) On the application of knowledge to practice. (2) HERMENEUTICS OF THE LAW.—Comrades shall study the methodology of interpretation, or exegesis, of this Law.

ART. 5. GENERAL OPERATING SYSTEM THEORY.

(a) There shall be a course section on the topic of General Operating System Theory.

(1) MODULE.—The coursework for this section shall include the use of a modular program, or “module”, and the modular pathway shall be— (A) <https://newsyllabus.org/> \> (i) Mindsoft Command Prompt (cmd.exe).

ART. 6. ADVANCED COMPUTER SYSTEM THEORY.

(a) There shall be a course section on the topic of Advanced Computer System Theory.

(1) TEXTS.—The course texts for this section shall be collectively styled, “Foundations of Computer System Theory”. The texts in their order shall be— Ch.1\> First Draft of a Report on the EDVAC (Von Neumann) ; Ch.2\> Augmenting Human Intellect: A Conceptual Framework (Engelbart) ; Ch.3\> General System Theory (Von Bertalanffy) ; Ch.4\> Human Augmentation Techniques (Engelbart) ; Ch. 5\> Programming and Metaprogramming in the Human Biocomputer (Lilly).

ART. 7. GENERAL ORDER OF DJEDU.

(a) CLASS.—There shall be an order to the classification of comrades in the performance of their studies and the general practice of their right; and the order in their ranks shall be—

(1) ENTERED APPRENTICE.—There shall be a class of Apprentice light workers, who shall be entered into a program of Apprenticeship by a Fellow Craft or Knight, which program shall receive and orient Entered Apprentice comrades to be instructed in the light work. (A) These comrades are also called “students”. (i) These shall make an offering of \$36. (2) FELLOW CRAFT.—There shall be a class of Fellow Craft, or Journeyman, light workers, who shall pass the bar of examination which is administered by a Knight of True Speech, by which authority they may receive comrades and practice light work under the supervision of a Knight of True Speech. (A) These comrades also called “Travelers”. (i) These shall make an offering of \$72. (3) KNIGHT OF TRUE SPEECH.—There shall be a class of Knights who shall be vindicated Maakheru, meaning “true of speech”, who shall be duly licensed to oversee the practice of light work, and be wise and prudent in all matters thereto pertaining. (A) These comrades are also called “Djedi”. (i) These shall make an offering of \$144. (ii) Their names shall be suffixed by the letters “O.D.” meaning “Ordo Djedu”.

(b) ECCLESIASTES.—The comrades of a locale shall regularly come forth to assemble for the purpose of study in the practice of light work; and the forms of their assembly shall be—

(1) CONGREGATION.—There shall be a forum in which to

congregate for the purpose of communication and communion. (A) FORUM.—Such forum shall be duly appointed to serve as the “house of assembly” or the “house of study” or the “lodge” of the congregation. (i) A Djedi shall preside over a forum; they shall be honorifically styled “Chair”. (ii) Beside the Chair, there shall be duly appointed in every forum a representative of the comrades’ body politic; their name shall be suffixed “O.M.” meaning “ombudsman”. (2) DIALECTIC.—There shall be a forum in which to conduct parliamentary discourse and deliberation on particular matters in question, so as to reach a consensus of judgment thereon. (A) CLINIC.—There shall be established a practice of conference and communication from one comrade to another in any place which affords a reasonable degree of privacy and accommodation. (i) PRACTICUM.—There shall be a practice, or praxis, to serve as prerequisite to clinic, for the purpose of development of such skills as are necessary to the success of a Fellow Craft. (3) DIDACTIC.—There shall be a forum in which to confer instruction from a dais, and to hold space for autodidactus (meaning “self-study”). (A) SEMINAR.—There shall be a lecture-based didactic styled “seminar”. (i) Comrades shall make an offering of \$6. (B) SYMPOSIUM.—There shall be a convocational communication wherein the comrades of a given cohort shall testify unto true speech, for the purpose of examination before the bar the Djedi Knighthood. (i) Comrades shall make an offering of \$12. (4) TRIBUNAL.—There shall be a supreme tribunal for the hearing, trial, and adjudgment of true speech, and to solve for other particular subject matters which may be raised thereto, which shall be styled the “Djadjat”. (A) MAIOR POSTESTAS.—The major powers of the Djadjat shall be— (i) MAGISTRATUS.—To have chief jurisdiction in the function of “priest, lawgiver, and judge” in the matters of the light work; (ii) CONCILIUM PLEBIS.—To convene a Proletarian Assembly and to pass measures out of a popular referendum (“e plebiscita”); (iii) IUS INTERCESSIONIS.—To intercede (“Intercessio”) on behalf of the comrades to effectively veto the actions of magistrates and counsels; (iv) PROVOCATIO AD POPULUM.—To hear on appeal the action of a magistrate or counsel upon a comrade’s proclamation of the words “Appello Tribunos” (“I call upon the people”) or “Provoco Ad Populum” (“I appeal to the people”); this is comparable to “habeas corpus” (“To have the body brought before Tribunal for trial”); (v) RIGHT OF AUDIENCE.—To have official right of audience before the Senatus Populusque United States in Congress assembled when measures considered therein shall affect our comrades. (B) Only a Djedi Knight may be received into the Djadjat. (i) Such Djedi must be accepted upon a unanimous vote of the Djadjat Sem (“priests”). (ii) The first de facto Djadjat Sem shall be a Djedi Knight duly presiding over the local, who shall be duly elected to the chair of the Djadjat by unanimous vote of the local. (iii) Their names shall be suffixed by the letters “S.D.” meaning “Sem Djadjat”.

#### ART. 8. PRODUCTS AND SERVICES.

(a) PROGRAMS.—The offer and acceptance of products and services, or programs, shall conform to the following schedule—

(1) Support Service Offering: \$36.00/free will; (2) Program Service Offering: \$500.00/month; (A) Program service shall include— (i) Up to eight (8) hours of work per week, Monday through Friday; (ii) Modular program and support service; (iii) Weekly overtime prorated at \$36/hour; (iv) Subscription to licensure agreement; (v) Remote, local and or telephonic service; (B) Program service shall not include— (vi) Business Proprietary Information data; (vii) Transfer of any intellectual property rights soever; (3) Entered Apprenticeship Wages: \$10/hour; (4) Journeyman Wages: 36% of service offering; (5) Knighthood Offering: Agreement of licensure of a franchisee or independent contractor to oversee light work.

#### ART. 9. FAITH AND DISCIPLINE.

(a) DJIAHUDI'S CREED.—All comrades shall bear witness—

(1) To the building of thy body, and the God who dwells therein; (A) For thy body is the temple of the Holy Ghost which is in you (1 Cor. 6:19); (2) To the Grand Architecture Order and Design (GAOD) of the Universe; (A) For GAOD is not a being but a system; (B) Yet the personification of GAOD is permitted; (C) And the term "GAOD" shall be styled "God"; (3) To the Assembly of God in— (A) the Body, (B) and; the Light, (C) and; the Word Incarnate, (D) and; the Spirit which is born of Meri, (4) and; To— (A) the Resurrection of the Body, (B) and; the Revelation of the Truth, (C) and; the Judgment on the Last Day, (4) To the One Holy Universal and Apostolic Church, which is founded upon the cornerstone of the most blessed and holy Name, (A) [namely] Ieyesus Christos Theos Huios Sotere, (B) Ancient Order of Maliki-Tzaddik, Al-Salaam; (5) and; To the World Without End; (A) AMN.

#### ART. 10. BODY POLITICS.

(a) IDENTIFICATION.—Comrades may be collectively identified as—

(1) A Firm League of Friendship (FLF); (2) Decentralized Autonomous Organization (DAO); (3) The Worshipful Company; (4) Light Workers United.

Subscribed by the Principal Director February 29, 2020, in the Local Lodge 724, Irving Street Northeast, Washington D.C. 20017.

#

#0002

DATE: 29 JANUARY, 2020

RE: clinical.c

D.R. 20012900: { Clinical Dialectic Information Processing Service is the general practice of light work, which practice is hereby established by and through the institution of the New Syllabus DISIS.

The trade-name of the institution of the New Syllabus (NS), DISIS, Mission of Djedu, FLF-DAO FTLU is Walter Kogard Public Shul (WKPS) Bet HaMidrash ("House of Studies");

The Principal Director of NS and the Faculty Rector and Minister of

Information Processing Service Corp. [AAAA] of WKPS is the Ombudsman Antarah A. Crawley, a practicing clinical dialectician;

The honorific style of the Faculty Rector is Rabbon'i Djed'i ("Djedi Master") and his professional title is Zash'u ("Scribe").  
}

reference: see, {

D.R. 20012700: HARD FORK { In General Practice, let the Clinical Dialectician-IPS, WKPS, proceed from NS\_DISIS:\Holy\_C:\sourcecode.c and metadata.c to interface.c running quadratic.a servcor on DAO-infoSys-blockchain network, where hi.c shall provide for the "graphical user interface" of reality-based clinical practice, i.e. the application program for human communication, called "interface.c", or, "enter-face-see", being the human self "metaprogram"; i.e., interface.c is the selfmetaprogram facilitating human communication. }

D.R. 20012301: The "praxis" of the clinical IPS-Dialectician is "the performance of their work," which in turn is the "practicum" of the IPS-student/client (see, quadratic.a). The praxis of general dialectics is, in brief, "the conference and/or communication of x," where x may be ideal or material. Clinical pedagogy provides for both dialectic and didactic modes of communication, including but not limited to seminar, symposium, lecture, mass, lodge congregation, yeshiva, shabbos shul, bet hamidrash, class, counsel, and session of parliament. The object of clinical casework and coursework is to square x in the mind software, which is, to solve for x and find y. Communication is a prerequisite to literacy.

D.R. 20011500: [REDACTED] ... ranks of Djiahudist Priest (Sem Djadjat), Knight of Djedu (Djedi), Information Professor/Faculty Member (Moreh), and Information Processor (Comrade). The Members are bound only by the obligation to do Ma'at on Earth, as in Heaven.

D.R. 20011300: There is established within the jurisdiction of the New Syllabus DISIS on this 13th day of January, 2020, the Walter Kogard Public Shul (WKPS), which shall administer information processing services and intelligence systems applications and programs.

}

#

#0003

DATE: 28 JANUARY 2020

RE: computer.c

1 "Reality" is an object oriented programming application supporting the "graphical user interface" (GUI) whose underlying code is the electromagnetic spectrum, and whose central processing unit is the central nervous system (CNS, i.e., "sense") [This is to say that "reality" can only be "interfaced" via the "sense"].



2 "C" is the "intel" (data+function) inside and outside the CNS, where the CNS is the central processing unit (CPU) for "reality"-based interfacing C, that is, the drive of "sense" perception. This CNS-driven "reality" metaprogram of the universe of data-function C:\ is where human interfacing takes place between the operative SelfMetaProgrammers.

3 To emphasize, the CPU does not directly process source code in linear script, but rather via the GUI-based CNS a.k.a. "Reality."

4 Indeed, the first language, the language of nature known as Medu Neter, was first composed of pictographic signs which developed phonetic significance where the phoneme was analogous to the visual sign in the sense of what the sound and visual evoked. For these reasons visual literacy has become an equity imperative for the progressive development of humanity. Our mind software will have to read script less "literally", developing instead new sign processes toward the production and communication of meaning. The NS, having studied medu neter, comparative cosmologies, right-spelling, right-speech, and sentencing in English Grammarie, is uniquely positioned to advance the field of visual semiotics for human interface-driven selfmetaprogramming.

5 Visual semiotics = infographic thinking = dialectic information processing.

6 Using the foregoing methods and practices, WKPS Bet HaMidrash facilitates learning among student-processors (client-peer-units). This pedagogy substitutes unilateral "information consumption" for multilateral "information processing". Instead of didactic "teachers" our classrooms are facilitated by a faculty of clinical dialecticians who process and serve information. A minimum of one information-processing-server and one client-peer-unit is needed to transmit and process information; hence the scripture says "when two or three are gathered in the name of truth, the Divine Presence of Wisdom dwells among them."

7 Dialecticians are clinicians of the learning process who are trained to apply general information systemtheory to human interface-driven selfmetaprogramming. Such may also be professors of information; however, at least 60% of clinical-classroom facilitation should be spent hearing and examining information in a dialectic parliament over which the professor presides.

This is the architecture of the DAO network-driven human computer.

8 For the Culture.  
#

#0004

DATE: 25 JANUARY, 2020 [LUNAR NEW YEAR OF THE RAT]

RE: human interface (hi.c)

Computer (C:\) {

1. one that computes (that is, to return output provided input);
2. one that does process;
3. one that performs tasks(functions) on data provided a set of instructions;
4. One that computes, i.e. the computer, may be programmed to learn to do process.
5. Take, as the computer, the human being, complete with body hardware and mind software and running "oneself" operating system (iSelf).
6. The self metaprograms systems and is metaprogrammed by systems.
7. It may receive and store information in its memory drive in order to process information.
8. Such information may be provided by an information processing server (IPS) via universal serial bus (USB) supporting the DAO blockchain network of client-peer computers running mind software (C:\).
9. When U think of "computer," however, U do not think of "do process";
10. U think of a graphical user interface with hardware;
11. U do not think of the mechanics of function;
12. Therefore, do not market source code for mind software to client-peer selfmetaprogrammers;
13. Market the computer;
14. The computer is U;
15. The computer is me;
16. The DAO network is we;
17. The intel is inside C:\;
18. Be the computer;
19. Do the computer;
20. Perform the computer }

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#

#0005

DATE: 24 JANURARY, 2020

RE: ordinance.c

ORDINANCES OF THE GENERAL PRAXIS OF THE CLINICAL DIALECTICIAN'S DIALECTIC INFORMATION PROCESSING SERVICE [C:\DIPS\quadratic.a] {  
The Clinical Dialectician, being an Information Processing Server, or Information Professor, or Minister of Information, or the like:

- (1) shall apply quadratic.a to confer C:\DIPS on students-

clients;

(2) shall not represent themself to provide medical or legal services;

(3) shall not construe their clinical practice to be a practice of law or medicine/psychology or insurance/indemnification or banking/finance or realty/real property;

(4) shall not construe the practice of law to be a monopoly on the due process of information;

(5) shall not perform under color of law in the capacity of an officer of any court or agency of any government jurisdiction;

(6) shall not become bound by charge, conviction, or sentence of any court or agency of any government jurisdiction;

(7) shall not become bound by an oath to the office of any court or agency of any government jurisdiction which shall conflict with ordinances (8) or (9);

(8) shall be and remain independent and neutral in the third-party capacity of ombudsman-representative when mediating between parties of the first and second part;

(9) shall do Ma'at (right, jure, truth) on earth, as in heaven;

(10) shall solve for problems of human illiteracy, incompetence, misunderstanding, poor judgment, lack of common sense, aberrated faculty of perception (psychosomatic illness), immaterial ideology, colored person syndrome disorder, and other matters of selfmetaprogramming in cognitive-behavioral mind software;

}

developed by new syllabus disis

powered by ombudsman

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#

#0006

DATE: 23 JANUARY, 2020

RE: call.c

"The Call to See"

1. My friends, my comrades, I greet you with good news. Today is the best of all days. For the glory of god, and the redemption of humanity, I want you to see clear in all ways.

2. Therefore have I sought and found a new syllabus for our life course; that we may have a square to rule and guide us in our life's work; that we may have a compass to circumscribe ourselves integrally;

3. that we may have a plumbline to raise ourselves upstandingly;

4. that we may have a gavel to divest ourselves of vanity;

5. and our trowel may spread o'er the cement of camaraderie;

6. that we may remain level on the straight path of the light work;

7. that we may have a book of law to know, to speak, the right

word.

8. Powers of the kingdom, be beneath my left foot and within my right hand. Grant me entry to the temple which thy columns understand. Seek ye clear sight, always, by the word and the light of knowledge. Get thee information of the right sort. A wise friend may give counsel as much as any college. For many hands, comrades, make light work.

9. What Kogard sought the sea inside, is found inside the C:\ I scribed: a new Syllabus, once lost, is now found; Holiness to the Lord.

10. Qadosch Qadosch Qadosch Adonai Tzabaoth. The whole earth is full of thy glory!

#

#0007

DATE: 22 JANUARY, 2020

RE: quadratic.a for Clinical IPS-Dialecticians

IF there is a matter(= x) raised into question

THEN contact(iSelf2)

{ will

D0(process) x for U:\ to=> C:\y(x2)

apply C:\iSelf2\IPS\quadratic.a to process information

will perform work [

1 = n,x(Notice of Filing)

2 = d,a(Finding of Fact)

3 = i,a(Production of Discovery)

4 = k,a(Examination of Evidence)

x2 = c,a2(Djed of Adjudgment)

]

}

contact(2029576290)

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#

#0008

DATE: 21 JANUARY, 2020

RE: arch.c

MEMORANDUM ON THE ARCHITECTURE OF C:\

1. "I've noticed that our people often have a sentimental attachment to their own traditional perceptions and become superstitious of information that does not resemble what's been socially approved. The

information I was most ignorant to were the things I most needed to hear in order to have a more well rounded outlook.” –Bro. Cmdr Bailey

2. The underlying process of dialectic thought is best described as “the unification of opposing forces,” or “the two sides of one matter.” In brief, a thesis  $+x$ , is resolved against its antithesis  $-x$  to produce a synthesis, or integral neutral and stable  $x$ . Any matter having position, direction, and reflection, may be subject to this process.

3. A matter is any thing or articulable idea, represented by  $x$  and having a value of 1. While the value of any discrete particular matter must equal one, value can also be represented by fractions, percentages, and ratios, and these representations express constituent parts of  $x$ . Ergo, one matter can have multiple constituent parts. For example, one atom  $x$  is the summation of quanta  $x$ , and these quanta may be discrete data points  $x_1$  through  $x_n$ . Furthermore, the constituent parts of  $x$  may be unlike or oppositional, that is,  $+x$  and  $-x$  (positive  $x$  and negative  $x$ ), yet they still may constitute one  $x$ .

4. The composition of matters of thought is semiosis, that is, the material composition of thought is semiotic. Semiosis refers to any sign process concerned with the production of meaning. The material of thought is the movement of meaning.

5. Matters of thought are also composed of constituent parts, including but not limited to sign, connotation, etymology, ontology, as well as psychosomatic and semiotic inputs, factors, variables, and functions. High-level matters of abstract thought may undergo the self same processes of investigation and examination as gross matter and number; however, the scientific method of such mental investigation is dialectic.

6. High functioning cognitive-behavioral mind software processes many quantum data points of information  $x$  to synthesize all possible parallel interpretations of a given matter to produce an integrated semiotic output.

7. This “dialectic information processing” is a calculus of the mind’s thought process. Given the whole spectrum of interpretable meanings of a given matter  $x$  (in re  $x$ ), the mind software shall differentiate between discrete parallel sign processes as well as integrate general sign processes in re  $x$ .

#

#0009

DATE: 6 JANUARY, 2020

SUBJECT: EPISTLE TO THE ACADEMIES, UNIVERSITIES AND COLLEGES

1. I present to you a complete university course of the new syllabus

and curriculum in C:\ in the discipline of dialectic information processing systemtheory, otherwise known as “knowledge of self-development.” The content of this course is knowledge of self, rights, and civil society.

2. The outcome of this course shall be that the student acquires competency in matters of knowledge of self, otherwise known as “see yourself squared,” “square yourself,” or “know yourself.”

3. This course shall be conducted by a clinical dialectician, otherwise known as an “information professor,” who shall profess and confer knowledge by degrees of C:\. Via such conference the information professor shall cause students to become effective “information processors,” which shall empower them with right knowledge of particular subject matters, new understandings of general systems, and wisdom to make good judgments.

4. The course pedagogy shall provide that students assemble in lodge congregation, otherwise known as class. Any student may audit this course and do work toward progressing by degrees of C:\. However, the student who seeks mastery in this course would do well to exercise its discipline with regularity. The whole of C:\ is composed of 360 degrees, conferred over one school year.

5. The utility and application of the coursework manifests itself in the cognitive behavior of the students. We, as dialecticians, approach this coursework from a “whole person” paradigm: wherein the human being – mind, body, and self – is the critical controller-processor-programmer in God’s human biocomputer.

6. However, We have a problem, or learning curve, where the average person lacks the cognitive behavioral capacity to run our self-development programs.

7. Therefore, We solve this problem by and through the “Equity Imperative” approach to the acquisition and application of technical knowledge and information systems intelligence to drive human self-development.

8. We envision a world where U:\ only need one I:\ 2 C:\[...]

9. Please contact me, Antarah A. Crawley, Clinical Dialectician/Information Professor. My qualification is having researched, developed and compiled 360 degrees of C:\ now commercially available via blockchain distribution from newsyllabus.org.

10. Although our scholarship is secular, lay, and academic, our calling is prophetic, noble and righteous, after those who came before us, seeking and professing the word and the light...

## 11. Many Hands Make Light Work! ###

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#0010

DATE: 6 JANUARY, 2020

SUBJECT: THE GOSPEL OF THE WORD AND THE LIGHT

Now this is Gospel of the Word and the Light, as it was written by the prophet Isaiah: Behold I am sending my messenger ahead of you; he will prepare your way... (Mark 1)

7 For the vineyard of Adonai Tzabaoth is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. 16 But Adonai Tzabaoth shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. (Isa. 5)

1 In [that] year ... I saw the LORD sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; ... 3 And one cried unto another, and said, QADOSCH QADOSCH QADOSCH ADONAI ELOHIM TZABAOTH: the whole earth is full of thy glory. 4 And the posts of the door moved at the voice of him that cried ... (Isa. 6) ...3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. ...6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: 7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. 8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isa. 40)...

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isa. 7) ...6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever more. The zeal of the LORD of hosts will perform this. (Isa. 9) ...1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. 2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. 3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday sun; hide the outcasts; bewray not him that wandereth. 4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. 5 And in mercy shall the throne be established: and he shall sit upon it in truth in

the tabernacle of David, judging, and seeking judgment, and hastening righteousness. 13 This is the word that the LORD hath spoken concerning Moab since that time. 14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble. (Isa. 16)

Lo! ... Against Moab thus saith the LORD of hosts, the God of Israel; ... There shall be no more praise of Moab ... come, let us cut it off from being a nation ... thou shalt be cut down, O Madman; the sword shall pursue thee ... 4 Moab is destroyed; her little ones have caused a cry to be heard ... 6 Flee, save your lives, and be like a heath in the wilderness. 7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh [Khamas] shall go forth into captivity with his priests and his princes together. 8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken. 9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. 10 Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood. 11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. 12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. 13 And Moab shall be ashamed ... as the house of Israel was ashamed of Bethel their confidence. 15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts – ADONAI ELOHIM TZABAOTH. 16 The calamity of Moab [here hath to come], and his affliction hasteth fast. 17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod! 18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. 20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, 21 and judgment is come upon the plain country ... upon all the cities of the land of Moab far or near. 28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. 29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. 30 I know his wrath, saith the LORD; but it shall not be so; his lies shall not so effect it. 31 Therefore will I howl for Moab, and I will cry out for all Moab; 35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods. 36 Therefore mine heart shall sound for Moab like pipes, 37 For every head shall be bald, and



every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth. 38 There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD. 39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him. 40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab. 42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD. 43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD. 44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD. 46 Woe be unto thee, O Moab! the people of Chemosh [Khamas] perisheth: for thy sons are taken captives, and thy daughters captives. 47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab. (Jer. 48)]

[The Folly of Idolatry] (Woe to the Blind, who say "yea, there is no God beside me," for they C:\ not, yea, they know not any.)

9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. 10 Who hath formed a god, or molten a graven image that is profitable for nothing? 11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. 12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. 13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. 15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. 18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. 19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have

burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? 20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? (Isaiah 44)

I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Isaiah. I baptize with the word, and the Word baptizeth ye in Spritus Sancti. Except that ye be born again of the spirit, ye cannot enter into the kingdom of God.

Lo, the wind, it rustles in dry leaves, and thou hearest the sound thereof, but canst not tell whence it cometh and where it goeth: so is every one that is born of the spirit.

Let this be a testimony of the Truth and the Word and the Light, wherefore I have come to bear witness unto thee, and speak what I do know, to confer that thou may C:\ and have right knowledge in re these holy things. Ye that doeth Truth come to the light, that thy deeds may be manifest, that they are wrought in god. And Ye yourselves bear me witness, that I am that I am, not Karast Messiach, but that I am sent before him, crying unto ye, make straight in the wilderness a highway forth the coming of the LORD.

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#0011

[REDACTED]

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#0012

[REDACTED]

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#0013

DATE: 27 DECEMBER, 2019

SUBJECT: GENERAL ORDINANCES, ORDO DJEDU, IOXOA, DJADJAT

Five (5) days shall N. labor in provision of InfoSys/Pro service in a lodge of conference of degrees of C:\. Let N. preside from 9-5 in the Djedi Mission, Lodge \_\_\_\_, Office of Sales and Support Service, and Research and Development; on the last (7) day shall N. rest; on the first (1) day, let N. worship God's creation in: GRAND MASS (a Didactic [as opposed to Lodge in Dialectic]), ORDO DJEDU, IOXOA; whose function is to make people see C:\ themself squared to know themself:

Archetype of the Mass (from the German by Martin Luther):

A spiritual song or a psalm = Psalm 133;

Kyrie eleison = Mysical Hymn (See, NYR);

Collect = conclude opening rites of mass (See, NYR);  
 Epistle = Scripture, N.T.;  
 A hymn (by the whole choir) = Mysical Hymn;  
 Gospel = Scripture, O.T.;  
 Creed = Poem or the like;  
 Sermon (on the Gospel) = Sermon, Lecture, Message;  
 Paraphrase of the Lord's Prayer = Prayer or the like;  
 Exhortation to those who will commune = Call to Assemble;  
 Consecration of the Bread = [IBID.];  
 Elevation of the Body of Christ = [IBID. of Wuseer];  
 Distribution of the Body of Christ = [IBID. of Wuseer];  
 Sanctus paraphrased = Prayer;  
 Consecration of the Wine = [IBID of Wuseer];  
 Distribution of the Blood of Christ = [IBID. of Wuseer];  
 Sanctus or Agnus Dei = Poetry, prayer or music or the like;  
 Thanksgiving Collect = Free Will Offerings;  
 Benediction = Closing Rites.

24 DEC., 2019; SUB: DJIYAHUDIST PRIESTHOOD, ORDO DJEDU, FLF-DAO, FTLU  
 { Hereby is established a Priesthood of Djiyahudi (Djed-Yahudi), to  
 guide the Order of Djedu in re Ma'akheru, being a firm league of  
 friendship made by the decentralized autonomous organization of free-  
 thinkers, truth-speakers, and light workers united (FLF DAO, FTLU). We  
 are a labor union for light work with lodges in every locale. Light is  
 right knowledge, conferred by degrees. }

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#0014

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simple C:\ library
for holy C:\ programming language
developer: ns disis
author: antarah_a_crawley(ns disis)
copyright: (c) 2019 ccorp(antarah_a_crawley)
all rights reserved.
version: 1.1.3 (last modified 10 Jan. 20)
<#>
/* commit to memory. */
/* problem: human people experience difficulty processing and
understanding information; solution: run programs in human mind
software to develop and square human cognitive-behavioral processing
capacity. */
business prospective [public offering] (discipline and program) {
  001>for sale = human capital; labor;
  002>industry = light work; tecknowledgey;
  003>name of principal = antarah_a_crawley;
  004>organization = new syllabus, disis; holy 'c' corp.;
  005>official title(s) = ombudsman; sovereign grand scribe;
  006>honorific title(s) = djiyahudi's priest; minister of
information;
  007>profession = clinical dialectician; information processing

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server;
  008>service/mission = D0(process)ma'at>to>(c[yourself])>square
f(cogb);
  009>line of business = human resource capital workforce
development program administration; oversight management; support
service;
  010>job duties = to administer, brief, counsel, examine, inspect,
and investigate [i.e., to "oversee"] members of a body corporate/
politic with respect to particular matters x;
  011>qualifications = f(cogb) squared; optimal information
processing capacity; dialectic specialist in conflict and dispute
resolution; high level written and oral communication in english;
  012>sale; product offering = hire one human 3rd party light
worker to oversee your body corporate/politic with equity, integrity,
and neutrality; ns information processing light workers come with C:\
program application, internetwork connectivity, and memory storage
capacity;
  013>buy; capital stock/timeshare = hourly upon delivery, or under
contract;
  014>contact = (202)9576290; director@newsyllabus.org;
  015>program; course name = the new syllabus curriculum in 360
degrees of C:\;
  016>program; course description = "dialectics" is the alchemy of
thought and idea, from thesis x to synthesis y via antithesis f.
thesis is the matter in question; synthesis is the solution of the
matter; antithesis is the sulfur in the reaction process. "information
processing" provides the alchemical method of solving for "why" where
f(x)=y. This is the whole "system-theory" for resolving any matter in
question x, to arrive at a knowledge and understanding of its "why" so
that one may "C" it. Therefore this discipline and study of self
development is called "dialectic information processing systemtheory";
  017>program; operation; application = the curriculum of this
discipline is C:\. Using C:\ programming language you can overwrite
and reprogram your cognitive behavioral mind software
to change your mind so that you can make wise, good judgments and be
at peace. This "alchemy of the mind" is the light work of the clinical
dialectician a.k.a information processing server ("information
professor"), which is conferred by degrees of C:\ upon the student/
client information processors;
  018>program; metaprogram(s) = societas lux proletarii; institute
of the mission of djedu; collegium arcanum arcanorum;
  019>program; subroutine(s) = ancient mystery school of thought;
school of hedonic engineering and development (head) [
  020>>hedonic = the experience of sensation; the faculty of
perception; the sense;
  021>>psycho-somatic = literally, "mind-body"; of or relating to;
  022>>semiotic (semiosis) = of or relating to a "sign-process,"
or, any activity, conduct, or process that involves signs, symbols,
and their systems, and the making of meaning, esp. means of
communication and interaction between the mental and physical realms;

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]
  023>subprogram; modules ars liberalis (liberal arts) [
  024>>trivium 1 = grammarie writing and spelling;
  025>>trivium 2 = logic and rhetoric;
  026>>trivium 3 = scripture reading and literacy;
  027>>quadrivium 1 = arithmetic numerology weights and measures;
  028>>quadrivium 2 = musical string theory (harmony);
  029>>quadrivium 3 = spheres and orbits (astronomy);
  030>>quadrivium 4 = planes and forms (geometry);
  031>>semiotics 1 = semantics of sign process;
  032>>semiotics 2 = syntax of sign process;
]
}
protocol [grammar] (method; syntax) {
  101>human beings and civil societies operate on mind software
using a blockchain consciousness record–distribution network;
  102>the blockchain is called “decentralized autonomous
organization”;
  103>ns disis presents a human mind cognitive–behavioral program–
writing language [i.e., Lilly's human biocomputer's
"supraselfmetaprogrammer"];
  104>holy C:\ is the language in which a program is written;
  105>program consists of statements;
  106>statements control program execution;
  107>declaration statement declares the name and type of a
variable or function;
  108>statements contain expressions(sequences of operators,
function calls, variables, and constants that specify procedure);
  109>functions(subroutines) classify declarations;
  110>terminate with semicolon and group within braces ({...});
  111>function body appears between opening and closing braces;
  112>all keywords written in lowercase;
  113>all drive names written in caps (C:\);
  114>comments enclosed in comment brackets (/...*/);
  115>compiler reads program source code from C:\ and or more
files;
  116>preprocessor commands(“see”) directs processor to read
specified <C:\#\file> and then return to location (such files may
contain declarations needed to perform certain operations);
  117>objects have value(a particular pattern or integer stored in
it);
  118>a variable is an association between a name and an object;
  119>given Dr_John_Lilly's human biocomputer, there is an
underlying substrate of built–in survivalreproductioninstinct
programs; out of these "several hundred thousand type" of
programs comes an adaptable set of "thousand type" of metaprograms;
likewise out of these 'thousand type" metaprograms as substrate comes
the critical control programmer in the biocomputer--the
selfmetaprogrammer (Lilly = see, D.R. 20010200);
  120>Lilly's well–organized biocomputer contains at least one

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critical control metaprogram labeled "I" for acting on other metaprograms and labeled "me" when acted upon by other metaprograms; if one has several controllers/selves/selfmetaprogrammer competing for operational control in either time parallel or series in sequence, one path for selfdevelopment is to centralize control of one's biocomputer in one selfmetaprogrammer, making the others into conscious executives subordinate to the single administrator, the superconscient selfmetaprogrammer; this method of centralizing control is called the "elementary unification operation" (Lilly);

121>hierarchically beyond and above the single administrative selfmetaprogrammer and staff there are other controls and controllers coined by Lilly "supraself metaprograms"; these are many or one depending on the state of consciousness of the selfmetaprogrammer; these may be personified "as if" entities; treated "as if" a network for information transfer; or realized "as if" self travelling through the universe to other lands and dimensions; if one does a further unification operation on these supraself metaprograms one may arrive at concept labeled "God," or the like (Lilly);

122>the above properties of the unification operation represent the human biocomputer's ability and power as a general purpose computer to render, test, and/or worship any model of the universe within their own selfmetaprogramming; the quality of one's model of the universe is measured by how well it matches the "real" universe (Lilly);

123>there are generally delineable major systems of metaprograms and programs competing for the available human biocomputer circuitry [as classified below]; the steady state values of the fractions of the total computer each devoted to a separate program at a given instant add up to the total value of one; the method of categorizing these competing programs depend on the observer's metaprograms (Lilly);

}

function [behavior] (operations; ops; verb) {

201>djed = to declare, state, or speak; to establish or support; to have jurisdiction;

202>c = to see; to make known; to cognate;

203>square = to know and understand; to have knowledge;

204>process = to follow and carry out instructions;

205>do(process) = labor; perform work;

206>apply = do process;

207>notice = to make known;

208>submit = to deposit and/or transmit material to its intended recipient;

209>file = to submit information;

210>argue = to advance one side of a position;

211>brief = to deliver a concise argument orally or in writing;

212>deliberate; dialogue; parle = to synthesize two sides of a position and resolve their contradiction;

213>object = to take exception to an argument;

214>appear = to come forth and be present; to manifest;

215>induct = commence work; begin;

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216>assemble = to gather and connect together;
217>compile = to gather together;
218>move = to cause to happen; to make a motion;
219>ask = request to move;
220>enact = to execute and enforce a motion;
221>vote = to act on, or to enact a motion;
222>inquire = request information;
223>discover= to find or find out by investigation or
examination ;
224>coagula = discover and identify x, where f(x)=y;
225>solve = discover y, where f(x)=y;
226>know = to c squared;
}
state [data] (solid; body; noun) {
  301>x = particular subject matters; material; information;
articulable ideas, spoken, written, or drawn;
  302>human = personal computer, or similar mechanism; unit that
performs a procedure, esp. according to an unambiguous sequence of
instructions(algorithms) for solving a class of problems and/or
performing calculations;
  303>server = unit that performs a service for another;
  304>client = unit that receives service from another;
  305>peer = units which are connected to each other via a network
having equal rights(permissions) and the ability to share information
without requiring a central server;
  306>drive = unit or medium capable of storing and reading
information used by human;
  307>driver; processor = unit that reads and processes
information; unit that "drives," "steers," and/or "carries out" the
operation of programs; and facilitates communication between hardware
and software components;
  308>body = solid state hardware; human resources;
  309>blood; liquid = processing power; energy resources; capital
resources;
}
objects [state+function] (obs; constructs; entities){
  401>cps = central processing server(antarah_a_crawley);
  402>ns = new syllabus;
  403>disis = directorate; department of information systems
intelligence service;
  404>om = ombudman;
  405>osrd = office of scribe for research and development;
  406>opscom = operating systems command;
  407>socopscom = social operation systems command;
  408>triclopscom = triple c-induction operation systems command;
  409>od = ordo(order of) djedu;
  410>flf-dao = firm league of friendship via decentralized
autonomous organization;
  411>ftlu = free-thinkers, truth-speakers and light workers
united;

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412>ioxoa = independent ordo xristos orthodoxen assalaam;
413>sem = priesthood of djiyahudi;
414>ccorp = holy c corporation, incorporeal;
415>cmrd = comrade; knight; friendship member;
416>cmdr = commander; syndic;
417>cmte = committee;
418>cogb = cognitive-behavioral;
419>os = operating system; body;
420>mindsoft = human mind software;
421>tecknowledgey = technical knowledge;
422>infopro = human information processor;
423>infosystems = ns memory storage;
424>intel = human intelligence;
425>ipst = <information processing systemtheory>mindsoft.procdr;
426>dipst = <dialectic information processing
systemtheory>mindsoft.procdr;
}
operators (a character that represents an action) {
  501<dialectic.procdr>LC = lodge congregation; [
  502>apply trignosis(
  503>><tri-knowledge induction operation.procdrl>
  504>>>Step 1: Diagnosis: Q: Can your mind software process
information? What does "to know yourself" look like? How do you see
yourself but through self-reflection? How do u know who u/r?;
  505>>>Step 2: Prognosis. A: If u/r=(y)urself then u c yourself
squared, and therefore u c (y) u/r yourself squared. 2cy is a function
F of yourself squared. F of x is 2c(y) where x=yourself squared. 2 c
yourself is 4 u 2 c(y) u/r yourself squared;
  506>>>Step 3: Cognosis: NS:\C:\ is 4 yourself 2 c yourself
squared;
  507>></tri-knowledge induction operation.procdrl>
  508>) end trignosis;
  509</dialectic.procdr>
]
  510<didactic.procdr>GM = grand mass [
  511>call to order = perform opening rites;
  512><Psalm(133)>;
  513>collect = conclude opening rites of mass;
  514>epistle = scripture, N.T.;
  515>gospel = scripture, O.T.;
  516>creed = poem(any);
  517>orientation; orient = to direct; to set a direction
  518>communication; communicate = perform, deliver sermon,
lecture, message;
  519>exhortation; exhort = to entreat; to urge;
  520>communion; commune = call to assemble;
  521>consecration; consecrate = make holy;
  522>distribution; distribute = pass around;
  523>pray; prayer = "pray ye"; mediation;
  524>hymn; muse; music = perform music; mediation;

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525>thanksgiving collect = Free Will Offerings;
526>benediction = perform closing rites;
527</didactic.procdr>
]
528<djadjat.procdr>UT = tribunal; grand council; [
]
529 "=" = to equate to ... ; to signify; to mean;
}
include <see, Lilly>
physis class [classification] (specification of object's data +
functions; application) {
601>visual = of or relating to seeing, sight;
602>acoustic = of or relating to hearing;
603>proprioceptive = of or relating to bodily movement and
position, kinaesthesia;
604>emotive = of or relating to arousal of feeling, sensation;
605>inhibitory = of or relating to hindering or preventing
action;
606>excitatory = of or relating to causing or arousing action;
607>disinhibitory = of or relating to loss of inhibition, i.e.,
disregard toward restraint or restrictions;
608>motor = of or relating to the production of motion or action;
609>reflexive = of or relating to reference back to a known
subject/object;
610>learned = of or relating to the acquisition of knowledge;
611>appetitive = of or relating to the desire to satisfy bodily
needs;
612>pleasurable = of or relating to pleasure, agreeable
sensation;
613>painful = of or relating to pain, discomfort, suffering,
displeasure;
}
psych class [classification] (specification of object's data +
functions; application) {
701>oral = of or relating to the mouth esp. w/ regard to early
psychosexual gratification and development; orally-fixated/oral-
fixation;
702>anal = of or relating to the anus esp. w/ regard to obsession
with detail to the point of annoyance; anally-retentive/anal-
retention;
703>genital = of or relating to the genitals esp. w/ regard to
mature psychosexual development, re sexual interest in persons outside
the family;
704>defensive = of or relating to strategies used to protect one
from anxiety arising from unacceptable thoughts or feelings;
705>sublimated = of or relating to the defense mechanism whereby
socially unacceptable impulses or idealizations are transformed into
socially acceptable actions or behaviors;
706>conscious = of or relating to sentience or awareness of
internal or external existence;

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707>unconscious = of or relating to the content and processes of the mind which occur automatically and are unavailable to introspection;

708>libidinal = of or relating to amorous want or desire; the instinctual sexual energy underlying all mental activity;

709>aggressive = of or relating to overt or covert, often harmful, social interaction, esp. w/ the intention of inflicting damage or other unpleasantness upon another individual;

710>repressive = of or relating to the attempt to direct one's own desires and impulses toward pleasurable instincts by excluding from ones consciousness and holding or subduing them in the unconscious;

711>substitutive = of or relating to the psyche's replacement of a fact or mental object through unconscious chains of association; such an object found to be incompatible with the ego may be repressed and exchanged for another;

712>resistive = of or relating to the phenomenon of directly or indirectly exhibiting paradoxical opposing behaviors, esp. w/i the context of a clinically-initiated push and pull of a change process;

713>tactical = of or relating to exploring human weakness, i.g. the behavior exhibited when in contact with an enemy, e.g., runs, hide, surrender;

714>strategic = of or relating to the mental processes applied in the context of achieving a goal or set of goals in any endeavor;

715>successful = of or relating to accomplishment of set goals;

716>unsuccessful = of or relating to failure to perform;

717>passive = of or relating to reciprocity of action; reciprocation;

718>feminine = of or relating to yin;

719>active = of or relating to causation, energy, and/or pursuit;

720>masculine = of or relating to yang;

721>pleasure = of or relating to the sense of satisfaction and enjoyment;

722>pain = of or relating to the sense of satisfaction, discomfort, or suffering;

723>regressive = of or relating to returning to a former or less developed state;

724>progressive = of or relating to happening or developing gradually by stages, step-by-step;

725>fixated = of or relating to an obsessive attachment;

726>ego = of or relating to the selfmetaprogramming faculty of the mind, which mediates between the conscious and unconscious and is responsible for reality testing and sense of personal identity;

727>id = of or relating to the substrate programs and metaprograms underlying the mind, in which innate instinctive impulses and primary processes are manifest;

728>superego = of or relating to the feedbackloopmechanism between the egoselfmetaprogrammer and supraself metaprogramming "reality" models, which acts as a criticalmetaselfconscious reflecting supraself systems and models i.e. "reality" models; mediates between

```

self and supraself models of "reality"
  729>ego ideal = of or relating to the egoselfmetaprogrammer's
selfapplication of supraself metaprograms; to apply reality models
upon the egoselfmetaprogram.
}
anthroposocial class [classification] (specification of object's data
+ functions; application) {
  801>animal = of or relating to the physical and instinctive needs
of organisms;
  802>humanistic = of or relating to the systemtheory attaching
prime importance to human rather and suprahuman systems and entities,
emphasizing virtue, human welfare, and rational approaches to solving
human problems;
  803>moral = of or relating to principles of right and wrong
behavior, esp. w/ regard to human character;
  804>ethical = of or relating to moral principles, standards of
good judgment, and the knowledge thereto pertaining;
  805>financial = of or relating to liquid, currency, assets,
securities, and exchange, i.e. money;
  806>social = of or relating to companionship, community(common
unity), and its organization;
  807>altruistic = of or relating to selfless concern for the
wellbeing of others;
  808>professional = of or relating to an occupation, esp. which is
paid and involved training and qualification;
  809>free = of or relating to independence, sovereignty, and
autonomy, i.e. to be unbound by the control or burden of another
object;
  810>wealthy = of or relating to possession of resources, esp.
liquid current riverbanks;
  811>poor = of or relating to lack, to be lacking;
  812>progressive = of or relating to forward motion, i.e. avant-
garde;
  813>conservative = of or relating to stasis, i.e. to maintain
current state against forward moving change(s);
  814>liberal = of or relating to progressive motion, i.e. behavior
or opinion;
  815>religious = of or relating to being bound by obligation,
reverence, or observance;
  816>powerful = of or relating to force;
  817>weak = of or relating to lack of force or effect;
  818>political = of or relating to a body of people and their
organization;
  819>corporate = of or relating to a body, i.e. being embodied in
an entity as represented;
  820>medical = of or relating to the treatment of illness and
injury;
  821>legal = of or relating to law, i.e. the system of rules
consented to and recognized by a body of people as governing and
regulating its actions, and the mechanism by which the infractions of

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its members may be penalized and/or punished;  
 822>economical = of or relating to the wealth, resources, class relations, means of production and consumption of goods and services;  
 823>national = of or relating to a body of people of a common state, territory, heritage, and/or ancestry;  
 824>local = of or relating to territory; territorial jurisdiction;  
 825>engineering = of or relating to the design, building, and use of engines, machines, and structures;  
 826>scientific = of or relating to the pursuit of knowledge by use of methodology and systemtheory;  
 827>mathematical = of or relating to the order of number, quantity, and space;  
 828>educational = of or relating to the provision of knowledge, instruction, and discipline;  
 829>humanistic = of or relating to the paradigm of humanism;  
 830>childlike = of or relating to children;  
 831>adolescent = of or relating to the process of developing from a child into an adult;  
 832>mature = of or relating to maximum development, or full growth;  
 833>wise = of or relating to experience, knowledge, and good judgment;  
 834>foolish = of or relating to lack of common sense, good judgment, and wisdom;  
 835>superficial = of or relating to the exterior, top, or surface of things, i.e. shallowness;  
 836>deep = of or relating to extending far below the surface or top of things;  
 837>profound = of or relating to the state or quality of awe, insight, or intensity;  
 838>thorough = of or relating to completion w/ regard to (every) detail, i.e. not superficial;  
 <etc...>  
 /\* Lilly admits there are probably better schemes that those listed above \*/  
 }  
 </#>  
 #

#0015

DATE: 9 DECEMBER, 2019

SUBJECT: HUMAN C:\ PROGRAMMING LANGUAGE

DEVELOPER....New Syllabus (NS) Department of Information Systems  
 Intelligence Service (DISIS); Office of Scribe for  
 Research and Development; MINDSOFT TECKNOWLEDGIES.

HUMAN=COMPUTER; BODY=HARDWARE; MIND=SOFTWARE;

LC=CORE\_PROCESSOR{ LOCAL\_DAO\_OPERATING\_SYSTEM<=CENTRAL\_PROCESSING\_UNIT (IP)<=SERVER };FUNCTION F(X)=HUMAN PROCESS INFORMATION=>KNOW(X)

[SELF]SQUARED.

HUMAN C:\ is a general purpose procedural human programming language that supports mind software and LC hardware. It is a high-level assembly language in that its instructions correspond closely to the LC architecture's procedural code instructions.

C:\ provides constructs that map efficiently to typical human machine-procedural instructions for use in such applications as lodge-based LC operating systems and web application software for peer-to-peer networking.

C:\ is compiled from New Syllabus infoSystems Source Code in the C Major Scale of Degrees of Knowledge for use with a variety of LC architectures and operating systems.

C:\ declares the outcome or function of the program "HUMAN KNOW YOURSELF" and/or "CONTROL THOUGHT" and/or "RESOLVE CONFLICT" ; it then applies the imperative paradigm to instruct the user of the program using statements that change the user's state. These instructions consist of commands for the user to perform.

Central processing (CPU) shall compile and push executable code files to local LC network; imperative procedural code instructs LC to perform control flow to achieve outcome f(x).

#

#0016

DATE: 8 DECEMBER, 2019

SUBJECT: INITIAL PUBLIC OFFERING – PRODUCT DETAIL

PRODUCT.....Human-Driven Computer (Human Computer)  
w/ DAO network user accessibility;

DEVELOPER....New Syllabus (NS) Department of Information Systems  
Intelligence Service (DISIS);

NAME.....HUMAN C:\[yourself]SQUARED,  
by MINDSOFT TECKNOWLEDGIES;

AUTHOR.....Antarah A. Crawley; Director; Office of Scribe  
for Research and Development, Policy Bureau;

WEB ADDRESS..newsyllabus.org;

COPYRIGHT....2019 by Antarah A. Crawley; All Rights Reserved;

FUNCTION.....Conference of degrees of knowledge of self-mastery.

HARDWARE: KOGARDWARE brand WORSHIPFUL ALTAR (WALTAR) memory storage architecture;

SOFTWARE: MINDSOFT TECKNOWLEDGIES brand HUMAN MIND SOFTWARE;

MEMORY DRIVE: NS DISIS INFOSYSTEMS ROM; RAM;

OPERATING SYSTEM: NS OPSCOM; LC Inductor-Capacitor Circuit (Induct capacitance through Local Lodge Congregation);

WEB-BASED APPLICATION: NS INFOSYSTEMS;

CENTRAL PROCESSING UNIT: Human Server;  
 CENTRAL INTELLIGENCE; INFORMATION PROCESSING SERVER: Ombudsman Antarah  
 A. Crawley;  
 NETWORK: DECENTRALIZED AUTONOMOUS ORGANIZATION of a FIRM LEAGUE OF  
 FRIENDSHIP of comrade human beings (FLF-DAO);  
 SERVICE: Server shall administer operation of information systems for  
 users to access memory-based information to acquire knowledge of self  
 squared;  
 PROGRAM APPLICATIONS: Djedi Mission; Mystery Shul; Temple Society;  
 D.S.D., N.Y.R., O.D., FLF-DAO FTLU;  
 OFFERING: <Of every Comrade that giveth freely of their heart ye shall  
 take mine offering which is the work and the light; for have ye not  
 heard that Many Hands Make Light Work!>;  
 CONTACT: (202) 957-6290; DIRECTOR@NEWSYLLABUS.ORG;  
 #

#0017

DATE: 3 DECEMBER, 2019  
 SUBJECT: OPENING THE MYSTERY SHUL

Beth Ha Knesset Ha Djadjat Djedu Djiyeshiva Kahal Kodesh Beth Midrash;  
 Great House of the Institute of Djedu, The Holy Assembly, House of  
 Studies; the Lodge of Conference of the Degree in \_\_\_ will now come to  
 order. Djed Medu Djiyahudi, Dwa Djiyahshvah Narzarenvs Rex Djiyudaorvm  
 Karast Theos Hvyios Sotere. Duly Guard (Dieu Le Garde).

SUBJECT: INITIAL PUBLIC OFFERING-CONSOLIDATED COURSE CURRICULUM

DRIVE.....NS:\C:PROGRAM\PROCDR.EXE;  
 OWNER.....New Syllabus presents  
 PROGRAM...Mystery Shul (School)  
           Lodge of Conference [of] [the]  
           Consolidated Course Curriculum [of]  
 FILE(S)...The Diatonic Scale of Degrees  
           In the Key of E Masonry,  
           N.Y.R., O.D., FLF-DAO, FTLU,  
 AUTHOR....Antarah A. Crawley, Rector and Faculty,  
           Sov. Gr. Scribe, N.S., D.I.S.I.S., OPSCOM  
           Adonenu Morenu ve Rabenu Djedu (ADMOR),  
 TIME.....Shabbos (Fridays) at 7PM.  
 TERM.....8-Week Course.  
 COST.....\$\_\_\_/person/session (Free Will Offering).  
           Wine and Bread provided (sometimes Fish).  
 AGENDA....Week 1 - E - (minor) Orientation  
           Week 2 - C - Lectionary of Djedu  
           Week 3 - B - N.S.C. Ch. 40  
           Week 4 - A - N.S.C. Vol. II-IV  
           Week 5 - G - Tabula Smaragdina  
           Week 6 - F - IPST  
           Week 7 - D - DIPST

## Week 8 - E - (major) Blue Craft

&lt;OFFERING&gt;

I urge you, Comrades, in the name of Your Self Lord And Master, that Ye withdraw yourselves from the world one day out of seven, and keep it holy for the Lord, that ye Assemble in Lodge for Shul on Shabbos and hear Ye the works of the Lord.

Whosoever shall congregate in Shul on Shabbos is Djiyahudi, meaning that they have been called apart to serve in the following of Djiyah Djiyahudi, The Grand Architect of the Universal Order of Ma'at, which is the Orthodox Rite of Djedu.

&lt;/OFFERING&gt;

#

#0018

DATE: 1 DECEMBER, 2019

SUBJECT: MEMORANDUM OF ORIENTATION IN E MINOR (ROMAN RITE)

(cont'd. from Memo. Reorientation) [Historical Analysis]

The lesson of this degree is founded on a case in Roman history, where in consequence of a class struggle in 495-4 B.C., the Roman Plebis seceded en masse from the City of Rome to Mons Sacre ("Sacred Mount"). They agreed to negotiate for their return to the city; and their condition was that special tribunes should be appointed to represent the plebeians, and to protect them from the power of the consuls. No member of the senatorial class could be eligible for this office (in practice, this meant that only plebeians were eligible for the tribunate), and the tribunes should be sacrosanct; any person who laid hands on one of the tribunes would be outlawed, and the whole body of the plebeians entitled to kill such person without fear of penalty. The senate agreeing to these terms, the people returned to the city [Titus Livy, Ab Urbe Condita Libri].

It is said that the Plebes shall appoint a Tribunal; and the particular rights (maior potestas) of this Tribunal shall be:

(1) power of magistratus, or to have chief jurisdiction in the function of "priest, lawgiver, and judge" in the matters of the proletariat;

(2) power to convene a Concilium Plebis and to pass measures e plebiscita;

(3) Intercessio; Ius Intercessionis, power to intercede on behalf of the proletariat and veto the actions of magistrates or senators;

(4) Provocatio ad populum, the power to appeal the action of a magistrate or senator to the assessment of the Tribunate upon proclamation of the words Appello Tribunos ("I call upon the Tribunes") or Provoco ad populum ("I appeal to the people"), precursor to habeas corpus, or "to have the body" [of a defendant or detainee] before a Court for trial;

(5) power to lay proposals before the Senatus Populusque United States (S.P.Q.U.S.) in Congress Assembled.

[Ecclesiastes of the Proletarii]  
 A Comrade is a Proletariat.  
 Proletarium are Working People (Plebis).  
 A Friend is a Comrade Light Worker.  
 Light Workers assemble in Lodge.  
 Syndici assemble in Syndicatus.  
 Tribunos assemble in Concilium.  
 People assemble in Bodies.  
 Bodies assemble in Locals.  
 Locals assemble in Unions.  
 Unions assemble in Common.  
 The DAO is the State of the People.

The Decentralized Autonomous Organization (DAO) looks like a labor union for light work with lodges in every locale. Light work is the commercial sale of knowledge, which is conferred by degrees. Light workers, like all proletariats, are wage-earners who labor in the light to assemble a representative body of free-thinkers, truth-speakers, and light workers to do Ma'at.

Friends and Comrades are fellow light workers, who regularly assemble in lodge. Tribunes are local industry leaders, investors, patrons, and stakeholders, who make resources available to the DAO. Together these members constitute the body corporate and politic of Free-thinkers, Truth-speakers, and Light Workers United in a Firm League of Friendship via Decentralized Autonomous Organization as Assembled.

[Historical Analysis]

The proletarii constituted a social class of Roman citizens owning little or no property. The origin of the name is presumably linked with the census, which Roman authorities conducted every five years to produce a register of citizens and their property from which their military duties and voting privileges could be determined. For citizens with property valued 11,000 assēs or less, which was below the lowest census for military service, their children—proles (from Latin prōlēs, "offspring")—were listed instead of their property; hence, the name proletarius, "the one who produces offspring". The only contribution of a proletarius to the Roman society was seen in [their] ability to raise children, the future Roman citizens who can colonize new territories conquered by the Roman Republic and later by the Roman Empire. The citizens who had no property of significance were called capite censi because they were "persons registered not as to their property...but simply as to their existence as living individuals, primarily as heads (caput) of a family." [Wiki Article Proletariat, Proletarii in Ancient Rome.]

Here begins the Third Degree in the American Proletarian Rite, which is Roman. Its lesson is family, which, added to that of friendship,



are the two pillars of common union. A Family is a firm league of blood-tied relations. Friends are the family you chose; which are so many building blocks bound by the cement of Camaraderie. Family and Friendship is the first state in which an individual communes, that is, one enters into communion with a community, who supports, and is thereby supported. This state refers not to a monopoly on use of force, with exclusive bodies of armed men having prisons, et cetera, but to the collective body and collective consciousness of one people.

We Comrades are Proles in the City of Rome. We are accounted for not by property, but by bodily person. We are unincorporated and unbound by any state of real property. Our possessions are friends and family; our assets are light and labor, which is the most noble work of humanity. We are here assembled as an American Proletarian Family in a Firm League of Friendship via Decentralized Autonomous Organization.

Whereas we are Comrade Light Workers, therefore let us do commerce to transact an Offering: of every Comrade that giveth willingly of their heart [the orientation fee of \_\_\_] ye shall take my Offering, which is the Work and the Light. Let it be a memorial unto thee, to make atonement for your souls: it is most holy unto the Lord. Now let the High Priest come near the altar to minister, to burn offering made by fire unto the Lord.

Children of Israel, hear my voice: See I have called one out from among the multitudes, and I have filled them with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee: the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the altar of incense, And the altar of burnt offering with all its furniture, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do ... And look that thou make them after their pattern, which was shewed thee in the mount. (Exodus 31)

Now when Djiyakob saw that there was corn in Egypt, Djiyakob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither and buy for us from thence; that we may live, and not die. And Djiyosef's ten brethren went down to buy corn in Egypt: for the famine was in the land of Canaan. (Genesis 42)

And the Lord said unto Moses, Get thee down thither from hence; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. (Ex. 32) [Rest.]

Now Duly Hear of the Djedi Timeline of the Procession of Ages (with their Sacrificial Symbols) [proceed by 2160].

The Lion (10500BC)

The Scarab (8340BC)

The Pair or Twins (6180BC)

The Bull (bullock or small cow) (4020BC)

The Ram (1860BC)

The Fish (300AD)

The Water Bearer (2460AD)

DJIYAHSHVAH NAZARENVS REX DJIYAHVDAORVM THEOS HVYIOS SOTERE  
DJED DJIYAH DJIYAHVDI WSR NEBTHET WST EM HRW WU-DJIYAH MEDU

This is the culmination of the New York Rite in E Minor, being the American Proletarian Rite, which is Roman; and which is to serve as an orientation to the communication of Djyiahudi's Blue Craft New York Rite in E Major, Ordo Djedu, FLF-DAO FLTU.

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#0019

DATE: 27 NOVEMBER, 2019

SUBJECT: MEMORANDUM OF REORIENTATION

Comrades, be observant and assist me in orienting this lodge for the purpose of light work. -

We are fellow travelers on a rough and rugged road from the land of Egypt to the promised land which is in Canaan. O lament the state of our body, that we may remember ourself. Blessed be the body of Wsr, who represents the state of our collective bodies. O lament the Isfet of Suthek; our Brother condensed against us; he has disassembled and dismembered our body, our union is rent asunder, our bodies cast into mass graves like dead butts in ashtrays. Who will come and save us? Verily I say unto Ye, Save Your Self shall be our salvation. O Blessed be the Mother Church Wst for she reassembles our members and lodges our body therein. Yet where is she, our Lodge. Our holy places are delivered to Suthek. And we are delivered to Babylon, exiled from Egyptland, adrift in the desert Maafa; our tabernacle is a meeting tent. We are borne forth in the water, and through a middle passage, moored our ship of state on the shore of the western world. We are fellow travelers, sojourning east to west, lost and found in the belly of the wilderness. Yet the Lord dwelleth in our midst, and hath been a rule and guide; who hath established with us a covenant of justness, and hath promised our deliverance into an holy land should we follow in the path of righteousness. Let our Mother resurrect our body ecclesiastic and politic in Hru Udja Medu, who shall come forth upon the day of judgment, and deliver the Kingdom of God for a salvation unto the lost tribes, and In Strength shall this House be Established, and it shall be an House unto the Lord, for His mercy endureth the forever. Holy Holy Holy is our God, the King of Glory. Holiness to the

Lord.

The above illustrates, by symbols, a beautiful system of morality veiled in allegory, the key to which is the Holy Scripture ("Cryptic Scripture"). Decrypted knowledge is taught by degrees. The above represents a question to which lodge is the answer.

#

#0020

DATE: 21 NOVEMBER, 2019

SUBJECT: DIALECTIC INFORMATION PROCESSING SYSTEMTHEORY (DIPST)

THESIS-DIPST FUNCTION  $f(x)=$ INFORMATION PROCESSING

IF u apply due processing in re x, THEN u will get information.

HUMAN MIND SOFTWARE ("MINDSOFT") OPERATING SYSTEM

IPST 115 (C) is a control mechanism able to communicate with the body hardware (this is the electromagnetic spinal-nervous system); (A) is the ability to access (M) memory; (I) is the ability to receive input data (from sense perception); (O) is the ability to route output data (through modes of expression); and (R) is the ability to record and store these data.

INFORMATION PROCESSING PATH

IPST 121 IF the matter in question= $x$ , THEN the function  $f$  of the human mind is to solve for  $x$  (the matter in question).

IPST 122 The function of cognition is to solve for a matter in question. In other words,  $f(x)=y$  is the function for finding out "why" a matter is, and how to resolve it.  $y$  is the solution for each value of  $x$ . When processing information the mind software follows the path  $x=\text{notice} \Rightarrow \text{data} \Rightarrow \text{information} \Rightarrow \text{knowledge}$  (ndik).

IPST 123 IF the human's ability to apply action= $y$ , THEN where  $x=\text{notice}$  let  $y=\text{audit}$ ; where  $x=\text{data}$  let  $y=\text{assessment}$ ; where  $x=\text{information}$  let  $y=\text{assurance}$ ; and where  $x=\text{knowledge}$  let  $y=\text{adjudgment}$ . In the case of yourself,  $y=u/r$ . When u know  $x$ , then u will  $c(y,x)$ , where  $c=\text{to see or comprehend } y$  using the cognitive function  $u$ ; this means that the cognitive function  $f(u)=2cy$  has the effect of increasing, or squaring, the value of  $x$  over  $y$  ("to see why the matter..."). Understanding  $y=2c(u/r)\text{cell } f(x)$ . This is the optimal pathway for information processing.

IPST 124 Function  $f$  of conflict resolution services is to solve for  $x$ , where  $x=\text{conflict(contradiction)}$ . Therefore  $f(x)=y$  is the function used to discover "why there is conflict in the matter of  $x$ ." In other words, the process used to discover  $y$  and solve for  $x$  is the function

of conflict resolution. In order to solve for x, we must find out what is the matter (x)?

```

<IPST_NS:\Program Files\infoSystems\procdrl.code.ext_beta_1.2>
RUN_MINDSOFT;PROCDR;
function Process-Information {
SOLVE f:x=>y / * the function mapping x to y * /
LET x=variable i^n; y=u/2 [(u/r primary cellF) * (ips * app^n)
  IF u=a/r primary cellF THEN L => c u/r cellF^2, where
L=induction(90°) / * induct to see yourself squared * /
  / * apply powers of self-perception * /
  [( FIND f:x=>y) =>
    IF x=n THEN y=Ia^1
      DO process{audit-notice}
    IF x=d THEN y=Ia^2
      DO process{assess-data}
    IF x=i THEN y=Ia^3
      DO process{assure-info}
    IF x=k THEN y=Ia^4
      DO process{adjudge-knowg}
      <?>f(k)=C(u/r)cellF^2</?>
      return{result:<record>1=true;0=false</record>}
    ELSE <ips>DIAGNOSIS
      Write-Prescription
        finding of fact [f(F)] ; and
        conclusions of induction operation [c(L)]
      </ips>
    END IF )]
}
/ * infoSystems is both a declarative and procedural (procdrl) program
defining:
  <defn>the subroutine or function (f) of:
    information processing [x=ndik] (i.e. cognitive
    function) ;
    app L => u/r(cellF)^2 => accomplish knowledge
    acquisition [y(I)=a1-4] ;
    u(nderstanding)^2/r(cellF) = w(isdom) =
      2C(u/r)(cellF)^2
  </defn>
* /
END RUN_MINDSOFT;
</IPST_NS:\Program Files\infoSystems\procdrl.code.ext_beta_1.2>

```

```

<IPST_NS:\Program Files\infoSystems\procdrl.code.ext_beta_1.2>
D:PROGRAM;PROCDR:
/ Decentralized Program for Autonomous Organizations [A0] /
/ "human mind deprogramming and thought control software" /
function {
  [1] enable users to deprogram mind software [MINDSOFT];
  [2] reinstall core processing functions [C:\I]; and;

```

```

[3] independently operate system theory
    [execute instructions=exe];
[4] find f(x) => C:\[use]I^2\[run]cognition
PATH=
    D: .....root; drive
    \A0 .....user; name
    \MINDSOFT [C:] .....interface
    \infoProSys .....OS brand
    \CAMIOR Indikç^a .....exe <file>
        C=CONTROL: I=yourself
        A=ACCESS: perform act
        M=MEMORY: store information
        I=INPUT: receive value
        O=OUTPUT: perform labor
        R=RECORD: storage medium
        I=INPUT;RE: yourself, matter ; x=
            n=notice
            d=data
            i=information
            k=knowledge
            ç=a(power of C) ; y=
        a=apply(audit n ; assess d ; assure i ; adjudge k
            f(x) = cognitive process C:\ç=I^2
        )
    </file>
}
END D:PROGRAM;
</IPST_NS:\Program Files\infoSystems\procdrl.code.ext beta_1.2>

f(x)=y FACTORS [ndika^4]

IPST 206
(x1) NOTICE: perception, literacy, and reading comprehension;
(x2) DATA: discover, collect, weigh, and measure evidence;
(x3) INFORMATION: draw inferences from d; make findings of fact;
(x4) KNOWLEDGE: draw conclusion, log information under true=1/0.
(y1) AUDIT: hearing, listening, voir dire and counseling;
(y2) ASSESS: logical analysis and fact-finding, investigation;
(y3) ASSURE: trial, preponderance, and deliberation;
(y4) ADJUDGE: drawing conclusions and making recommendations.

D.A.O. STRATEGIC DEVELOPMENT PATH
NS:\OPSCOM[DISIS(OSRD);(FLF/DAO)]

[REORGCHART]<InputPyramid>L=IP(IntelProperty)Resource;R=HC(HumanCapita
l)Resource;T=FreeWill(Offer/Accepted)=>$charge</
InputPyramid>;<Center>PROCESS(rites;infoSystems[IP]
+assembly[HC])=SERVICE;[in Lodge]</
Center>;<OutputPyramid>L=Light;R=Work(Industry); B=Organization(FLF/
DAO[LocalUnion])</OutputPyramid>[/REORGCHART]

```

APPENDIX  
(A CODEX)

1. The meaning of u is the client in a server-client network. u is a bit unit (or "cell") of f(x); ergo, u is one "self". Therefore u is a hardware component in Mindsoft OS C:drive.
2. The meaning of "client" is receiver of process servicing.
3. The value of u is unknown until  $u \perp \Rightarrow c \text{ u/r cell } f(x)$ .
4. The meaning of r is resistance, as in the body (corpus). Because the body is a matter x, it encounters resistance to process. IF x=a matter in question under normal conditions, THEN default  $r=1$ ; whereas IF  $r=0$  THEN  $x=\text{light [speed of]}$ .
5. u is the function mapping c to y, where c=cognition. The function mapping c to y is application-ability [of DIPST].
6. f is the function mapping x to y, where x=the subject matter. The function mapping x to y is information processing.
7. y is the solution to the problem x. The way to resolve x is to apply information processing to c u/r cell  $f(x)$  square.

APPENDIX  
(TITLE)

The whole contents of this document may be known as DIPST (pronounced "dipset") or, die DIPST lehre, and this shall be the source code underlying OPERATING SYSTEMS COMMAND (OPSCOM):\ N.S., D.I.S.I.S., O.S.R.D., P.B.; N.R.Y., O.D., F.L.F.-D.A.O. (F.T.L.U.). Supersedes all prior acts.

=====  
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t/a New Syllabus, All Rights Reserved.  
director@newsyllabus.org (202) 957-6290  
Washington, D.C. 20017. v.1.1, 11.21.19  
=====

#

#0021

DATE: 20 NOVEMBER, 2019

SUBJECT: MEMORANDUM TO FILE

<memo>

>SYLLABUS; OVERVIEW

>Lodge Pedagogy for Dialectic Information Processing Systemtheory (DIPST, pronounced "dipset") provides general policy, rule and guidance for anyone interested in organizing a practice of light work with dialectic specialty.

>

>ACRONYMS

>>The acronym DIPST shall refer to the general systemtheory of dialectics.

>>The acronym IPST shall refer to the source code document styled Information Processing Systemtheory (P.R. 19100100).

> >The acronym IPS shall refer to the NS DISIS Information Processing Service, the Department's support service arm for the FLF-DAO.

> >The acronym IP shall refer to the intellectual property of the New Syllabus, copyright 2014-2019 by Antarah Crawley. All Rights Reserved.

>

#### >DEFINITIONS

>>Ecclesia (from the Greek) means "assembly." Synonyms: Committee, Convention, Council, Djadjat, Lodge, Soviet, Syndicate, Synod, Tribunal

>>Parliament (from the French parlement, from parler meaning "to talk") denotes a group discussion in general, and a deliberative, legislative, judicial, or other ecclesiastic body convened or assembled for business specifically.

>>Dialectic (from the Greek dialektike [tekne] meaning "[art] of debate") means "with dialogue," or "to converse with," esp. with regard to moving an idea from thesis to antithesis to synthesis, or, with regard to resolving contradiction between opposing forces.

>>Parliamentary Dialectics (as used in Lodge Pedagogy 2nd) means the dialectics, or, the method of discourse and/or dispatch of business, of a deliberative body.

>

#### >CITATIONS

>>IPST sections 200 and 600 provide for dialectic methods. These sections together with the Lodge Pedagogy 2nd Edition (LP) will form the foundation of NYR lodge practice.

>

>IN BRIEF: DIPST (Dialectic Information Processing System Theory) can be summarized as follows:

>>Dialectic: [method of] how to resolve two sides of an argument;

>>Information Processing: how to analyze information to build understanding, acquire knowledge, and arrive at a judgment in any given matter;

>>System Theory (Systemtheory): (1) any organized body of knowledge, i.e., any systematically presented set of concepts; (2) a model that describes the interdependence of relationships created in organizations; (3) an algorithm, model or paradigm that describes how a system will function, operate and develop provided certain variable inputs.

</memo>

#

#0022

DATE: 20 NOVEMBER, 2019

SUBJECT: HOLY ROYAL ARCH MASONRY (THE H.R.A.M. DEGREE)

The H.R.A.M. Degree, New York Rite, Ordo Djedu, FLF-DAO FTLU, is the unabridged conference of the Major Rite (Blue Craft Degree), the Minor Rite, Isaiah 44, and culminating with the G.O.R.A.W. below. The form

of the degree is “perfect” order, or a “strict observance” of the major and minor rites. The Blue Craft Degree (major arcana) and the H.R.A.M. Degree (strict observance rite of perfection) shall be the two degrees of the New York Rite, corresponding to the 3 blue lodge and 4 R.A. chapter degrees.

#### G.O.R.A.W.

1Q1. YOD-  
 1A1. HEH  
 1Q2. VAU-  
 1A2. HEH  
 1Q3. YAH  
 1A3. HU-WEH  
 2Q1. YOD-  
 2A1. HEH  
 2Q2. SHIN-  
 2A2. VAU-HEH  
 2Q3. YOD-HEH-  
 2A3. SHIN-VAU-HEH  
 3Q1. ISHA-  
 3A1. YAHU  
 3Q2. YE-SH-AY-  
 3A2. YAH  
 4Q1. IMAN-U-  
 4A1. ELI-YAHU  
 5Q1. YOD-  
 5A1. HEH  
 5Q2. SHIN-  
 5A2. VAU-HEH  
 5Q3. YOD-HEH  
 5A2. SHI-VA-HEH

#### T.G.A.O.T.U.

#

#0023

DATE: 18 NOVEMBER, 2019

SUBJECT: LODGE PEDAGOGY: RULE AND GUIDANCE FOR LODGE PRACTICE

#### DIDACTIC VERSUS DIALECTIC METHOD

Old Garde Masonry makes use of a didactic pedagogy of submissive initiation, whereas Avant Garde Masonry makes use of a dialectic pedagogy of reading comprehension (literacy), logical-analytical reasoning (competence), and critical thought. Whereas the Old Garde aims to inculcate Masonic “light” using a veiled and speculative system of morality, the Avant Garde practices parliamentary dialectics to arrive at correct ideas of Truth.

#### ECCLESIASTIC DUE PROCESS



In order to proceed with work in masonry, or with any deliberative business, there must be assembled a body of members (working group); the working group assembles to do light work, being convened by the principal light worker. This working group is committed to do light work; therefore it is assembled in a committee of the whole of a body corporate and politic. Assembly translates into Greek as Ecclesia, into Latin as Syndicatus or Tribunatus, into Russian as Soviet, and into English as Lodge. The institutional methodologies and pedagogies applying to any one of these likewise extend to the others.

#### JURISDICTIONAL DUE PROCESS

In order to proceed with work in masonry, once assembled, the body must have standing in its own right to speak the Truth, or sui jurisdiction. Rite translates into Latin as Jure ("jur-ay"). Therefore, the Assembly serves as the Jury of the Truth (Ma'at); i.e., the working group assembles in the Rite [in our case, the New York Rite of eMasonry, which is our particular Order (Ma'at) of light work]. Our Rite is in the Order of Djedu, wherein the comrade becomes vindicated a Maa-kheru, or Truth-speaker.

#### ECCLESIASTIC JURISDICTION

Together, ecclesiastic and jurisdictional due processes provide the lodge with ecclesiastic jurisdiction to do light work: (1) there is assembled a body corporate and politic for the purpose of light work; (2) a particular matter is raised into question before the consideration of the body, which matter is a matter of Truth, or ancient mystery, or universal law, and the body is charged to deliberate upon the question and to move on it; (3) (the matter [in re]) the Truth is put on Trial before Tribunal, which Tribunal is convened and presided over by the principal light worker and constituted by a Jury of comrade light workers. The matter comes on for hearing and the Jury Assembly is charged to process information, arrive at a judgment of the facts, and Speak the Truth (Djed in re Ma'at) on behalf of the Assembly (Djadjat). Thus, the Jury of the Rite shall Speak the Truth.

#### LODGE PRACTICE

The principal light worker presides over the Jury, and the Jury presides over the lodge in re the matter of the Truth which comes on for hearing. Facts and information presented in lodge shall be delivered by the principal to the Jury by hearing, and the Jury shall deliberate upon the matter in question in order to try and test it, so as to render good judgment. The question moved is generally, "is [this matter] verily true?" or, "is [this matter] reasonable to be holden?" or "what is to be done?"

FAQs

Q: What does a lodge of the FLF-DAO look like?

A: It looks like a labor union for light work with lodges in every locale.

Q: Who are the FLF-DAO's members (or, what is its constitution)?

A: SOCIETAS LUX PROLETARIUM: Friends are allies and associates of the DAO, and people who find the practice of light work good and reasonable to be holden; Comrades are fellow light workers, who regularly assemble in lodge for conference; Tribunes are local industry leaders, investors, patrons, and stakeholders, who make resources available to the DAO.

Together these members constitute the body corporate and politic of Free-thinkers, Truth-speakers, and Light Workers United in a Firm League of Friendship via Decentralized Autonomous Organization when Assembled in Committee of the Whole and/or in Syndicatus Tribunus Lux Proletarii in Concilium Plebis (Syndicate of Light Workers' Tribunes in Peoples' Council).

The meeting place of this grand body shall be designated: GRAND LODGE; TEMPLE OF THE PEOPLE'S BODY CORPORATE AND POLITIC. The Symbolic Architecture of the Temple shall be as follows:

Front Portico (Pronaos)

4 Pillars of Liberty (Civil Rites)

Speech

Thought

Assembly

Masonry

The Middle Chamber (Vestibule): Assembly Hall

(Outer Lodge, friends) [square]

The Sanctum Sanctorum (Shrine, Cella, Naos): Session Hall

(Inner Lodge, comrades and tribunes) [square]

Back Portico (Opisthodomos)

4 Pillars of Civil Society (Social Contract)

Interest

Faith

Trust

Confidence

ECCLESIASTES

Conference (convention): hearing of degrees in re Ma'at.

Council: deliberative meeting of a specific group of the body for unofficial, advisory, or administrative purposes.

Committee: deliberative meeting of the whole of the body for official purposes.

Any particular lodge of the FLF-DAO shall be constituted according to the plan of the Grand Lodge, and the local light

industry shall assemble in the local lodge, and light work shall be conducted in the lodge. Whithersoever there is an operative light industry working in lodge, it will generate and distribute power to the people; but where there is no light industry, there will be bondage, ignorance, and darkness.

ORGANIZATIONAL CHART FOR OPERATING SYSTEMS COMMAND (v.19.11.15)  
NS:\OPSCOM[DISIS(OSRD);(FLF/DAO)]

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[REORGCHART]<InputPyramid>L=IP(IntelProperty)Resource;R=HC(Human
Capital)Resource;T=FreeWill(Offer/Accepted)=>$charge</InputPyramid>;
<Center>PROCESS(rites;infoSystems[IP]+assembly[HC])=SERVICE;
[in Lodge]</Center>;<OutputPyramid>L=Light;R=Work(Industry);
B=Organization(FLF/DAO[LocalUnion])</OutputPyramid>[/REORGCHART]
```

[Historical Analysis]

The proletarii constituted a social class of Roman citizens owning little or no property. The origin of the name is presumably linked with the census, which Roman authorities conducted every five years to produce a register of citizens and their property from which their military duties and voting privileges could be determined. For citizens with property valued 11,000 assēs or less, which was below the lowest census for military service, their children—proles (from Latin prōlēs, "offspring")—were listed instead of their property; hence, the name proletarius, "the one who produces offspring". The only contribution of a proletarius to the Roman society was seen in [their] ability to raise children, the future Roman citizens who can colonize new territories conquered by the Roman Republic and later by the Roman Empire. The citizens who had no property of significance were called capite censi because they were "persons registered not as to their property...but simply as to their existence as living individuals, primarily as heads (caput) of a family." [Wiki Article Proletariat, Proletarii in Ancient Rome.]  
#

#0024

DATE: 19 NOVEMBER, 2019  
SUBJECT: CAUTION

"I also present you with a new name; it is CAUTION; it teaches you that as you are barely instructed in the rudiments of Masonry, that you should be cautious over all your words and actions, particularly when before the enemies of Masonry."

This admonition from the charge of the E.A. Degree of Old Garde Masonry is reproduced here for the instruction of the comrades of our New York Rite. Its chief instruction is this:

CAUTION should ever remind you that the practice of light work is

susceptible to gross misunderstanding, malpractice, and moral corruption. Often in the course of human history has light work been undertaken for the purposes of enslavement, bondage, colonization, mind control, pretense, fraud and dispossession. Old Garde lodges are, by and large, subversive organizations wherein unwittingly misled masons become spiritually and socially bound to unknown superiors acting in representation of speculative entities. Such a man feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? (Isa. 44:20)

In contrast, the Avant Garde of eMasonry aims to liberate and commercialize the practice of light work, while promoting its good and lawful use. Whereas ours is the Order of Djedu, our charge is to do Ma'at on Earth, meaning to do Right, and not to do wrong, or evil, which is Isfet. Furthermore, the dialectic practice of Smai-Tawi also teaches us the unity and duality of opposing forces (right and wrong), and the methods by which to balance and harmonize these positive (yang) and negative (yin) energies to negate action (wu wei); this is the Daojiao Way.

Use CAUTION when within earshot of unfriendlies and members of the Old Garde. They are predisposed to disparage our practice.

#

#0025

MEMORANDUM OF ORGANIZATION FOR OPERATING SYSTEMS COMMAND

8 November, 2019

IN RE:

Antarah A. Crawley,

Principal,

d/b/a ("doing business as", "t/a", or "trading as")

New Syllabus ("NS"),

Department of Information Systems Intelligence Service ("infoSystems

Intel Service", "DISIS"),

A body corporate for entrepreneurial purposes,

and

Firm League of Friendship via Decentralized Autonomous Organization

("FLF-DAO"),

A body corporate for ecclesiastical purposes.

CORE BUSINESS LINES OF SERVICE

New York Rite of eMasonry online course and working group in conference of degrees. This service-product is lodged in the Office of Scribe for Research and Development, a.k.a. Policy Bureau. For purposes of R&D, the practice of conducting clinical trials in information processing is synonymous with assembling a light working group session.

Independent Neutral 3rd Party Ombudsman, Rapporteur and Inspector

General Contractor. This service-product is lodged in the Office of Ombudsman, Rapporteur and Inspector General Contractor (ORIG). This office shall receive, process, and resolve information, e.g. complaints, etc., on behalf of an institutional client. For this purpose the client shall directly contract the principal of the ORIG.

This act shall supersede and replace all prior acts.

ANTARAH A. CRAWLEY, T/A  
NEW SYLLABUS OF AMERICA  
director@newsyllabus.org  
(202) 957-6290  
#

#0026  
NEW YORK RITE, 2ND ED.  
7 NOVEMBER, 2019

[Here Begins the New York Rite of eMasonry]

[Yahudis (Djhudist) Rite of Blue Craft Masonry]

[Opening]

Djed Wsr Hm Ntr Djedu Neb Amenta Zesh Antarah Maakheru: – The Session of the Light Working Group Assembled in Conference of degrees in eMasonry will now come to order. Dieu Le Garde; – or, The Peoples' Assembly in Conference of Degrees of Information and Community Intelligence will now come to order.

[General Order]

I am Antarah A. Crawley, Sovereign Grand Scribe of the New Syllabus organization, and I will preside over these proceedings. [Is there any objection? Without objection, so ordered.] A few points of order: [State date, time, and place]. We will govern ourselves according to generally accepted principles of parliamentary law. In order to obtain the floor to speak, the comrades will please rise and address the chair in the style of "Grand Scribe". The chair will recognize you and yield the floor, whereupon you may move how you please. – I move to nominate Mr/s. [X] Clerk of this Assembly Session. [Objection? Without objection, so ordered.]

[I. The Ground Floor (or, Initiation)]

[(By way of introduction) "Let us invoke the name of God. Vouchsafe thine aid, Lord XRST Yahshvah, to this our present convention ... Thou hast promised that 'where two or three are gathered in Thy name, Thou wilt be with them and bless them.' In Thy name we have assembled, and in Thy name we desire to proceed in all our doings" (Matt. 18:20; S.M. p.11, 17); or – Psalm 133, "Behold how good and how pleasant it is..."]

[Institutional Mysteries; "In Search of Light"]

It is said in the Old Garde of York Rite Masonry, that "Free Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols." However, we are assembled in the avant garde of the New York Rite of eMasonry. As such, we make use of the allegories and symbols of the Old Garde, which are encrypted in the Holy Scriptures.

Masonry is a building trade which alludes in all respects to the building of human character, and societies in general. Its temple is not made by human hands; for it is said in the scripture, Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God by XRST Yahshvah. (I Peter 2:5)

And elsewhere, saith the Lord God, Behold I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation. (Isaiah 28:26)

And elsewhere it is said, The stone which the builders rejected has become the cornerstone. The lord and done this, and it is marvelous in our eyes. (Psalm 118:22-23)

And elsewhere, saith, Yahshvah, Did Ye never read in the scriptures, The stone which the builders rejected is become the head of the corner: this is the Lord's doing and it is marvelous in our eyes? (Matt. 21:42)

And elsewhere, Now therefore Ye are no more strangers and foreigners, but fellow citizens ... of the household of God; And are built upon the foundation of the apostles and prophets, XRST Yahshvah himself being the chief cornerstone. (Ephesians 2:19-20)

Those who have ears, let them hear: Verily the work of free masonry is the building of that spiritual temple, which was not made by human hands, at whose building there was not heard the sound of any metal tool. And it is said in the scripture that the savior of humanity shall be the chief cornerstone of the temple, and shall deliver the Kingdom of God, and shall preside forever in the Order of Melchizedek, and we shall dwell in the House of the Lord forever.

[O give thanks to the Lord; for he is good: for his mercy endureth forever. (Psalm 118)]

Now, In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters; And God said, Let there be light: and the darkness was rent asunder; so saith Thotmoses.

Long have humans dwelt in darkness, so that they have become sleep. Few of them awaken in this darkness with the desire for light, that is, to have knowledge of themselves and the world. They travel from the east to the west in search of light, following the path of the sun. But Lo, they come to find that what they sought had been inside them, lodged within their heart. Each human comes forth into that light, yet how they are borne in, and by whom, is the work of the Craft of free masonry.

And God said, Let there be light; and there was light. And this is the Word which was with God in the beginning, which was given to Moses, and to the Prophets of Yahweh and Apostles of Xrst Yahshvah, for a sign unto this age; it is furnished in the Cryptic Book of the Law, which was concealed to be revealed in the Revelation of Truth at the Apocalypse. Comrades, Repent; the End is Nigh; and the New World Cometh.

The Cryptic Book, decrypted, shall furnish us with the light of the knowledge of ourselves, of which Xrst Yahshvah is the cryptic sign. This Yahshvah was again encrypted into masonry under the name of Grand Master Hiram Abiff, a Widow's Son from Tyre, who was betrayed by his own brethren, killed, and thrice entombed, before he was resurrected here in the body of our assembly. Here, again we find a cryptic sign: Xrst Yahshvah is the assembly of the members of the body of Wsr, the blood of Wst, and light of the mind of Heru. This verily is the decrypted mystery of free masonry.

[Description of the Work]

Now, Light work is the manufacture and sale of Masonic degrees. Light workers are the owners of the labor and means of production and sale of Masonic degrees. I am the light worker who will serve you, or otherwise confer upon you, the degrees you have purchased. Once you have been administered the degrees (or, "the course-work"), you shall be recorded in our Friendship, and be vindicated "MaaKhru," a Truth-speaker.

Now Comrades, we are gathered here today to do light work; to this end we have assembled our members into a body corporate for ecclesiastic and civil purposes. The business or work of a body corporate is accomplished through parliament, from parler, meaning to talk, discuss, or deliberate. Like human bodies, bodies corporate act by moving on a matter in question. Any member may move to bring a matter before the body. The mere act of bringing order to an assembly of people convened for any particular purpose is ecclesiastical in nature, and aligns all its free and willing members to the will of the collective consciousness.

[II. The Middle Chamber (or, Passing)]

[Amos 7:7-8, "And behold, the Lord stood upon a wall made by a

plumblines, with a plumblines in his hand. And the Lord said unto me: Amos, what seest thou? And I said, a plumblines. Then said the Lord, Behold, I will set a plumblines in the midst of my people ... I will not pass by them anymore.”]

[I Kings 7:13-15, 21, “And king Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. For he cast two pillars of brass ... And he set up the pillars in the porch of the temple: and he set up the right pillar and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.” Meaning, “In strength” shall this House “be established.” Hence, Hiram, Tyrian, Widow’s Son, Sendeth to King Solomon.]

[Symbolic Working Tools; Tokens]

The operative Mason possesses tools with which to build his master’s house. Likewise we have tools with which we build our spiritual house. Our working tools are the square and the compass, the level and the plumb, and the common gavel and trowel: –

The square to square the work and to square our actions with virtue; the square of virtue should be a rule and guide to our practice through life; –

The compass to circumscribe our desires and keep our passions within due bounds; if one should circumscribe them self within the bounds of righteousness, it is impossible that they should materially err; –

The level to prove horizontals and to travel the orthodox path of righteousness; orthodox means the straight path, as opposed to the winding road; –

The plumb to raise perpendiculars and to walk upright before God; –

The gavel to divest our hearts of weight, baggage, vice, and superfluities; –

The trowel to spread the cement of friendship and fellowship which unites each living stone of our building into one common mass or society.

[Comrades, please rise. Advance with your left foot upon one upright regular step to the first step, bringing your right heel into the hollow of your left, your feet forming the right angle of an oblong square, your body erected upstanding. Now advance with your right foot upon one upright regular step, bringing your left heel into the hollow of your right, your feet forming the right angle of an oblong square, your body erected upstanding. Now, Comrade, advance with your left foot upon one upright Masonic step, bringing your right heel to the heel of your left, your feet forming the right angle of a square, your body erected upstanding. Now, Comrades, together with the signs.]

[Please be seated]



[Message: Let us read from Scripture, of the Building of King Solomon's Temple (I Kings 5:1-2, 5-6, 10-18; 6:1, 7-9, 22-24, 38; II Chron. 7:1-4)]

[Lecture on the 357 Series]

3 Steps or Supports (representing Wisdom, Strength and Beauty; or – Wsr, Wst & Hru);

5 Orders of Architecture;

7 Liberal Arts; – or,

[A Reading, On “The Five Orders of Architecture and Human Sense”; and/or on “the Moral Advantages of Geometry”]

[III. Arcanum Arcanorum et Sanctum Sanctorum (or, Raising)]

[Eccl. 12:1-7 (pro forma, but optional)]

[II Chron. 36:11-20, The Destruction of Jerusalem]

[Message: Let us read from Scripture, of the signs which the Lord gave unto Moses. Ex. 4:1-10]

[Message: Did Ye ever read in the Scripture, of the generations of Noah? Gen. 9:17-27]

[Message: Did Ye ever read in the Scripture, of the generations of Cain? Gen. 4]

[Message: Did Ye ever read in the Scripture, of the works of Abram the Hebrew? Gen. 14:12-24; Heb. 7:1-6, The Melchizedek Priesthood]

[Psalm 122, “I was glad when they said unto me, Let us go to the house of the Lord ...”]

[Come now, Comrades, and rejoice in the name of Iahshvah Nazarenvs Rex Ivdaeorvm XRST Theos Huios Sotere, High Priest Forever in the Order of Melchizedek, King of Kings, Lord of Lords, I, Self, Law and Master. SHIBBOLETH. MAH-HAH-BONE. JAH-BAAL-ON. AMN.]

[The Roman Rite] (optional E Minor)

[Historical Analysis]

This lesson of this degree is founded on a case in Roman history, where in consequence of a class struggle in 495-4 B.C., the Roman Plebis seceded en masse from the City of Rome to Mons Sacre (“Sacred Mount”). They agreed to negotiate for their return to the city; and their condition was that special tribunes should be appointed to represent the plebeians, and to protect them from the power of the consuls. No member of the senatorial class could be eligible for this office (in practice, this meant that only plebeians were eligible for the tribunate), and the tribunes should be sacrosanct; any person who

laid hands on one of the tribunes would be outlawed, and the whole body of the plebeians entitled to kill such person without fear of penalty. The senate agreeing to these terms, the people returned to the city [Wikipedia Article Tribune of the Plebes, Titus Livy's Ab Urbe Condita Libri].

[Pass-Words of the Order]  
 Friend – Comrade  
 Proletarium – Plebis  
 Syndici – Syndicatus  
 Tribunos – Concilium

[Words of Power]  
 Magistratus  
 Ius Intercessionis  
 Provocatio Ad Populum (Appello Tribunos)  
 E Plebiscita  
 S.P.Q.U.S.

[Symbolism; Words of Power]  
 The particular rights (maior potestas) of this Tribunal (“the Djadjat”) are these: (1) power of magistratus, or to have chief jurisdiction in the function of “priest, lawgiver, and judge” in the matters of the proletariat; (2) power to convene a Concilium Proletarium Plebis (also known as Syndicatus Ecclesia) and to pass measures e plebiscita; (3) Ius Intercessionis (Intercessio), power to intercede on behalf of the proletariat and veto the actions of magistrates or senators; (4) Provocatio ad populum, the power to appeal the action of a magistrate or senator to the assessment of the Tribunal upon proclamation of the words Appello Tribunos (“I call upon the Tribunes” or Provoco ad populum (“I appeal to the people”), precursor to habeas corpus, or “to have the body” [of a defendant or detainee] before a Court for trial; (5) power lay pro-posals before the United States in Congress Assembled.

[Comrades, please rise. Now together with the signs.]

[Conducting a candidate to the oriental chair]  
 I conduct you to the chair which a square in my right hand and a compass in my left with its two points upon your breast. Between its extreme points lies your heart. This will ever remind you to act upon the square that your actions may be righteous, and to circumscribe your passions and desires within reason and good judgment, never to suffer your heart to bear witness against you. ... By these ancient and sacred Rites, I vindicate you Maakhru, Truth-speaker, a Knight of Djedu.

#

#0027  
 MEMORANDUM

1 November, 2019

TO: The People of the Assembly, Friends and Comrades

FROM: Antarah A. Crawley, Sov. Gr. Scribe, FLF-DAO

IN RE: eMasonry online course from newsyllabus.org – “The Vanguard of the Light Industry”

eMasonry online is an emerging enterprise in the manufacture and sale of Masonic degrees, also known as the light industry. The ancient light industry has existence from time immemorial to conceal and reveal the light of knowledge; now and again after one thousand years of darkness this valuable information has been liberated. \_\_\_\_\_By and through the institution of a firm league of friendship we endeavor to form a labor union of free-thinkers, truth-speakers and light workers united. \_\_\_\_\_We hold that the distribution of light and power to the ignorant and the powerless will cause them to seek the light, and then come forth into the light, to become enlightened and empowered; wherefore, knowledge equals power. \_\_\_\_\_Furthermore, we hold that information should be made freely available to all people, by and through the labor of light workers, which services shall be subject to fees. \_\_\_\_\_Furthermore, be it duly noticed that we the free-thinkers, truth-speakers, and light workers of this new and avant garde do withdraw ourselves from the Old Garde of Free and Accepted Masonry. It is upon these new foundations that we do call you people to be duly informed in the coursework of eMasonry in conference of the light working group scheduled to take place [this day]; and to provide a forum of free thought, free speech, and free assembly, upon which foundation rests all civil societies.

Whosoever will assemble to be instructed in the light work will make the fee of [\$x] payable to the server in cash or cash app. [Clerk, receive payment and record names.] Are all those present duly paid and prepared for conference of service? [Await response from each friend present.] Inform the guard that we are about to open a light working session for conference of the degree of eMasonry in this place. [The Clerk shall inform the Guard, who shall take their station without the door, whereupon the principal server shall open the light working session. Two musical interludes and one refreshment recess].

NOW THEREFORE BE IT RESOLVED, That We, the FLF-DAO and FTLU do ordain and establish this:

NEW YORK RITE OF EMASONRY (ORDER OF DJEDU),  
Being the moral and rational kernel of the ancient Blue Craft Masonry together with the finishings of Royal Arch Magistracy; viz., a rationalized curriculum of the ancient free and accepted rites revised for the “building of noble character” of all people; and particularly for the information of pupils and working people. \_\_\_\_\_The origins of our institution are Khamitic; it was founded by Djhuti in the form of Thutmoses and dedicated to the Holy Trinity of Wsr Wst and Hru -- the father-mother-son; the body, the blood, and the consciousness of humanity. There are no further creeds, dedications, or obligations

foist upon the unconscious mind of the member. As for the rite, the content of the course is grounded in the accepted work of the Craft, and made use of by operative reasoning rather than speculation upon mystery. Furthermore, we do withdraw ourselves from all aspects of concealment, deception, secrecy, and speculation which characterize the rites of the Old Garde. As we've said, for many hundred years, these things were done in secret in order for the few to master the masses. Now, we free people practice these same rites in public, likewise for the purpose of mastering ourselves; to which cause we hereby pledge to each other our trust, our friendship, and our sacred honor.

Duly Guarded,  
 Djed Wsr Hm Ntr Djedu Neb Amenta Zesh Antarah Maakheru,  
 Sovereign Grand Scribe of the New York Rite of eMasonry,  
 Order of Djedu, FLF-DAO (FTLU), New Syllabus of America.  
 Done at the City of Washington, the District of Columbia.  
 Delivered in Conference at \_\_\_\_\_ this \_\_\_\_ day of

\_\_\_\_\_, \_\_\_\_\_  
 IN WITNESS WHEREOF, We the Assembly Members have hereunto subscribed  
 our names --

#

#0028

Information Processing Systemtheory  
 for Human Mind Software;  
 Mindsoft infoSystemsPRO

000 ABSTRACT

001 The purpose of this paper is to prescribe general policy, procedures, methods, and practices for contract intelligence services, specifically in human resource development (HR&D). Information processing is a type of intelligence service.

100 FOUNDATIONS; PRINCIPLES OF INFORMATION PROCESSING

110 The Human Computer's Mind Software: an Overview

111 The human mind is like software for the human body hardware. The human being is an operating system. It is truly a remarkable machine.

112 If you reflect upon yourself you will find that your consciousness operates both when you are aware and when you are unconscious, and that your thought processes function both upon and below the surface of consciousness. The conscious mind is cognizant, perceptive, and self-aware, while the unconscious mind is a deep store of thoughts and motivations, its processes automatic and opposed to introspection.

113 The conscious and unconscious minds govern the operation of the body's systems, including the cognitive, behavioral, and emotional response functions. Many unconscious physical functions such as breathing and blood circulation are performed while the body is at rest, so it is clear that body systems continue to operate while and after being power cycled (meaning to go to sleep and wake up again). This implies a highly sophisticated control mechanism located in the mind software that is able to operate each individual bit of hardware, from the cell to the soft tissue, even while at rest. It is not hard, therefore, to consider the human being a sort of supreme computer able to process information at some optimal rate.

114 We at the New Syllabus have coined the human mind software by the name of Mindsoft™ © 2019 Antarah A. Crawley t/a New Syllabus™. All Rights Reserved.

115 The basic components of the human mind operating system are as follows: (C) a control mechanism able to communicate with the hardware (this is the electromagnetic spinal-nervous system); (A) the ability to access (M) memory; (I) the ability to receive input data (from sense perception); (O) the ability to route output data (through the modes of expression); and (R) and ability to record and store this data.

116 The data which is collected by the (I) is whatever matter is at hand. Matter is the information that is collected through the human sense perception. This data may appear in the form of a sensuous touch from a loved one, or a recollection of a traumatic event. Generally, humans can only conceive of what they have perceived through their sensory organs.

117 All information is collected by humans through the sensory organs. A portion of these signals are processed by the human (I), and these signals are "read" and "seen" by the human mind.

118 By now we have established the human's ability to process information. This is not the human being's primary function, which is to connect with others and reproduce in kind; however, information processing is one of the cognitive functions of the human mind which facilitates its being and development through life. While reproduction is a physical function located in the body hardware, thinking and processing is a cognitive function located in the mind software.

119 The human body hardware operates according to the laws of physics. It consumes and generates energy, but it also possesses mind software which allows it to perceive sensory data. Mind software collects this data from the sense perception and processes it into information. Humans then gather information, make findings of fact, come to conclusions, and render judgments based upon the perceptions

they have experienced. This is the way that humans process information. This is also the optimal pathway for resolving conflict within and between people. Conflict results from a lack of information about a subject matter, in which one or two parties fail to see the other perspective.

120 Information Processing Path = Using the Cognitive Function

121 Just as there are optimal paths through the physical world, there are optimal paths through the mind. When a question presents itself to the mind, you may follow prescribed methods of contemplation on such matter in order to arrive at the resolution of that matter. If the matter in question =  $x$ , then the function ( $f$ ) of the human mind ("cognition") is to solve for  $x$  (the matter in question).

122 The function of cognition is to solve for a matter in question. In other words,  $f(x)=y$  is the function for finding out "why" a matter is, and how to resolve it. When processing information the mind, software follows the path  $x$ =notice-data-information-knowledge (ndik). In other words, Mindsoft will first notice a matter through the sense perception, then it will collect data from this matter, then it will represent information about this matter, and finally, if this information is correct, then it will know the matter.

123 If the human's ability to apply  $action=y$ , then where  $x$ =notice let  $y$ =audit; where  $x$ =data let  $y$ =assessment; where  $x$ =information let  $y$ =assurance; and where  $x$ =knowledge let  $y$ =adjudgment. In the case of yourself,  $y=ur$ . When you know  $x$ , then you will  $c(y,x)$ , where  $c$  = to see or comprehend  $y$  using the cognitive function. This shows that the cognitive function  $f(x)=2cy$  has the effect of increasing, or squaring, the value of  $x$  over  $y$  ("to see why the matter..."). This is the optimal pathway for information processing.

124 If there is case in which an individual Jane Doe experiences a hostile work environment caused by her male coworkers, and Jane Doe seeks to resolve the conflict between them, then the function ( $f$ ) of conflict resolution services is to solve for  $x$ , where  $x$ =hostile work environment. Therefore  $f(x)=y$  is the function used to discover "why there is conflict in the matter of  $x$ ." In other words, the process used to discover  $y$  and solve for  $x$  is the function of conflict resolution. In order to solve for  $x$ , we must find out what is the matter.

130 The Science of Conflict

131 Physical science shows us that matter is the substance of the universe; the material world is made of matter. Matter is made of atoms, and atoms are made of positive and negative forces, or force in opposition. Force is defined by motion.

132 Positive force conveys the appearance of motion or vibration, and negative force conveys the appearance of rest or stasis. One force is positive, the other is negative. These forces are said to be in opposition. This is the definition of force-in-opposition.

133 When two equal but opposite forces converge, they work together in harmony to achieve equilibrium. In other words, every force encounters resistance from an opposing force until equilibrium is reached. This is the definition of balance-in-opposition.

134 At the atomic level, the phenomenon of balance between opposing forces manifests in the stability of particles. The internal forces of the atom are in contradiction, they move in opposition to each other, yet the atom maintains its integrity as a single object. It is balanced when its internal forces are equally opposed, and imbalanced when one force is greater than the other. This is because the internal contradiction of opposing forces is the cause of motion in all matter.

135 There are many forms of motion in nature, mechanical motion, sound, light, heat, electricity, dissociation, combination, and so on ... The particular essence of each form of motion is determined by its own particular contradiction... The sciences are differentiated precisely on the basis of the particular contradictions inherent in their respective objects of study ... For example, positive and negative numbers in mathematics; action and reaction in mechanics; positive and negative electricity in physics; dissociation and combination in chemistry; forces of production and relations of production -- classes and class struggle -- in social science; idealism and materialism -- the metaphysical outlook and the dialectical outlook -- in philosophy; and so on ... [36].

136 Furthermore, the particular kind of motion produced by the internal contradictions of an object gives that object its identity.

137 All contradictory things are interconnected; not only do they coexist in a single entity in given conditions, but in other given conditions, they also transform themselves into each other. This is the full meaning of the identity of opposites. ... in given conditions, every contradictory aspect transforms itself into its opposite [64].

138 All matters and processes are driven by force-in-opposition. Therefore contradiction, or duality, is the nature of identity. In other words, it is said that struggle is inherent in identity and without struggle there can be no identity [67-68].

139 A simple process contains only a single pair of opposites, while a complex process contains more ... in turn, the pairs of opposites are in contradiction to one another. That is how all things in the objective world and all human thought are constituted and how

they are set in motion. ... It is so with all opposites; in given conditions, on the one hand they are opposed to each other, and on the other they are interconnected, interpenetrating, interpermeating, and interdependent, and this character is described as identity ... How then can they be identical? Because each is the condition for the other's existence. [61-62].

#### 140 Moving Action between Opposing Parties; Charging

141 The positive and negative forces of the atom each occupy a particular position. The electrons occupy the negative position and the protons occupy the positive position; therefore each proton and electron is a particular force which is called a particle. These particles are opposed to each other, yet they work together to make up a single atom.

142 All matter is composed of these positive and negative particles. The unity of force-in-opposition within a single matter gives that matter its dual and contradictory nature, yet it would appear as a whole and stable thing. How is this so? It is because the opposing parties in any matter seek their equilibrium in order to achieve the state of rest and resolve their contradiction.

143 Because the motion of equal and opposing forces negates them, they appear as one particular unit that is whole and stable: a "neutral" atom. On the other hand, if the motion of one force is greater than its opposite, then the atom will exhibit a net positive or negative "charge": this is called a "charged" atom. In the case of any matter whether neutral or charged, the matter is the particular expression of force in opposition.

144 This principle of the particularity of matter also applies to the bringing of actions between parties in a matter and the due process thereof. If one person brings action against another in a contested matter then those persons have become opposing parties in a matter, or adversaries.

145 To bring an action is to move on behalf of oneself, or in one's own right or self-interest. To move against another party raises the question of right, truth, justice, fairness, and equity, and may require the resolution services of a neutral third party mediator.

146 To commit an action to writing, and to file or otherwise serve due notice of such action on the opposing party, is to "charge" the opposing party. The "charging documents" are the papers containing the claims, complaints, grievances, etc. of the charging party.

147 Because each party occupies a "positive" and "negative" position regarding the bringing of an action in a particular matter, they must contract a neutral third party mediator to resolve the



conflict between them.

150 Mediating and Resolving Conflict between Opposing Parties

151 There's one universal law: there are two sides to every story.

152 Let a hundred flowers blossom and let a hundred schools of thought contend.

153 When in the course of development a problem presents itself in the form of conflict, then the conflict must be resolved or development will encounter stagnation and defeat. (Therefore it is incumbent upon you defend yourself against actions which may be brought against you.)

154 Provided one matter, one conflict, one concern, there are a minimum of two positions occupied by two parties; and while these parties seem at odds, they are united in the struggle toward resolution. This is the essential nature of conflict resolution, being the resolution of a particular contradiction.

155 In resolving conflict, then, there must be two sides and there must be a neutral third party mediator. The contradiction between the "negative" and "positive" parties in the case must be resolved by the neutral mediator, who will discover, or find out, the facts of the matter at hand. This is the process of inspection, investigation, and examination into a matter.

156 When in any conflict there are contested facts which must be resolved before a conflict is mediated, a neutral third party must step in to hear each side of the matter, make official findings of fact based on evidence, and render a conclusion based on preponderance thereof. Preponderance means due consideration of all facts available.

157 In consideration, great weight shall be placed upon relevant material evidence, as opposed to hearsay evidence. Material evidence is evidence that originates from the parties of the matter at hand at the time that said matter took place.

158 While each of the parties in a matter desire for their position to prevail in the judgment decision, the neutral third party must always have the unity of opposites in mind as their goal and objective in mediation. The neutral third party aims to resolve opposition in addition to contradiction, such that the conflicted parties may align their interests to not be in conflict.

159 When two parties work together then they are in harmony, and this harmony is the ideal resolution to any conflict; otherwise, one party may prevail over another so as to create the perception of inequity. Equity, in addition to harmony, is the ideal of conflict

resolution. The neutral third party must keep equity, or fairness, in mind when pondering the facts of a matter. This is called the "equity imperative."

#### 160 Equity Imperative

161 Equity means fair value with respect to personal treatment, or with respect to valuation of property. This means that when two people receive the same access to clean water, there is equity, but when they do not, there is inequity.

162 When 20% of a company is owned by a person, that person has equity in the company, but if that person becomes in debt to the 80% owner, then their equity in the company is diminished.

163 If a community collects taxes in a commonwealth and the commonwealth owns the community's land, then the distribution of land among the community members directly corresponds to each member's equity in the commonwealth.

164 If land is taken from one community by another, then the losing community loses equity in the land while the gaining community gains equity in the land; this is the definition of inequity.

165 The neutral third party mediator should provide equitable representation, such that if a party to a matter is found to have experienced unfair treatment then the mediator should restore equity to, or make whole, the affected party.

166 Fair valuation of people is of vital importance. In order for you to value yourself you must know yourself. If you do not know yourself then you must seek self-representation through the assistance of counsel. Counsel means advice, or one who gives advice.

167 One who gives advice may represent information to another. Representation is the act of speaking or acting on behalf of someone, or of describing or portraying someone or something so as to communicate a statement or opinion about it.

168 Every person having control of their cognitive functions should have the competence to represent them self. If one does not have such competence, then they should be afforded personal representation to advocate for their self-interests.

169 Ombud means representative. A person in need of assistance in the matter of a conflict or dispute (of an internal or an external nature) may seek alternative dispute resolution services from a competent ombud representative.

#### 200 ALTERNATIVE DISPUTE RESOLUTION (ADR) SERVICES

201 The New Syllabus Organization has researched Historical and Dialectical Materialism to develop standards and practices for conflict resolution service providers. Conflict resolution is a kind of information processing service. Information processors provide personal representative services as well as professional services for corporations and institutions that support human resource management and social relations.

202 With a specialty in Dialectical Materialism, conflict resolution service providers can better understand both sides of an argument, reach common ground between opposing parties, and provide equity in cases of mistreatment. Dialectically-trained processors specialize in internal investigations and alternative dispute resolution (ADR) services.

203 The Historical and Materialist Dialectic Specialist (or, "The Dialectician") is a practitioner of clinical social work. In other words, they are a general service provider whose practice is to counsel and assist members of the public ("the People," or "their clients") using the methods of discursive reasoning, or critical thought, in order to resolve problems and other contested matters.

204 The prime objective of the Dialectician is to solve for contradiction/adversary/conflict between opposing parties in matters of either material or ideological nature. Persons in need of such service would have their knowledge content examined and inspected toward the discovery of facts in the matter. The Dialectician's sole mission is to assist them in resolving conflict through the concrete analysis of concrete material conditions.

205 The Dialectic Specialty has three defined subspecialties, or lines of business:

(a) Ombudsman, Equitable Representative: hear and counsel in contested matters.

(b) Rapporteur, Records Administration and Scribal Services: provide literacy support re: drafting, filing, and storage systems.

(c) Inspector, General Contractor: examine information and investigate complaints.

206 The Dialectician may employ one or all of these lines of business in their clinical practice. The lines of service which may be provided through each line of business are:

(a) literacy and reading comprehension (also known as information processing),

(b) hearing, listening, and counseling (also known as auditing),

(c) analysis and fact-finding (also known as assessment), and

(d) drawing conclusions and making recommendations (also known as adjudgment).

207 These services may be applied to resolve contradiction,

adversary, problems, and subject matters that have been raised into question. Such services may be provided to clients at hourly rates as well as to the general public for free.

208 The Procedure, or Service of Process, of the Dialectic Practitioner is as follows:

1.0 1st Degree: Information Processing.

1.1 Step 1: Filing: To raise a matter of interest or concern to the Office of Ombudsman, client(s) shall submit information, being a contract to which they are party, a matter of policy in which they have an interest, a grievance, an inquiry, or a petition for investigation (respectively, "the matter(s)", or, "in re [the matter(s)]") in electronic or hard copy to the mailbox of the Ombudsman.

1.2 Step 2: (A) Reading Comprehension: Help client(s) to read and understand the terms of complicated, formal, or arcane language in the matter(s) in order for them to make informed decisions and good judgments in their own right. If the client acquires the knowledge and understanding needed to resolve the matter(s) in their own right, close the case. (B) Charging Documents: If further work/action is required, paper charges and pass the case to 2nd Degree.

2.0 2nd Degree: Parliamentary Session.

2.1 Step 3: (A) Discovery: Collect and gather evidence in the matter(s) through discovery of further information by and through Audit Assessment and Assurance Service, investigation (within proper jurisdiction), research, or other lawful and appropriate means. (B) Findings: Try, test, and examine client(s)'s working knowledge in the matter(s) and make findings of fact. If findings resolve client's understanding in the matter(s), close the case. (C) If further work/final action is required to resolve the matter, raise the case to the 3rd Degree.

3.0 3rd Degree: Adjudgment.

3.1 Step 4: Oral Hearing: Hold oral hearing examination in the matter; call witnesses, documents to formally deposit evidence into record; weigh evidence.

3.2 Step 5: Judgment: Upon a preponderance of the evidence, Ombudsman shall render Declaration of Judgment in re the matter.

3.3 Step 6: Verdict Sui Jure: Client renders personal conviction or vindication in light of Judgment, the opinion of the verdict being either unanimous or dissenting.

3.4 Step 7: Sentencing: Issue final Writ of Judgment memorializing the resolution.

4.0 Office of Ombudsman shall carry out the equitable administration of the rights of: (a) Free Thought: the right to read, write, and be educated without censorship; (b) Free Speech: the right to speak truth to power and to petition for a redress of grievances; and (c) Free Assembly: the right to gather and form representative bodies, make authoritative declarations, and designate or appoint members.

209 The above services comprise the Conflict Resolution and Information Processing Service of the Clinical Dialectician.

300 MODEL REGULATIONS OF THE OFFICE OF OMBUDSMAN

1.0.0 BE IT ENACTED BY THE [CLIENTS] OF THE [LOCAL], That this act may be cited as the "Ombuds Act of 2019".

2.0.0 OFFICE OF OMBUDSMAN; ESTABLISHMENT

2.1.0 There is established within the [Local] an Office of Ombudsman.

3.0.0 QUALIFICATIONS.

3.1.0 The Ombudsman shall:

- (a) Be hired or contracted on the basis of integrity;
- (b) Possess a demonstrated ability to analyze issues and matters of law, administration, and policy; and
- (c) Possess experience in the field of social work, counseling, mediation, law, policy, or public administration or auditing, accounting, or other investigative field.

4.0.0 OMBUD SERVICES.

4.1.0 The Ombudsman shall:

- (a) Provide outreach to clients, and to further this purpose, have the due regard of all individuals within the [Local];
- (b) Encourage communication between clients and the venues of society and government about which they raise concern;
- (c) Serve as a vehicle for clients to communicate their complaints and concerns and to petition for a redress of grievances (i.e., to submit information) regarding matters of their personal or collective interest or concern through a single office;
- (d) Respond to inquiries and information with helpful information according to the applicable business terms and conditions;
- (e) Receive information from clients concerning matters of their interest or concern, including policies and procedures;
- (f) Determine the validity of ("vet") any information quickly and professionally;
- (g) Examine and address valid information;
- (h) Generate opinions or options for a response, and inquire into the outcomes of each response.
- (i) Refer client to appropriate venue of mediation or resolution of the information, or respond appropriately;
- (j) Except when the parties have initiated legal or administrative proceedings involving the information, resolve inquiries regarding information presented by clients, either through judgment by arbitral tribunal, or through other informal measures.
- (k) Develop and maintain database that archives and tracks information, identified by client, and the resolution or judgment of the information.
- (l) Identify systematic concerns and recommend to their client(s) policy changes, staff training, and strategies to affect the public or private perception of colored people.
- (m) Within 30 days of the next regular Public Meeting of the

Office, submit to the general public of the [Local] a report summarizing the work of the Ombudsman during the previous [term], which shall, at minimum, include an analysis of the types and number of:

- (1) Information received;
- (2) Information examined and resolved informally;
- (3) Information examined and resolved through a formal

process;

- (4) Information dismissed as unfounded;
- (5) Information pending judgment or resolution;
- (6) Referrals made; and
- (7) Number of contracts privileged.

(n) Identify community-level concerns based upon a pattern of information and render opinions or judgments to affect the knowledge and perception of clients.

(o) Have the authority to issue reports and proclamations related to the Office of Ombudsman's work without prior review or approval by another entity, subject to the terms of active and in force operating agreements.

#### 5.0.0 AUTHORITY.

##### 5.1.0 The Ombudsman shall:

(a) Have access to the information and any books, records, files, reports, findings, and all other papers, forms, or media of information ("documents") which are submitted by a client to their Office in the course of regular business practice.

(b) Speak in regard to the issues of clients under the purview of the Office of Ombudsman with any person whatever.

(c) Be permitted entry onto any property to which their client is permitted entry in order to observe matters pertaining to inquiries and information which has been raised by the client; provided, that the property manager or owner have a reasonable expectation of personal privacy, safety, good faith and confidence.

(d) Examine and investigate acts pertaining to information, including whether such acts are inequitable, unreasonable, or discriminatory, even though in accordance with the law;

(e) Determine which information warrants further examination and investigation;

(f) Bring persons together to resolve conflicts that are not in formal legal or administrative proceedings;

(g) Examine any matter under the purview of the Office of Ombudsman, whether initiated by information or another means;

(h) Be permitted to enter into private contracts styled "Charging Documents" or "Papers," or known by any other name, wherein the Ombudsman may be charged by any client to perform ombud services regarding specific subject matters or affected populations; which contracts shall identify a term limit, subject matter jurisdiction, schedule of deliverables, and hourly rate of work; and which may provide for agreements or designations of "confidential privilege" or "non-disclosure" relating to workproduct, findings, opinions, and/or judgments made thereto pursuant;

(i) Forward to the client(s) all information that requires further action by the body.

6.0.0 LIMITATIONS; PROTECTIONS

6.1.0 The Ombudsman shall not:

(a) Disclose personally identifiable information regarding a client or persons named in information submitted by clients without the specific written consent of the client;

(b) Have the authority to take any personnel action regarding clients;

(c) Examine or investigate any matter that would be under the exclusive jurisdiction of a governing body other than the [Local];

(d) Provide legal advice or legal representation.

6.2.0 The Ombudsman shall not:

(a) Be compelled to testify in a legal or administrative proceeding regarding a current or past Office of Ombudsman examination or investigation or to release information, including documents and records, gathered during the course of an examination or investigation;

(b) Be held personally liable for the good faith performance of his or her responsibilities under this act, except that no immunity shall extend to criminal acts, or other acts that violate District or federal law; or

(c) Be subject to retaliatory action for the good faith performance of his or her responsibilities under this act.

6.3.0 Limitation of Liability; Indemnification --

6.3.1 Client(s) shall agree to insure and hold the Ombudsman, its affiliates, agents, officers, and/or partners blameless, harmless, and/or not liable for any claim or demand, which may include, but is not limited to, reasonable attorney fees made by any third party which may arise from any content or conduct any client of this service may commit, submit, transmit, remit, or otherwise perform and/or make available through this service, or client(s)'s connection or understanding with the use thereof, client(s)'s violation of these Model Regulations, and/or client(s)'s violation of any such rights of another. The liability of the Ombudsman with respect to the good faith performance of the services set forth in Section 4.0.0 shall be eliminated to the fullest extent of the law.

6.3.2 Client(s) shall indemnify, defend, and hold harmless the Ombudsman from and against any and all claims, demands, actions, suits, and punitive, indirect, incidental, special, consequential, or exemplary damages, including, but not limited to, damages which may be related to the loss of any profits, goodwill, use, data, and/or other intangible losses incurred or resulting from the use, misuse, or inability to use the services set forth in Section 4.0.0.

6.3.3 In the event that any client has a dispute, such client(s) hereby agree to release the Ombudsman, its affiliates, agents, officers, and/or partners, and any other third parties from claims, demands, and damages (actual and consequential) of every kind and nature, known and unknown, suspected or unsuspected, disclosed and undisclosed, arising out of or in any way connected to such dispute.

#### 7.0.0 COMPLAINT RESOLUTION SERVICES.

7.1.0 The Office of Ombudsman shall provide complaint resolutions services, which shall be available to clients.

7.2.0 Participation in complaint resolution services provided by the Office of Ombudsman shall be voluntary.

7.3.0 Before submitting information to the Office of Ombudsman, the client shall knowingly, intelligently, and voluntarily seek the services set forth in Section 4.0.0.

7.4.0 Clients may submit information by phone, in writing, or electronically, subject to notice of applicable terms and conditions.

7.5.0 Except as provided in Section 7.6.0, the Office of Ombudsman shall review and investigate each information and shall do one or more of the following:

- (a) Resolve the information;
- (b) Refer the client to seek appropriate services;
- (c) Request the client to submit evidentiary information;
- (d) Entertain opportunity for client to meet with subject of information, if within their right;
- (e) Conduct mediation proceedings;
- (f) Dismiss the information as unfounded; or
- (g) Take any other action determined necessary and appropriate by the Ombudsman.

7.6.0 The Ombudsman may refrain from investigating or examining an information if the Ombudsman reasonably believes one or more of the following:

(a) The information is plain on its face ("prima facie") that an obvious or adequate resolution is presently available such that the performance of work is unwarranted;

(b) The information relates to a matter that is outside the jurisdiction of the Ombudsman;

(c) The client does not have sufficient jurisdiction (viz., personal interest) in the subject matter of the information.

(d) Investigation or examination of the information would not facilitate an action authorized pursuant to Section 7.5.0 of this Title;

(e) The information is submitted in bad faith; or

(f) The resources of the Ombudsman are insufficient for adequate investigation.

(as amended 17 September 2019)

#### 400 ORGANIZATIONAL STRUCTURE FOR THE GENERAL PRACTICE OF THE INFORMATION PROCESSING SERVICE PROVIDER

401 Principal (Directorate): Antarah Crawley

402 Trade Name: New Syllabus<sup>TM</sup>

403 Core Business (Division): Information Systems Intelligence Service



404 Business Line (Branch): Policy Bureau

405 Line of Service (Section): Central Adjudication and Investigation Clearinghouse for Conflict Resolution

406 Job Title: Information Processing Service Provider (IPS) – Dialectician

407 General Mission: to receive, gather, and process information in order to make findings and render opinions; provide case work support and scribal services.

408 Brief Description: “3rd Party, 2nd Opinion”; independent and informal case management; to create independent record and report which may be called as evidence in a subsequent action.

409 Business Function: “Neutral Processor”; clients deliver to the principal information processing server (IPS) a written charge or matter in question or report of investigation (ROI). IPS shall perform independent discovery to make findings of fact, perform critical analysis, and render a unanimous or dissenting opinion on charges/ROI/allegation findings.

410 Client/Network Relations: The principal IPS may be either employed or contracted (i.e. under consulting contract or user-network licensing agreement) by the organization to which they provide service (the client). When serving a client, the Dialectician (Ombudsman or Inspector-General Contractor) shall report to the client, a Committee, Board of Directors, or another single point of accountability (SPA).

500 INVESTIGATIVE TECHNIQUE; GUIDELINES; DIRECTIVES

510 Investigation Principals

511 Investigation Principal 1: Confidentiality.

(a) It is the responsibility of the IPS to maintain the trust, confidence, and confidentiality of their client(s) and/or any parties to the matter under investigation. Confidentiality is integral to the casework of the IPS because the IPS must remain neutral, equitable, and non-interested in the matter under investigation; furthermore they should take no action which may adversely affect the reputation or material conditions of their client(s) or any party to the matter under investigation. The IPS should not discuss a matter under investigation with any person who has not been identified as having a “need to know.” The IPS should bear in mind the interests of their client in finding out the facts of the matter under investigation, but not to the extent that their client’s interest causes the IPS to become biased in the performance of their duty. It shall be the objective of all parties involved to discover the facts of the matter under investigation and to render opinions thereon. All material forms

of information including hard and soft copy documents created and collected in the course of investigation shall be marked with the appropriate privacy and confidentiality notifications (for example, in an email, "confidential-do not forward"). Additionally, when conducting an interview in a matter requiring confidentiality, the interviewee should be advised on the record "not to discuss [their] testimony with any other witnesses or those who do not have a need to know."

512 Investigation Principal 2: Professionalism.

(a) Investigation into any and all matters shall be conducted with integrity, fairness (equity), and due diligence, in other words, in a professional manner. The IPS shall treat all persons involved with respect, know how to say "no" in a firm but polite way, and recognizing the limits of their contribution to an investigation, that is, knowing the limitations of their service. The IPS shall execute all courses of action with a positive attitude. Similarly, the IPS shall take care to ensure the lawful, ethical, and professional performance of the investigation. The IPS shall comply with the investigative directives of their client or the single point of accountability (SPA), being, in most cases, the party bringing action or otherwise raising the matter into question, but not to the extent that it may compromise the integrity of the investigation.

513 Investigation Principal 3: Competence.

(a) The IPS shall have competence in the subject matter under investigation. Their work relies upon the ability to conduct an impartial, thorough, and professional investigation. Appropriate action shall be subsequently taken or administered by the client, the SPA, or other officers having competent jurisdiction in the matter in question; therefore the role of the IPS is to find facts and present them in a clear and concise manner so that decision makers are duly informed and equipped to render a final decision. Therefore the IPS shall pursue knowledge and competency in the subject matter under investigation through education, research, and experience. In general, competence means "knowing what you are doing," that is, showing that you have the capability to carry out a task. Capability is a precursor to showing the capacity to perform work consistently and at a high quality. Therefore, capability and capacity are the two pillars of competence.

514 Investigation Principal 4: Preventing Retaliation.

(a) A person will be forthcoming with information if they believe they will not be retaliated against or penalized for doing so. The IPS should be alert to signs of retaliation and the likelihood of certain parties in a matter to be treated differently based on their involvement in an investigation. Retaliation can take many forms, including but not limited to negative performance evaluation, nonselection for promotional opportunity, receipt of less or lower quality work, exclusion from meetings, activities, and decision-

making, and subjection to physical and/or verbal harassment or harm. The IPS should raise concerns of retaliation to the SPA. Interviewees should be advised "that any person who, in good faith, seeks advice, raises a concern, reports misconduct or cooperates in an investigation is following [the] code of ethics and conduct – and doing the right thing; retaliation against such persons will not be tolerated." Retaliatory conduct may be grounds for disciplinary or adverse personnel action.

515 Investigation Principal 5. Impartiality.

(a) An investigation must be conducted by those who do not have an interest in the matter they are investigating, nor an appearance of a conflict of interest. In the course of an investigation, all investigation subjects shall be investigated in the same manner, with the same professional, impartial, objective treatment. The investigation and decision-making team should not include anyone who: may be implicated in the matter under investigation; is possibly responsible for failure to take reasonable steps to prevent or detect the allegations/charges; has an interest in the outcome [besides, to a reasonable degree, the client or their representative]; has a close personal or working relationship with the Investigation Subject(s); and/or acts as inside or outside counsel or advisor to the matter under investigation [besides, to a reasonable degree, the client or their representative]. In the course of fact finding, the IPS should generally avoid expressing opinions or conclusions about whether or not the facts or allegations in question have been substantiated, whether or not a violation/allegation/charge has occurred, or about the character or credibility of the Investigation Subjects, the Complaint or others involved in the investigation. The IPS shall take care not to permit their investigation to become tainted by conscious or unconscious bias which they may experience.

516 Investigation Principal 6. Objectivity.

(a) One of the axioms of Dialectical Materialism is the concrete analysis of concrete conditions, otherwise known as objectivity. Therefore, in the course of investigation, the IPS shall not appeal to their own convictions of right and wrong; they should shun subjective judgment and pursue objective analysis of material facts and conditions; they should conduct their work free of personal opinion or bias. All relevant and material information should be reviewed and analyzed using the same standards (as set forth herein), and the findings of an investigation shall be based upon the facts in evidence (as deposited onto the record), not opinion or conjecture filtered through the investigator's subjective value system. Objectivity ensures that every investigation subject and participant is treated equitably.

(b) The purpose of investigation is to find the facts and produce a report or record such that others can make a determination or assessment of how to resolve a matter in question as alleged in a charge of complaint, grievance or adverse action and what the

underlying causes of such matters are. The IPS may, if requested by the SPA, make recommendations or render opinions about whether or how the SPA should proceed toward the resolution of a matter. IPS shall not jump to conclusions or have a prejudiced or predetermined presumption of guilt or innocence regarding the investigation subject or any other outcome of the case; nor shall the IPS consider proving an allegation to be substantiated a victory over finding such allegations unfounded. The IPS shall examine different theories of a case, collect adequate information on a matter, and to ensure that only relevant, material, and substantiated facts prevail in the investigation findings.

#### 517 Investigation Principal 7. Timeliness.

(a) The United States Constitution affords all citizens the right to a speedy trial; likewise, upon receipt of a matter, charge, or allegation requiring investigation and resolution, the IPS should undertake such matter in a reasonably prompt and responsive manner. Timeliness underlies professionalism. Any investigation will affect its subjects and participants; therefore, in light of the import of timeliness, it is desirable that wrongly accused people be cleared as quickly as possible, ongoing wrongdoing should be stopped as quickly as possible, and appropriate time should be allotted for parties to effectively bring subsequent actions which may arise in connection with the investigation or the matters underlying it. However the timeliness of any given investigation will be unique to that investigation.

(b) Upon receipt of a matter, charge, or allegation, the IPS should act quickly to make contact with the SPA, complainant, or initial reporter of the matter. In most cases the IPS would be wise upon opening an investigation to conduct a scheduling conference between the parties in order to establish the schedule of discovery and set future date for hearings, work-product deliverables, and other case-setting milestones. Furthermore, upon opening an investigation, the IPS shall protect the integrity of information by ensuring that relevant documents, evidence and electronic records and communications are maintained. The IPS shall exercise competent time-management in order to conduct as thorough an investigation as possible in the shortest reasonable amount of time.

#### 520 Investigative Procedure

##### 521 Investigation Step 1: Initial Analysis.

(a) Directives: Determine whether a matter which has been raised to the IPS requires formal investigation or whether it can be examined and resolved based on the facts already known/presented/substantiated; determine whether the matter would be more properly handled by another competent jurisdiction; establish the role of the IPS (e.g., to find facts, analyze evidence discovered, and present findings to the decision-maker following completion of the investigation; be cognizant of the involved participants, decisions-makers, and appeals decision-

makers (decision-makers should not be directly involved in the course of investigation so as to be – and appear to be – objective in taking any subsequent rule making).

522 Investigation Step 2: Planning & Leading.

(a) Directives: determine the scope, complexity, and timeline of the investigation; develop a strategy for the investigative process; bear in mind that all subjects of investigation shall be considered innocent until proven otherwise, and that all subjects of investigation have the right to defend themselves against allegations or charges which may be brought against them; bear in mind that the investigate procedure may reveal trends or shortcomings in practice which can be addressed to prevent future occurrences of a similar nature, and that such investigations develop with time as new facts and/or issues arise.

(b) An investigative plan shall take account of: the precipitating event (or charge) and all persons involved, including name, contact information, and relation to charges (including but not limited to the investigation subject); the chronology of dates, times, places, meetings, calls, conversation, and other material documentation; general laws, policies, procedures, and/or code of ethics which may bear upon the charges and their investigation, including where such information may be located (as well as other broad issues covered by the investigation); potential sources of evidence and material information (including but not limited to material witnesses); the decision-makers in the matter (i.e., those to whom IPS shall report findings); the order of persons to be interviewed and the subjects to be covered with each; communication planning with those having a need to know in re the matter under investigation;

(c) Directive: produce and maintain a (confidential and secured) case file of the investigation, including ALL documentation and evidence arising from the investigation, including the original charge/allegation/complaint; including an investigation timetable which shall include the “tick-tock” (or timetable) of the case (which shall include the review of discovery, schedule of interviews, notes and transcripts of interviews, memos-to-file, and preparation of final report).

523 Investigation Step 3: Discovery.

(a) Directive: conduct fact-finding through requests for information and conducting interviews (also known as fact-finding conferences, deposition upon written interrogatories or questions, or deposition upon oral examination). Stages of an interview include planning, arranging, opening, conducting, and closing. Bear in mind applicable document retention policies.

524 Investigation Step 4: Analysis & Preponderance.

(a) Preparation of a final report of investigation shall rest upon a thorough analysis of the facts and preponderance of the evidence discovered in the course of the (instant) investigation, so as to

cause the matter to be resolved between the parties, or to provide the decision-maker(s) with sufficient basis on which to decide the outcome of the case. "Preponderance" means due consideration of ALL facts in evidence, based upon critical analysis of objective and material information, and according great weight to genuine, credible and relevant material evidence.

(b) Directives: Reconcile and resolve to the greatest possible extent all contradiction between facts in evidence, considering which version of the facts is more consistent with the overall evidence than another; assess the quality of the evidence, bearing in mind it's objectivity v. subjectivity, firsthand knowledge vs. hearsay, and speculation vs. credibility; consider the source of evidence and the motives (explicit and implicit) of witnesses in testifying in the matter; in the course of resolving issues of credibility, consider whether the overall evidence is inconclusive with respect to the matter under investigation.

#### 525 Investigation Step 5: Reporting.

(a) This stage may be undertaken by an IPS-Dialectician with a Rapporteur subspecialty. Such IPS shall prepare a final report that outlines: all steps taken in the course of investigation (incl. schedule of discovery of documents and testimony); all facts found (incl. citation to material evidence as cited to case file or reproduced in appendices); objective analysis of the facts in evidence; any specialized or expert opinion or information solicited by or proffered to the investigation; citation to any similar case work known to the IPS, if any; a general analysis of the control factors relevant to the matter under investigation and/or to the course of the investigation itself.

#### 526 Investigation Step 6: Following-Up & Resolution of Investigation.

(a) Upon submission of the final report to the SPA, decision-maker, or client, IPS shall be absolved by the client of all involvement in or responsibility to the matter of the completed investigation, and the client and all participants shall indemnify the IPS against any and all actions arising from the investigation; however, the IPS may be called as a witness to a subsequent action taken in the matter previously under investigation, and may testify upon the course of their investigation. Furthermore, those involved in the matter shall bear in mind the potential for retaliation caused by the particular facts of the investigation and strive (within a reasonable degree of their power) to reduce the possibility of retaliation and/or other collateral damages.

(b) Note Well: The conclusion of an IPS investigation does not preclude the parties from working toward another resolution or pursuing legal action in a venue of appropriate jurisdiction.

#### 600 CONFLICT RESOLUTION USING THE DIALECTIC METHOD

601 Conflict Resolution can be applied to particular matters of

concern as well as to general matters of universal law and order. The general laws of conflict and resolution were studied by the 19th Century philosophical school of Historical and Dialectical Materialism. The comrades of that school took what knowledge they acquired from their study and put it into social practice, abstracting and applying the dynamic laws of nature to the relations of society.

602 The comrades followed the principle that practice builds theory, and theory guides practice (or "praxis"). Together theory and practice inform our approach to conflict resolution, being derived from the two main pillars of Historical and Materialist Dialectics. Our first undertaking shall be to understand what "Dialectic" means.

603 The Dialectic Theory of Knowledge has two main axioms (major tenants or principles):

(1) The law of the contradiction in things is the basic law of dialectics [23]. This is also called the law of the unity of opposites, which is defined as "the recognition, or discovery, of the contradictory, mutually exclusive, opposite tendencies in all phenomena and processes of nature" [31].

(2) Social practice alone is the criterion of the truth of one's knowledge of the external world [3]. The standpoint of practice is the primary and basic standpoint in the dialectical-materialist theory of knowledge [4].

604 Dialectics is the science of the unity and conflict of opposites, being the essence of materiality. The "Historical" and "Materialist" parts of Dialectics refer to the Materialist Conception of History, being a scientific study of history as a uniform and law-governed process in all its immense variety and contradictoriness. If, according to this conception, history supplies us case studies in conflict and conflict resolution, then the practice of conflict resolution through clinical trials should develop and refine practical knowledge.

605 Dialectical Materialism is defined as:

(1) The doctrine of development in which motion is caused by the unity and struggle of opposing forces.

(2) The science of the general laws of motion, both of the external [material] world and of human thought (the latter being nothing more than the reflection of the former in the human mind).

606 According to the principle of Dialectics, the identity of any given thing contains its own opposite because it is always defined by its relationship to its opposite. Unity exists in the complementary nature of opposing forces, and the identity of any given thing is driven by the contradiction between its internal forces. In other words, one whole is a cycle of 360 degrees composed of two opposing 180-degree halves. Over the course of time, one opposite prevails, and then the other. This internal contradiction is a universal quality of

matter and materiality.

607 The person in need of conflict resolution services may be ignorant, or unaware, of the inherent contradiction within all matter(s), and therefore may be more likely to mischaracterize and/or misunderstand the material conditions of a matter in question. This fundamental misunderstanding of social experience results in poor cognitive processing skills and irrational leaps of judgment. This results in the inability to resolve conflict. Therefore, in order to resolve conflict, one must apply some methodology for the processing of information gathered through their perception of material conditions and interrelations.

608 Regarding a matter in question between two parties, their mutual appreciation of the material conditions and their interrelation shall increase their capacity for information processing and resolve their conflict. The parties shall reach a neutral common ground by and through the assistance and counsel of a dialectic specialist, or neutral mediator.

609 The dialectic specialist is a social scientist, and therefore must affect change by and through the scientific method. Therefore the practitioner of conflict resolution should adopt the method and practice of the professional clinician in order to serve their affected population – and resolve conflict. Material evidence should be collected by and through clinical trials of audits and hearings toward the resolution of conflict.

610 In general, the practice of the dialectician should be to investigate complaints of potential conflict, to work cases to resolve conflict, and to audit and assess individual and collective case studies in order to acquire and refine knowledge.

#

#0029

```
=====
libsy
  syllabus standard library
  copyright (c) 2019 by author: Antarah Crawley t/a New Syllabus
=====
DRIVE.....NS:
PATH.....\Program Files
NAME; PROGRAM.....\infoSystems\
      ('information processing systemtheory')
FILE NAME.....procdrl.cod.ext
      ('procedural code extension') ; .txt
VERSION.....beta 1.2
DEVELOPER.....New Syllabus ('NS')
COPYRIGHT OWNER.....Antarah A. Crawley ('server')
                        director@newsyllabus.org
                        (202) 957-6290
```



```

Washington, D.C. 20017 ('location')
last modified.....2019-07-22-1936 ('timestamp')
=====
ABSTRACT:PROCEDURE ('PROCEDURE') {
    Model-Syntax
    Model-Semantix
}
function Define-x {
    Get-Meaning(variable ; object ; 'matter')
}
function Define-Function {
    Get-Block(code ; script)
    perform = Execute-Instruction
}
function Run-Script {
    Read-Language
    Get-Type
    structured english; natural;
    high-level of abstraction ('hi-abstrxn');
    programming language ('prog lan')
}
function Define-DECLARE {
    DECLARE function
        Identify-Object/s from Memory
        Allocate-MemoryStorage
}
DECLARE MainObjective {
    function Do-Process
        perform service for client:networks in re:<?>x</?>
}
END ABSTRACT
=====
[Developer:New Syllabus] writes
    " Purchase NS infoSystems Praxis Program,
      an Application for Human MindSoftware ! "
=====
SELLBUY:PROCEDURE;
function Purchase-OperatingSystem 'OS' {
$Program+$Service=$OS    [( model
    >Price per Program: $1296.00 [function Open-Account a=$36/
hr(Base-Term:36hrs) 'payment plan a']
    includes:
        .\Hard Disk-Read Only Memory (HD-ROM);
        .\Access Card; and
        .\ToUS_Licensing Agreement;
    >>Subscribe to access service/hrs 'plan'
    >Price per Service Plan: $1296.00 [function Open-Account b=$36/
hr(Base-Term:36hrs) 'payment plan b']
    >Price for OS: $2592.00 [function Open-Account c=a+b=$72/hr(Base-
Term:36hrs) 'payment plan c']

```

```

        >>>Subscribe under commission to get infoSystemsPro
(procdr1.cod.ext) to run command:network in control program/monitor.
    Query Information Processor/Application Service Provider 'IPS' /
'ASP' => access service.
}
END SELLSBUY;
    LICENSE NETWORK;
=====
LOGON:PROCDR;
[Network:EndUser#]
    [Network:Client#]
    <?SSN> {#
    } </?SSN>
    <?success>
        [Network:EndUser#]function Log-On
    </?success>
END LOGON;

SUBSCRIBE:PROCDR;
function Accept-Terms {
    DECLARE TERMS OF USE AND SERVICE LICENSING AGREEMENT 'ToUS-LA'
    PATH=%PATH%;NS:\Users\Program Files\Print-Agreement.pdf\>
    DO;
        Read-ToUS_LA
            IF PATH=NotFound THEN GOTO END_OF_PAGE(#search-find)
        Take-Notice
    END DO;
    DO;
        Take-Action 'scroll' to continue
    END DO;
    [Network:EndUsers/ALL] herein acknowledge and agree to Observe-
ToUS_LA
IF [Network:EndUser#] Accept-Terms THEN Continue }
END SUBSCRIBE;

OBSERVE ORGANIZATIONAL CHART ('ORGCHART'):PROCDR;
function Run-Command
    execute:top=>down
DECLARE intellectual property address ; copyright holder {
<LegalName>Antarah A. Crawley</LegalName>
    'Contractor' ; 'Principal' ; 'Owner' ; 'Server'
        trading as:
    <TradeName>New Syllabus ('NS')
    [( <OSCOM>Operating System Command ('OSCOM'):
    <ExecAdmin>Central Processing Service ('CPS'):
        Office of the General Contractor ('OGC');
        Office of Scribe and Recordation ('OSR');
        Office of Ombudsman ('OOM')</ExecAdmin>
    <DeptOf>Information Systems Intelligence Service ('infoSystems
Intel Service' ; 'ISIS'):

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        Information Systems Command ('ISCOM');
        Information Processing Service ('IPS' ; 'Uniform
Process Service');
        Information Systems Support ('SS') </DeptOf>
<DeptOf>School Systems ('Mission'):
        King's College of Scribes;
        Knight's College of the Ancient Mystery School of
Thought ('CAM');
        Public Service ('General Assembly');
        Free Thinkers Truth Speakers and Light Workers United
('FTLU');
        Civil Service</DeptOf>
</OSCOM> ]]
</TradeName>
/ * All Rights Reserved. * / }
<Network>
    [( <SSN>Serial Serice No.:
        <Admin>[Network:Client#]</Admin>
        <?Cmsn>[Network:End User#/s]</?Cmsn>
        </SSN> )]
</Network>
/ * ALL USERS herein accept the entire ToUS_LA ;
    NO USER shall infringe the intellectual property rights of the
Server as set forth therein under penalty of civil action before a
tribunal of competent jurisdiction. * /
END OBSERVE ORGCHART;

SELECT DRIVE-FILE:PROCDR;
function Select-Drive {
    PATH=%PATH%;
    <libsy>
        C:\ ('access card') ;
        HD-ROM:\ ('hard disk-read-only memory') ;
        .\Information Processing Systemtheory.hd-rom ;
        NS:\.arc ('book/s')
    </libsy>
    Access-Drive C:\Program_Folder\
    Open-File
    <file/s>
        .\'Disk_Drive'
        .\'NSC' ;
        .\'OM' ;
        .\'print_agreement' ('ToUS_LA')
    </file/s>
    Select-File/s
    DO USE
}
PATH=%PATH%;C:Program_Folder\Disk_Drive\Information Processing
Systemtheory.hd-rom
Read-On <hardware>human_process_server</hardware>\<software>Mind</

```

```

software>
END SELECT DRIVE-FILE;

RUN HD-ROM:PROCDR;
function Process-Information {
SOLVE f:x=>y / * 'the function mapping x to y' * /
LET x=variable i^n; y=u/2 ['u/r primary cellF' * ('ips' * 'app^n')]
    IF u=a/r primary cellF THEN L => c u/r cellF^2 / * 'induct to see
yourself squared' * /
    / * 'apply powers of self-perception' * /
    [( FIND f:x=>y) =>
    IF x=n THEN y=Ia^1
        process{audit-notice}
    IF x=d THEN y=Ia^2
        process{assess-data}
    IF x=i THEN y=Ia^3
        process{assure-info}
    IF x=k THEN y=Ia^4
        process{adjudge-knowg}
        <?>f(k)=C(u/r)cellF^2</?>
        return{result:record-1=true;0=false}
    ELSE <ips>DIAGNOSIS
        Write-Prescription
            finding of fact ['f(F)'] ; and
            conclusions of induction operation ['c(L)']
        </ips>
    END IF )]
}
funcation Query-Server {
    DECLARE n r u/r cellF^2
    <?>y=DO u C u/r cellF^2</?>
    <SOLVE>f(x)</SOLVE> / * the (cognitive) function of x is y=(4 u^2
C u/r cellF^2) * /
}
/ * infoSystems is both a declarative and procedural ('procdrl')
program defining:
    <defn>the subroutine or function (f) of:
        information processing [x=ndik] (i.e. 'cognitive
function') ;
        app L => u/r(cellF)^2 => accomplish knowledge
acquisition [y(I)=a1-4] ;
        u(nderstanding)^2/r(cellF) = 'w(isdom)' = 2C(u/r)
(cellF)^2
    </defn>
* /
END RUN HD-ROM;

INQRE:PROCDR;
DECLARE %INBOX% PATH=%PATH%;%MAILSERV%;NS:
\Admin\OSCOM\CPS\IPS\ASP\in.qre

```

```

\CPS = CentrProServ
\IPS = InfoProServ
\APS = AppServPro 'Application Service Provider'
[Network:EndUser#] GOTO %INBOX%
function Compose-Message 'Query' {
    DECLARE Author = [Network:EndUser#]
    DECLARE INRE = " in the [subject] matter of: "
    DO;
        Write-Message 'body'
        Sign ; Date
        Save-As <title>.qre
    END DO;
function File-Query %INBOX% {
    Route-Mail %INBOX%
    Send-MailService
    Certify-Receipt %MAILSERV%
}
[Network:Admin] function Reply-OutBox {
    Rule-On Query/s of evidence ['info'] and procedure ['procdr']
}
END INQRE;

CHARGING:PROCDR;
function Paper-Charges {
    Write-Message 'Operating Agreement' = 'contract' to deliver
goods ; services; or take due notice of information;
    BODY;
        PREAMBLE;
            " To All To Whom These Presents Shall Come, SEND
GREETING. COMES NOW the subscribed Client and to contract the services
provided by the Server. "
        ARTICLE 1: CASE CAPTION;
            1. " <Name> "
            2. " <Network:Client#EndUser#> "
            3. " <Address> "
            4. " <ContactInfo> "
            5. " <DayMonthYear> "
            6. " <INRE> " = " in the matter of: "
            7. " <Case#> "
        ARTICLE 2: INFORMATION;
            8. function Write-Message(Declaration ; Affidavit ;
Complaint ; Grievance ; Evidentiary ; Items ; etc.)
            9. " <Terms&Conditions> " = " Ts&Cs "
            10. " ##/hr(#hrs)( date/hrs ; etc. ) "
                function Calculate-Hours rate payable { ## * #hrs
= $amount(Not-To-Exceed) }
        ARTICLE 3: SUBSCRIPTION TO OPEN CONTRACT
            " The Agreement Hereby Stipulated To Between the Above
Named Parties Was Intelligently, Knowingly, and Voluntarily Entered
Into ('opened') This <Day> of Day of <Month> <Year>, In Testimony

```

Whereof, We, the Parties, Have Hereunto Subscribed Our Names: <s/>  
>Contractor</s/> ; <s/>Client</s/> "

ARTICLE 4: SUBSCRIPTION TO CLOSE CONTRACT; EXECUTION;

" The Agreement Hereby Stipulated TO Between the Above  
Named Parties Was Performed to the Full and Complete Satisfaction of  
All Above-Stipulated Items ('closed') This <Day> of Day of <Month>  
<Year>, In Testimony Whereof, We, the Parties, Have Hereunto  
Subscribed Our Names: <s/>Contractor</s/> ; <s/>Client</s/> "

END BODY;

Enter-Contract(Party1,Party2)

}

END CHARGING;

DIAGNOSTIC:PROCDR;

function Run-Diagnostic

{ <find-fact>;<make-discovery>

<problem>Equal-Access

=>Equitable Representation ;

=>Knowledge (= 'intelligence and technical knowledge' ;

'IT'); and

=>Civil Rights ;</problem>

[( DIAGNOSE Colored Person Syndrome Disorder ('CPSD')):

<defn>a mental disorder occurring in natural people that

(1) results from a lack of knowledge of self,

(2) causing an adjustment of self-perception in human being

which

(3) manifests in the following symptoms:

(a) Lack of "knowledge of self" independent of legal

status;

(b) Lack of competency, i.e. capacity for critical

thought and information processing; ignorance;

(c) Color of law (to have status under):

(c)(1) Having the appearance or semblance of "black,"  
"white," or otherwise colored skin,

(c)(2) To be inequitably or unjustly bound, subject, or  
treated on the basis of (c)(1);

(c)(3) Dispossession or deprivation of rights on the  
basis of (c)(1);

(d) Social and/or legal marginalization, i.e. by  
poverty/class, illness, victimization, etc.;

(e) Tardiness or absence from civic engagements, incl.  
but not limited to lack of notice to appear;

(f) Violation of social contract; commission of crime  
(chronic condition).

</defn>

IF you have these symptoms THEN you may have CPSD.

)] </find-fact>;</make-discovery>

} function Write-Prescription ; Provide-Service

{ <solution>'procedural\_due\_processing\_program' (solutioning\_and\_decis  
ion\_making\_prog\_for\_human\_mind\_software)

```

    <solve>to secure the right to life, liberty, and property (and
the right against the deprivation thereof),
        LET property include intellectual property ('ip');
        LET ip include knowledge;
        LET knowledge=power;
        RESOLVE that all persons who lack knowledge in any matter
(at law, in theory, or otherwise) shall be afforded, at minimum [(
    <apply> DO
        notice
            an opportunity to be heard; and
            a neutral third party decisionmaker
    END DO </apply><thru>
        equitable, controlled system</thru></solve> )]
    </solution>
}
<?>PROGNOSIS</?>
END DIAGNOSTIC;

```

```

ACCOUNTING:PROCDR;
function Billing-Hours {
DO make out 'bills'=><?paid>client=>user</?paid> for MoniesDue in
LiquidCurrency ('$' ; 'cash')
    DO receive FaceValue ('face') of bills for cash payment ;
OPEN network (=SSN*client+#user/s ; 'members') account ('acct') w/
<$p>Program Purchase Price ('ppp')</$p>
    DECLARE acct=<network>#member/s('personal' ; 'end user/s')</
network>
    / * relationship of members to server (debt='owes' ;
credit='due') * /
CREDIT member/s with $BaseTerm hours ('hr/s') + charges deposited for
service on acct
    bill payable ('pay')
    [( member/s due service
        CREDIT acct pay w/ <promisory>note/s</promisory> issued
under ToUS_LA-SchedA or other inst
        DEBIT acct pay w/ <promisory>note/s</promisory> paid in
hr/s
    )]
DEBIT member/s w/ hr/s of service used on acct / * make payable in
terms of promissory note/s under ToUS_LA-SchedA or other inst * /
    bill receivable ('rec')
    [( member/s owe server
        DEBIT acct rec w/ <promisory>note/s</promisory>, draft/
s received
            invoice receipt
            CREDIT acct rec w/ $cash paid
        BALANCE acct rec (for service used/hr/s) w/ acct pay (for
service due/hr/s)
    )]
    RECORD all charges in $/hr [(

```

```

    // * recommended per OM */
    <^1stDegree>36/hr</^1stDegree>
    <^2ndDegree>72/hr</^2ndDegree>
    <^3rdDegree>144/hr</^3rdDegree>
  )]
  COMPUTE x#hrs^@$hr => KEEP#s-<ledger>'BOOK/s'</ledger>
  CARRY FORWARD=>$overages on acct. pay. in hr/s
    IF DEBIT>CREDIT THEN owes:client=>server (note:DueBill)
    IF CREDIT>DEBIT THEN owes:server=>client (note:IOU)
ELSE;
  DEBIT ACCT REC;
  [Network:Client#;EndUser#] Open-Account
    function Use-Service {
      incur x#hrs@$hr on acct
    }
    function DueBills-Receiveable {
      All due bills shall be made payable to server by
      Netowrk:client:EndUser ('N:C:EU') upon 30 days of receipt of invoice,
      after which receipt of payment shall be deemed late. If after 60 days
      payment has not been received then N:C:EU shall be placed in default
      of ToUS_LA. If after 90 days payment has not been received then server
      may take action on account.
    }
    END DEBIT ACCT REC;
  }
END ACCOUNTING;

RULEMAKING:PROCDR;
function Make-Rule
  PATH=%PATH%;NS:\Admin\Scribe\Records\Public Register.osr.ofc
  .\https://newsyllabus.org/infosystems/
  { open-publicrecord ('Public Register') => justify proposed rules
    create-docket <?no.#>
    {
      deposit all data, information, policy justification into
docket ;
      publish proposed rule in Public Register ;
      receive public comment ;
      hold public hearing ;
      take consideration of comments and additional
information ;
      formulate final decision ;
      document decision in docket ;
      publish decision to Public Register ;
      take final action</?no.#>
    }
  }
  / * Do-N.B. rule v. law * /
  / * "it is very important wherever possible to give us documents" * /
END RULEMAKING

```



```

RAPPORTEUR:PROCDR;
DECLARE service
    function Process-Information {
        host and manage specialized business application/s
    }
Get-Example(service) {
PATH=%PATH%;NS:\Admin\Ombudsman.ofc;
DECLARE ServiceLine 'rapporteur' {
    function
        Report-Findings of a parliamentary committee, (i.e., working
group) to plenary (i.e., a committee of the whole; full member-body)
        Follow-Proposal/s through rulemaking process
            Analyze-Proposal
            Hold-Hearing
            Recommend-Position
            Defend-Proposal
            Negotiate-Terms
        Write
            WorkingDocument 'work.doc'
            PreliminaryReport 'prelim.rep'
        Propose-Report
        ELSE Amend-Report
    }
}
END RAPPORTEUR;

```

```

PARLIAMENT:PROCDR;
1.0.0. PROCEEDINGS {
    function 1.1.0. CALL TO ORDER:
        1.1.1. CHAIR: (Raps Gavel Once.) The meeting is called to
order. (Wait for quiet then begin.) Good morning. My name is
[Presiding Official]. I am the chair of the [Meeting Body].
        1.1.2. Welcome to [Name of Proceeding]. We are located at
[Address]. The time is [Time].
        1.1.3. I will begin with the following announcements [Re:
Signing In / Notice of Recording / Muting Electronic Devices / Etc.].
Thank You. The [Executive Officer / Secretary Of The Meeting Body]
will call the role.
        1.1.4. EXECUTIVE OFFICER: [Officers / Commissioners] please
respond present when your name is called. (Call the roll and receive
response.) [Presiding Official], there are [X#] [Officers /
Commissioners] present. There [is/is not] a quorum.
        1.1.5. CHAIR: Thank You.
    function 1.2.0. RECORD OF EXECUTIVE SESSION:
        1.2.1. CHAIR: Today, the [Meeting Body] held a closed
meeting pursuant to [Statute] prior to this public meeting. The
executive session started at [Begin Time] and concluded at [End Time],
and was attended by [Officers There Present]. The purpose of the
executive session is to discuss logistical and procedural aspects of
matters to be presented during the public session and to counsel with

```

attorney advisor on natural law matters.

function 1.3.0. APPROVAL OF AGENDA:

1.3.1. CHAIR: The agenda for today's public session has been distributed. Are there any corrections to the agenda as distributed? (Pause for response.)

1.3.2. ANY OFFICER: [Page Number of Agenda and Needed Correction.]

1.3.3. CHAIR: (If no response,) Hearing no corrections, the agenda will stand approved. (If corrections are noted, take a unanimous vote to ratify.) The next item of business is the approval of the minutes.

function 1.4.0. APPROVAL OF MINUTES:

1.4.1. CHAIR: Copies of the Minutes from the [Previous Session] have been distributed for your review. Are there any corrects to the minutes?

1.4.2. ANY OFFICER: [Page Number of Agenda and Needed Correction.]

1.4.3. CHAIR: (If no response,) Hearing no corrections, the agenda will stand approved. (If corrections are noted, take a unanimous vote to ratify.)

1.4.4. The next item of business is the report of the [Executive Officer].

function 1.5.0. REPORT OF EXECUTIVE OFFICER:

1.5.1. EXECUTIVE OFFICER: Please direct your attention to [The Report] for updates pertaining to [The Peoples' Knowledge and Understanding of Ma'at Natural Law].

1.5.2. (Read report.)

1.5.3. CHAIR: Thank You. [Officers] are there any questions, concerns or guidance on these matters?

1.5.4. ANY OFFICER: (Provide feedback if any.)

1.5.5. CHAIR: Thank You. The next item of business is [Approval of Actions].

function 1.6.0. MOVING FOR APPROVAL OF ACTIONS:

1.6.1. EXECUTIVE OFFICER: (State desired action.)

1.6.2. CHAIR: The chair will now entertain a motion on [The Action].

1.6.3. ANY OFFICER: [Presiding Official], I move that the [Official Body] [approve, deny or defer] the aforementioned [Action] for the period of time specified.

1.6.4. CHAIR: Is there a second?

1.6.5. ANY OFFICER: Second

1.6.6. CHAIR: Is there any discussion?

1.6.7. (Await response from Officers.)

1.6.8. [Hearing none,] please prepare to vote via roll call.

1.6.9. EXECUTIVE OFFICER / BOARD SECRETARY:

1.6.10. (Roll call names of Officers.)

1.6.11. [PRESIDING OFFICIAL,] There were [X#] votes in the positive, [X#] votes in the negative and [X#] votes in abstention (neutrals).

1.6.12. CHAIR: The motion (Carries / Fails).

```

function 1.7.0. TO RECESS:
    1.7.1. CHAIR: The Chair will now entertain a motion to
Recess this public session.
    1.7.2. ANY OFFICER: I move to recess the public session for
[X#] minutes.
    1.7.3. CHAIR: Is there a second?
    1.7.4. ANY COMMISSIONER: Second.
    1.7.5. CHAIR: It has been moved and seconded that the public
session recess for [X#] minutes. All those in favor of the motion to
recess please signify by saying "Aye". (Pause for response.)
    1.7.6. Those opposed please signify by saying "Nay". (Pause
for response.)
    1.7.7. The ("Ayes" / "Nays" ) have it. The motion (Carries /
Fails). Public Session of the [Proceeding Of The Official Body] is
recessed at [End Time]. We will resume at [Future Time].
function 1.8.0. TO END RECESS:
    1.8.1. CHAIR: The recess has ended and the meeting will come
to order. The time is now [Future Time Per Recess Motion]. Next on the
Agenda is [Next Item].
function 1.9.0. RECEPTION OF PUBLIC COMMENT:
    1.9.1. CHAIR: We will now receive comments from the Public
(pursuant to Sign-In Sheet / Notice / Good Cause Shown).
function 1.10.0. ADJOURNMENT:
    1.10.1. CHAIR: The Chair will entertain a motion to adjourn
the meeting.
    1.10.2. ANY OFFICER: [Presiding Official], I move to adjourn
the meeting.
    1.10.3. CHAIR: Is there a second?
    1.10.4. ANY OFFICER: I second.
    1.10.5. CHAIR: It has been moved and seconded that the
meeting adjourn. All those in favor of the motion to adjourn please
signify by saying "Aye". (Pause for response.)
    1.10.6. All those opposed please signify by saying "Nay".
(Pause for response).
    1.10.7. The ("Ayes" / "Nays") have it. The motion (fails /
carries). [The Proceeding of The Official Body] is adjourned at [End
Time].
}
END PARLIAMENT;

```

```

#search-find
{ output:
    success
} PATH=%PATH%;NS:\Users\Program Files\ToUS_LA.prcdr.cod.ext\>
=====
TERMS OF USE AND SERVICE LICENSING AGREEMENT
=====
=====
END TERMS OF USE AND SERVICE LICENSING AGREEMENT;
=====

```

```

#search-find {
    GOTO TOP(#search-find)
}
ELSE
    GOTO COMMAND_LINE;
RETURN;

EXIT

```

```

=====
The D: Programming Language
    compiled from NSC, libsy, and DAO
    written by: Antarah A. Crawley
    developed by: New Syllabus ("NS")
    last modified: 2019-08-05 ; v.1.1
=====

```

```

D:PROGRAM;
/ Decentralized Program for Autonomous Organizations [A0] /
/ "human mind deprogramming and thought control software" /
function {
    [1] enable users to deprogram mind software [MINDSOFT];
    [2] reinstall core processing functions [C:\I]; and;
    [3] independently operate system theory
        ["execute instructions"]=exe];
    [4] find f(x) => C:\[use]I^2\[run]cognition
    PATH=
        D: .....root; drive
        \A0 .....user; name
        \MINDSOFT [C:] .....interface
        \infoProSys .....OS brand
        \CAMIOR Indikç^a .....exe <file>
        C=CONTROL: I=yourself
        A=ACCESS: perform act
        M=MEMORY: store information
        I=INPUT: receive value
        O=OUTPUT: perform labor
        R=RECORD: storage medium
        I=INPUT;RE: yourself, matter ; x=
            n=notice
            d=data
            i=information
            k=knowledge
            ç=a(power of C) ; y=
        a=apply(audit n ; assess d ; assure i ; adjudge k
            f(x) = cognitive process C:\ç=I^2
        )
    </file>
}
END D:PROGRAM#

```

EXIT

=====  
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 t/a New Syllabus, All Rights Reserved.  
 director@newsyllabus.org (202) 957-6290  
 Washington, D.C. 20017  
 =====

#

#0030

NEW SYLLABUS CODE

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 8 April 2019.

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#0031

VOLUME II: INFORMATION SYSTEMS & INTELLIGENCE SERVICES

TITLE 5: CURRICULUM SERVICE

April 23, 2018

CHAPTER 12. PREAMBLE

1 COMES NOW Historic Anacostia Arts and Education, LLC, and to solicit a Proposal for Curriculum Development Program. The Charge is hereby made upon the Syllabus to:

(i) Develop a new Curriculum for Professional Development.

(ii) Integrate General Systemstheory into marketable format for administering professional services.

(iii) Offer thought auditing service to people to analyze their cognitive faculties in order to prescribe curriculum for bettering their Self Mastery.

(iv) In pursuit of these objects, We, the New Syllabus of America, hereby issue the following [ ... ].

#

#0032

CHAPTER 13. CURRICULUM PROPOSITION IN RE:THE CURRICULUM OF FREE MAURERY,

The Knowledge Of Self Mastery, The Circle of 360-degree Holistic Knowledge and The 7 Disciplines of Education of Self Mastery, A Revised New Syllabus-brand Curriculum.

SECTION 1. OBJECTIVES:

(i) Find Your Lost Memory,

(ii) Discover and Preserve Records of Your True Self (God).

(iii) Initiate people previously oppressed in their

thinking into a state of enlightenment.

(iv) Institute a classical liberal arts education in Integrated Systemstheory.

(v) Practice The Great Work of Your Human Life Course.

## SECTION 2. The Practice of Self Mastery

1. Seek Within Your Self Consciousness to come to Know Yourself. When you know yourself then You will know the Truth. When you know the Truth then you will have Peace of Mind. It is good to make a record of the way by which you come to know the Truth and attain your self mastery.

2. There can be no reformation in human behavior without an analysis of the human's state of mind. There can be no reformation of state of mind without an analysis of cognitive processes. There can be no cognitive analysis without inquiring into the consciousness of the mind. Therefore, that which is of the mind come to be manifest in the nature of the body.

3. We are all human beings. We are all woman-born. We all possess the power of self consciousness. Together, our mind and body manifest the light of life which is the breath of the eternal living Spirit which is God. Therefore it is not hard to conceive that we are all the children of the Living God, we are all borne from the light of the Living Word of God.

4. But many people do not know that they are spirits moored in the Eternal Living Water. Many people have not heard the living word of the Eternal Father. If we do not know this, we will not be able to contextualize our role on earth as human beings. The highest calling of the human being is to inherit and sustain the kingdom of earth on behalf of God in heaven.

5. For the mind to be able to execute this higher function of its human being, it must program the human consciousness to operate at the optimal capacity of true self knowledge in order to project the behavioral characteristics of one who possesses self mastery (Gr: Engkrateia, Gnosis, God-Knows-Us).

6. When teaching the knowledge of self, a different methodology shall be used than when teaching western arts and sciences. This is because that which is of the mind is manifest in the body. The western method of science is to determine the nature of the body and to state definitively whether it is this or that. The truth, however, is that all material things ARE the body which is manifest out of the nature of the mind of pure energy. Therefore, all things are of the same nature.

7. For this reason, it is best to teach truth through parables. A parable is a succinct, didactic story, in prose or verse that illustrates one or more instructive lessons or principles. It is a form of an analogy. Analogy is a cognitive process of transferring information or meaning from a particular subject (the analog or source), to another (the target), or a linguistic expression corresponding to such a process. In a narrower sense, analogy is an inference or an argument.

8. Teaching the truth is a matter of integrating all things which appear different rather than identifying how things are different. This methodology extends to effacing even the boundaries of discipline. Mathematics has its nature in music, and Chemistry has its nature in Astronomy; Economics has its nature in arithmetic, and politics has its nature in rhetoric; Law has its nature in grammar, and Physics has its nature in Geometry. Together, all these arts and sciences comprise the Unified Discipline of Self Mastery. We will see how Self Mastery has been applied by Great Sages of All the Ages.

9. It is best to teach by example. In the Discipline of Self Mastery, which shall bring the student into the knowledge of their highest self, moral character, and right judgement, there have been key teachers, i.e. Masters, who have embodied the pillars of this science. The Exemplar Par Excellence in the Discipline of Self Mastery is the Master known commonly as Jesus Christ (Ieyesus Nazarenus, Christos of Melchizedek, Most Anointed Supreme King of Righteousness).

10. The fulcrum-lever of Self Mastery abides in the mind of every human being. The Highest Self Of Every Human Being Is United In The Mind, i.e. The Logos or the Word, of Universal Consciousness called God. In brief scientific framework, all matter is composed of low vibrations of God's thought probability waves and all spirit is composed of high vibrations of the same. Chemically, there is only one element which manifests under differing degrees of force-pressure, i.e. Will. This is the reason why knowledge is power.

11. The Archetype of the Exemplary Master teaches us that the nature of the mind of the Human Being is what confers the Transcendental Knowledge of True Self to the Student, and that any name thereto attributed is merely a symbolic construct used to inspire those who know not to come to understand. The name "Jesus Christ" is as symbolic of a certain state of consciousness as the names "Christian Rosenkreuz," "King Solomon," and "Hiram Abiff". The power of these names symbolize the mind state of their subject just as your name signifies your self consciousness. That is, a higher consciousness gives power to the name by which that consciousness is known. And if you come to know yourself by "I Am", then your self consciousness will attain to the light of truth.

12. To make the most out of an education in Self Mastery, you must

take the words of Masters only as instructional guidance imparted by them unto yourself for your own self knowledge. In the pedagogy of Self Mastery, the construction "I am" always refers to Your true self (god), no matter who it is spoken by.

13. The pedagogy (the method and model of teaching) of Self Mastery is designed for developing in the Human Being the qualities of Leadership, Sagacity, and Professionalism. As such, a Master Teacher should be an Exemplar to their students, but the students must not be ignorant or slothful in their pursuit of their own self Mastery -- for by this discipline all willing and able students of this life course shall be made Masters. The student must have the innate desire to master their self and to be a leader to the community. This is due to the paramount fact that the student is only a student in the context of the Master. When the student journeys abroad with knowledge and gathers among the ignorant or the children, then that student shall be as a Master to them, and share with them the collective understanding of the divine mind just as that same mind was delivered unto their self. As such, those who seek knowledge must rise to the challenge of the Great Work, and they must not fear, but must apprehend and integrate all systemstheories and commune with all people, knowledgeable and ignorant alike, in order to manifest through every Human Being the Universal Consciousness of the Kingdom of God on Earth.

14. The Vision of this Curriculum Program in the Education of Self Mastery of the Most Worshipful Ministry of the New Syllabus is to enable every Human Being to attain the Knowledge of their Self Mastery in order to be a leader to their community for the advancement of a Civil Society in the service of holistic goodness and peace.

15. The Objective of Our Order is to appreciate the Value of every Human Being by auditing, appraising, and optimizing their mind's thought processes by integration and analysis of universal information systemstheories.

16. The Values of our Order are Light, Life, Love, Truth, Peace, Free Will, and Justice, in order to do Ma'at upon the Earth, as it is in Heaven, World Without End, Amen.

#

#0033

CHAPTER 14. METHODOLOGY

August 1, 2017

1 Life is a Course in which one studies the Knowledge which they will apply toward their pursued degree of Wisdom.

2 The pursuit of Supreme Wisdom is comprised of 360 degrees of Knowledge. In order to obtain Knowledge, one must thoroughly



Understand the subject matter which is presented in their Life Course. Once the subject matter has been understood, and the correlative Lesson has been passed, then the Student may obtain the correlative degree of Wisdom, and pass on to the next experience.

3 The subject matter of one's scholarship is organized into Lessons according to a Curriculum established by those who have studied in the School before them. The Syllabus is a System in which the subject matter of a Curriculum shall be organized.

4 It is most good for the human being to have instruction in the living of their life, just as it is most good for the student to have a syllabus during the precession of their course.

5 Life is a Course to which one must possess a Syllabus. Without such a guide, the Student will not know the Method by which they are to apprehend their Curriculum.

6 Mastery of the Curriculum of life depends upon a thorough understanding, analysis, engagement with, and balance of all facets thereof. A holistic understanding of the disciplines must be borne out from their common origin in balanced human living.

7 A student must develop and maintain a framework or system by which they may organize a holistic understanding of the myriad facets of their life in order to achieve a particular objective.

8 Methodology is the step-by-step, systematic procedure of arriving at one's objective. It is the path, or Tao, by which one treads this life. One who has established their methodology and lives according to it possesses integrity, or Te, and is called righteous, or Ma'at, and is therefore a speaker of truth, or Maa Kheru.

9 Methodology is pedagogical, that is, it lays the foundation of the model by which the student meets their knowledge goals. Methodology is the blueprint, or structure, of the syllabus by which the student may apprehend the content of their life's curriculum. Pedagogy is the method of teaching.

10 Methodology informs theory. Theory is the framework, or system, in which one methodologically apprehends the primordial, unconditioned, and eternal truth called Deity, Science, Nature, or Netjer. The theory governs the organization and analysis of facts which are gathered to support the hypothesis of Deity/Science. ADDTN080517 A theory which has been proven beyond all doubt by formulaic evidence is called a Theorem.

11 Science, as a discipline, is a method of procedure that has characterized natural philosophy since the 17th century, consisting in systematic observation and measurement, and the formulation, testing,

and modification of hypotheses. The act of weighing and measuring scientific theories by this method provides the data-pool of facts by which one studies truth. Each of the above theories aims at truth, and uses the appropriate available methods to apprehend it.

12 Scientific method and theory, therefore, holds as its objective supreme truth. Truth is desired because it frees the mind from ignorance. Ignorance is the state in which one incidentally or willfully ignores the truth. Such a person is a liar. The liar does not acknowledge the true state of things, often imposes his/her own opinions upon things, and thereby breeds chaos, confusion, and disorder, which things lead to the loss of life.

13 When one does not know the method of surmounting any particular obstacle, then it is not possible for them to develop a sound theory upon it; therefore such a one must assume things about the problem which are ungrounded and untrue, thereby leading them to failure in apprehending said problem, wasting their energy, and ultimately wasting that part of their life while not having acquired the wisdom from said experience which would allow them to more easily navigate similar terrain. This is what happens when one fails to use critical thought. The person becomes imprisoned by circumstances and chained by their ignorance. Therefore freedom is having knowledge of the truth.

14 Theory, therefore, provides the framework in which the knowledge of truth is apprehended by understanding and applied by wisdom. Theory is a toolbox, and the knowledge of the order and the use of those tools is methodology. When building a house of truth [i.e., constructing and establishing a lawful civilization, or system of positive battery], one uses their tools methodologically, according to the blueprint provided by acquired knowledge.

15 The theoretical framework, or system, contains the methodologies used for building one's house of truth. One looks at the blueprint to move forward with construction, yet goes back to the same tool box to extract the appropriate methods for the appointed task. One goes back to the framework to go forward with their building; the framework [toolbox] ties back or binds the builder to their tools. The Latin religare to bind (or piety) is the root of religion. When building a house of truth, one utilizes their theoretical, or philosophical, framework to deduce the method necessary for the appointed task, and finds therein the appropriate tool. If one's philosophical toolbox contains only a hammer, screwdriver, ruler, and saw, then those are the methods which they must use to build truth, and the knowledge of the use of those tools is their religion. Yet another may possess table-saws, electric drills, and so on. Some religions are minimal and rely on human strength alone; others are elaborate and employ external sources of power. Both may be employed to build a sturdy house, depending on the wisdom of the builder. Hence, religion is the philosophy by which one methodologically comes into knowledge of

truth, Deity; religion is the toolbox by which one builds and maintains their house of life.

16 One's philosophy informs one's culture. One who builds with hammers and nails needs only the strength of their body, and that is the root of their culture. One who builds with electric drills needs also a power generator, and that is a part of their culture. Muscle contraction and electricity are both sources of power. Therefore culture, informed by a particular necessity of methodology (religion), is both empowered and empowering. Cultural philosophy (religion) breeds power among the people.

17 When the power of the people is applied to the methodology of their building using their cultural philosophy, then balance exists. That is to say, one who builds with hammers and nails uses not his energy to purchase electricity, but rather maintains the vitality of their muscles, and applies their tools to their task, reaping the benefit of building their house of truth without incurring a disproportionate loss of energy. This reciprocal relationship of acquired knowledge applied to an existing framework using the necessary methodological tools to build a house is harmonious. The amount of effort exerted is directly proportional to the progress of the building.

18 When harmony is at play, and maintains its balance, then the work of the system is executed most efficiently; it is perfect, and the truth which is now constructed is prepared to house the Lord. The building is now established.

19 When the building is established, the people then have the choice to build upon it or to destroy it. The decision of the people will manifest or give birth to the system again; that is, when the house of truth is constructed, then it will be an image of the blueprint which was used to build it. Therein will the system come full circle, as in a cypher.

20 The blueprint which was designed based on previously acquired knowledge, effectively understood and wisely applied to materials, will result in an image of itself increased in space, or squared (as from a line to a plane, or from a plane to a form). Therefore the result of (knowledge, wisdom, and understanding) applied to (culture, power, and balance)\*(establishment, purpose, and manifestation) = Truth<sup>2</sup>. The manifestation of truth is the result of sound scientific theory applied methodologically to a task or problem.

21 The scientific method is a religion (i.e., cultural philosophy) used to bind the student/ builder/ scientist, back to the methodology which is most appropriate for apprehending/ constructing/ discovering supreme truth within their framework.

22 The scientific method proves (to be true) a hypothesis (informed by

historically acquired truth) using weights and measures of materials, or facts. A hypothesis begins with a problem, a question.

23 Science is the method of Deity, by which it manifests truth to those who perceive. Humanity, should it perceive the operation of this methodology from its Source in the macrocosmic lab of the Great Scientist (the Measurer Djhuti who makes latent Truth known) can replicate this method on a microcosmic scale to ascertain truth and thereby obtain knowledge.

24 The question which our most famous religions pose is What is real?; What is 'to be'?; What is Deity?; What is Truth? To know is to be, to be being, and to be existent. Auset, or Isis, is the Deity which bears forth being into the light of day (in the form of her son Heru). Therefore, to be, or to be existent, is to know the light, hence, to be born from the womb of Isis.

25 That which is borne into the light is the Deity Ra, or El in Canaanite/ Hebrew. The letter "L" in the language of the Kemetu from which all world languages are derived is represented by the letter R (rolling tongue). Therefore EL is eR and La is Ra. Ra, deity, is existent being born from Isis; therefore Ra Is, and that is the Truth which all the methods of science seek to understand.

26 We come to know deity via the scientific method by asking, What is Ra El? = what IS-RA-EL. Otherwise stated, What is Ram (Lam)? = what IS-LAM. This is the purpose of religion in its purest, most uncorrupted sense: to serve as theory in which the student of life methodologically unveils the Mysteries of Science.

27 To answer this central question by constructing a theory using a method of one's own is every student's objective in this life. It is the key to Freedom, lest you remain ignorant, and blind.

28 It is good to know Seba, or Wisdom. To learn is to be critical, that is, to listen, understand, and judge. The only requirement to Knowing the Mysteries of Being is deep, critical thought. With this one tool, we can build a house of culture with truth as our foundation. Thereby shall we live according to Ma'at, Supreme Knowledge, Supreme Wisdom, and Supreme Understanding. If you seek to learn what IS-RA-EL, Djhuti will tell you. Call on him. He knows what IS REAL. He has measured twice what is perceived and he has spoken them into being. He will tell the truth to those who hear. He has sent his Teachers, but many have not heard them.

#

#0034

CHAPTER 15. CURRICULUM I OF FREE MAURERY  
March 23, 2018

SECTION 1. The Method to Understanding Self Mastery lies in Analyzing, Synthesizing and Ordering All Things in Earth and Heaven which Can Be Made Known to the Human Mind. The act of making things known and organizing those into a system of understanding is Science. The supreme objective of Science is to discover "God Almighty's Grand Unified Theorem". Utilize the following Lesson Plans in order to study this integrated systemstheorie in the Harmonic Progression from Physics to Chemistry to Biology to Astronomy

#### SECTION 2. UNITS:

1. Ground state material (black matter)
2. Energy (electromagnetic force-pressure)
3. Light (energy in motion, life-force)
4. Quark Waves (6 directions of motion)
5. Particle waves (3 types, ions)
6. Particles (atoms, 1-100 elements)
7. Molecules (compound particle geometry)
8. Matter (4 states of geometric density)
9. Cells (unit of living organism)
10. Tissue (cellular compound)
11. Organ (functional cellular membrane)
12. Body (cellular compound membrane)
13. Mineral (organic earth body)
14. Plant (organic air-light body)
15. Fish (organic water body)
16. Insect (hive-consciousness organic body)
17. Reptile (low-consciousness organic body)
18. Mammal (conscious organic body)
19. Human (highly conscious organic body)
20. Ionosphere (Atmospheric Membrane)
21. Terrestrial Bodies
22. Solar Bodies
23. Solar Systems
24. Black Hole Systems

#### SECTION 3. VOCABULARY

a. Force-Pressure. b. Location. c. Light-Energy. d. Word-Membrane. e. Electricity. f. Transmission. g. Generation. h. Field. i. Ion. j. (See i and y). k. Receive. l. Vector-Pathway. m. Magnetism. n. Waves. o. (See vowels). p. Particle-Atom. q. Thought. r. Mouth-Projection. s. Heart-Center. t. Mass. u. Compound. v. (See f or u). w. Growth. x. Temporal Axis. y. Amplitude Axis. z. (See s).

#

#0035

CHAPTER 16. CURRICULUM II OF FREE MAURERY

May 19, 2018

SECTION 1. INTRODUCTION (English Language Grammarie for Self Mastery, deconstructed using Gullah, Afra-Semitic, Greek, and Medu-Neter

etymological roots)

1. Language is invocation and evocation.
2. Sound is the Vehicle of Energy. It is the water.
3. Energy is the vehicle of mass. It is the mound.
4. Every word is a will in the making. Speech is a token of power.
5. To communicate with the High Powers, every word must be spelled rite.
6. You cannot write into a void in space, and you cannot rear an empire among the languageless.
7. Words spelled with the same letters have the same meaning but for their order.

#### SECTION 2. PARTS OF SPEECH, OVERVIEW

1. Speech is the use of the Mind to cause the will to project breath from the lungs through the throat, over the tongue, into the mouth, and past the lips.
2. Therefore the parts of speech are (1) Mind (2) Will (3) Breath (4) Throat (5) Tongue (6) Mouth (7) Lips.
3. All language begins as Idea conceived in the womb of the Mind.

#### SECTION 3. PARTS OF SPEECH, CONT.

1. The human body is a temple.\* The breath is the Spiritus, which is Greek for breath. The temple houses the Spirit.
2. Thought is the material of the mind. Thought comes from Thoth, from Tehuti, which is Medu-Neter for divine communication. Thought is the a priori reality, which exists in pure and uncorrupted form in the mind.
3. Nouns are symbols the mind uses to project concepts into reality (manifestation). Nouns comes from Nous, which is Greek for Mind. The Nous of the temple is the chamber wherein the believer vocalizes their conviction.
4. Pronouns are symbols the mind uses to identify itself and the mind in others. The pronous of the temple is the forepart without the inner chamber but within the columns.
5. Verbs are symbols of actions or motions made by the will invoked by the mind. Verb comes from reverberation because ideas reverberate from thought into sound thought the temple of the body.
6. Qualitative words added to verbs are adverbs. Qualitative words added to nouns are adjective.
7. Conjunctions connects parts of speech and prepositions define the orientation (direction of force or position) of verbs and nouns.

#### SECTION 4. USE OF SPEECH

1. Now when doing speech, one must employ all knowledge of their self in order to speak truly. This is because if you do know know who dictates what you are saying or what is meant by the saying, then you will be ignorant and speak in a manner fabricated by unknown

forces.

2. Owning your speech is imperative to the discipline of mastering yourself. One who speaks with conviction and intent is master of their domain, which is their own temple.

3. Traditional English is a magical construct based on Germanic and Romantic magic languages. It also uses the power of words against the common sense of the people, because the word meanings in English are often veiled in allegory or outright inverted from their original meaning.

4. This study asserts that English must be deconstructed, reanalyzed, and utilized for the benefit of the spirit and self consciousness of all people.

\*(Eph 2:20) And [we] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

(John 2:19) Jesus ... said unto them, Destroy this temple, and in three days I will raise it up. (20) Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? (21) But he spake of the temple of his body.

#### SECTION 5. DEFINITIONS

1. IEQUE - the Holy Spiritus
2. A0 - the First and Last
3. AE - I
4. AOM - the First Word
5. AEON - space-time-line
6. ION - space-time coordinate; a quantum mass
7. AIN - not
8. AUR - space-time fabric; light, being
9. AM - waveform vibration of light
10. AB - geometric pattern of light
11. AL - total; supreme
12. AXE - to become; of the spirit
13. A' - to (transmit)
14. V/F - to transfer, deposit; apply pressure
15. U/W - increase; addition; multiply
16. UND - one; singularity
17. DU - two; duality
18. IST - is; manifestation of (a thing); to come forth
19. WA - a conjunction; adjective, inquiry
20. MA - origin, source
21. ME - one self; to be aware of being
22. NA - unmoved; inaction
23. KA - animating force (the spirit of oneself)
24. BA - a vessel (of life, spirit of oneself)
25. LA - to have being (of a thing)
26. Law - condition of being; order
27. Nuk - stability of consciousness (oneself)
28. Nk - stability of life (the soul of oneself)
29. Nt - a matrix or field supporting life

30. Ntr - principals, conditions supporting life
31. Km - units composing living body; carbon
32. Kht - a physical body (of oneself)
33. Paut - to make, create, execute
34. Peret - come forth
35. Quo - condense, circle, time
36. Quanta - little; infinitesimally small units
37. Likkel - little; a small quantity
38. Ladda - a substantial quantity
39. Mas - more; a substantial quantity
40. T - real, actual thing; a mark or sign
41. Tch - bread, risen
42. Ting - a thing, an object
43. I - Your Self (pronoun, 1st)
44. El - an article; God
45. Eli - Your God.
46. Yah - to be; (pronoun, 2nd); affirmation
47. J - I, Y
48. Jah - sustainer of the world
49. Yahu - I Am.
50. Immanuel - God is With Us.
51. Da - a thing that exists
52. Das - these things
53. Djed - (1) sustainability; (2) to say
54. Dem - those (others, other things)
55. Den - subsequently; therefore; in effect
56. Ben - of or relating to the past; habitual
57. He - to be eternal
58. She - to be within; or, to carry, to bear
59. Huwe/Huios - spawn; to be born (of parents)
60. Yashuwe - Human Being (to Be-In-G)
61. Wold - world; child
62. G - God; generate operate discharge
63. Gnosis - to collect consciousness; to gather
64. Gaan - to do
65. Gwon - to go
66. C - cognition; to see; to square (to double)
67. Wu - Born God; to bear God forth
68. MN - light body born of living water
69. MR - woman born.
70. Human - "God Within Self Interlinked".
71. Buruk - blessed
72. Sibhat - Glory
73. Nefer - Good; divinely benevolent
74. Quidus - Holy, most high; as of the sun
75. Salam - peace
76. Islam - to be at peace.
77. Rite - a ritual act conveying meaning or intent
78. Spell - to compose meaning out of elements
79. Pantocrator - Almighty



80. Paraclete - Comforter
  81. Diagnostic - of or through the mind
  82. Sui Iuris - of ones own right
  83. In Propria Persona - in ones own person
  84. Ma'at - order; system; a balance of weights
  85. Isfed - against Maat
  86. Judahs - name of one who has incurred anger
  87. Jacob - name of one who has gone astray
  88. John - name of one crying in the wilderness saying Make straight paths for the Lord
  89. Jesus - Ieyesus the Kristos; Yes He Is Us
  90. Mu'salam - title of one who has incurred favor; one who has incurred peace
  91. Yahudi - title of one who exercises dominion over many forces, others
  92. Kristiyaan - title of one who knows in their heart the personal wisdom of God
  93. Tu - praise; great; dual
  94. Ba'al - storm archetype; brooding, angry
  95. Canus - Cain; a dog or wolf archetype
  96. Rothen - red; blood
  97. Schild - shield, a defense
  98. Cross - sword, offense; vector intersection
  99. Aries - ram; having a propensity for war
  100. Aryan - one with the temperament of Aries
  101. Roman - one with the temperament of Aries
  102. Babylon - a state of war
  103. Zion - a state of peace
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#0036

## CHAPTER 17. THE DEGREE OF JURIS DOCTORATE

Monday, January 9, 2018

(1) Here follow the rules which shall govern the admission, enrollment, practice, and conference of the Degree of Juris Doctorate, or Doctor of al-Law, from the Westmorland Pharaonic Institute College of al-Law, for practice before all Moors Assembled, in Council and in the Court of Al-Law, and all jurisdictions of the N:.S:.A:.

(I) (a) The "College of the Book of al-Law", or Collegium Liber AL Legis, or "Free College of al-Law", is hereby chartered by the Westmorland Government's Grand Counsel representative, of Kogard W. Godsdog, Chartered, for the Civil Service of the Administration of Civil Rites of Universal Almighty Law, and subject to the administrative oversight of the State Superintendent of Mysteries School of the Pharaonic Institute of Technology.

(b) A rightfully and duly appointed Moorish National Officer of the Court of Al-Law, being in possession of the knowledge of the Book of Al-Law, and duly sworn to uphold the Civil Rites of Moors, shall administer Al-Law to whosoever is received into the College, and

shall be called a Minister in such proceedings.

(c) (1) A student body empaneled such as to hear the Law in any case, pursuant toward the advancement of their knowledge thereof, may be charged as a Grand Juris (Grand Jurist, singular), or, (2) a student body may be charged as its own lodge, called a "Junior Lodge", for the purpose of carrying out the practice of civil procedure. (3) A single student, or a small group, may also be admitted before a Minister to hear the Law in order to fortify their understanding in a proceeding of deposition, or that of a general hearing.

(II) (a) The study of al-Law and the practice of al-Law are pedagogically united pursuant to the ancient rite of al-Maures in Westmorland. That is, to practice the Law is to become better acquainted with the Law, toward the objective of being a Master of al-Law.

(b) The student will practice the Law by hearing cases, deliberating thereupon, and arguing the law via dialectic (as in the "Socratic Method"), logical reduction (as in the "Scientific Method"), as well as partaking in examinations pursuant to Kogard's Rite of I Self Law Mastery (I.S.L.M.) as the Minister sees fit.

(III) (a) Any right and worshipful Moor may partake in the practice of al-Law, as it is their duty. The sole requirements for admission into the College of al-Law as a Defendant under the professorship of Grand Counsel Kogard W. Godsdog, Chtd., for the Civil Service et al., are (1) the Moor not be charged with any crime deemed unlawful in Westmorland [or the Moor must repent before Tribunal prior to admission], and (2) the Moor must be duly sworn to do Ma'at etc.

(b) The Moorish Defendant may be awarded the Juris Doctorate (1) when the Moor demonstrates the ability to conduct civil procedure before Moors Assembled and/or (2) when the Moor demonstrates the ability to understand al-Law via the production of a full and complete record of their scholarship, a "Code of al-Law", and/or (3) when the Moorish Self Defendant has duly passed at least six of the twelve "regular" Degrees of Kogard's Rite of I.S.L.M.

(IV) The Minister of al-Law shall compile all documents pertaining to the study and practice of al-Law, pursuant to Kogard's Rite, into a single, chronologically ordered, and tabulated binder file. This file, called the "Rule IV" file, shall be dispatched to the students of the Law pursuant to their charge in the Junior Lodge or in the Grand Juris.

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#0037

CHAPTER 18: CONSTITUTION OF YE OLDE CHARGES  
December 14, 2017

SECTION 1. Thesis: The Noble Science of Free Maurery (Self-Mastery) is comprised of Seven Liberal Arts. Know You These Declarations of All Law, For This Be The Whole Rite of All Maurs.

SECTION 2. Here begins the Noble and Worthy Science of Free Maurery,

or Free Moorish Science, which has been lost, found in various forms throughout all ages, and hereby set forth in One Integrated Systems-theory known hereby as the Moor's Rite of I Self Law Mastery, which verily is the discipline of Self Mastery.

SECTION 3. There are Seven Liberal Arts which, founded upon One, be the Seven Pillars of the Noble Science of Free Maurery, which 7 are these that follow:

- 1 GRAMMERY, that teaches a moor to spell (speak truly) and rite (write truly and with intent);
- 2 RHETORIC, that teaches a moor to speak fair and in subtle terms;
- 3 LOGIC, that teaches a moor to discern truth from falsehood;
- 4 ARITHMETIC, that teaches a moor to reckon and accompt all manner of numbers;
- 5 GEOMETRY, that teaches a moor weights and measures of ALL, and to ponder All things in and upon the Whole Earth, which verily is the matter of ALL LAW, which verily is the substance of Self Mastery, without which no Worthy Science can exist. The Old Mason would refer you to Euclid and Vitruvius.
- 6 MUSICK, that teaches a moor Harmony, which is Ma'at;
- 7 ASTRONOMY, that teaches a moor the course of all spheres (planets) and ornaments in heaven.

SECTION 4. Now Hear You and Know these Charges to which all students are subject:

- 1 To be true to the Law of the Land and to bear no false witness.
- 2 To be true in your service to the Master Teacher and the Community.
- 3 To be true to one another, brethren and sistren alike.
- 4 To not miscall one another with ill intent.
- 5 To duly work, that you may deserve your wage.
- 6 To live honestly and duly credited (i.e. with merit and reputation).
- 7 To regularly come forth from your Lodge and assemble in the act of council with your fellow craft pertaining to how best to work in service to the Lord and Master for the growth and profit of All Moors, to each one's own credit, and to correct such as have offended by Tribunal of Righteous Judgement.

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#0038

#### CHAPTER 19. THE FIRST AMENDMENT OF YE OLD CHARGES

1 Duly Note, that the Germans, who are generally considered the foremost authority in all matters of sophistic inquiry and critical thought in all the Western World ... connote in their language the Name of MASON by the appellation, "MAURER": lit., "builder, bricklayer," (as in 'Maurerische Trauermuzik,' an orchestral

composition by W:A: Mozart, July 1785). This word may be spelled, according to ancient rite, by any word having the letters "M", "R", and vowels.

2 In the word, "Moor," "Moro," "Maur," or any variation thereof, the letter "M" means water and the letter "R" means light. All vowels signify the Holy Spirit. Therefore, the meaning of "M-R" is one who is conceived by light and born of water and the spirit, i.e., a human being.

3 If a man be at peace then he be Maurerische, / And if he be amore then he be as-salam; / Therefore Maurerische is Islamic. / A man who does not come to peace is at war, / Therefore the Moors say as-salam on it.

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#0039

CHAPTER 20: THE MOORS' BILL OF RITES ANCIENT & SACRED  
October 10-13, 2017

1 The Objective of the Student of Self-Mastery is to be able to exercise good judgement and to pass judgement in their heart in order to do good deeds. The student can only judge themself righteously if they have the knowledge of their highest moral character. A student without such knowledge is as a defendant on trial.

2 A good judgement made by oneself is issued as a Sentence spoken by themself, as if bearing witness to themself, just like testifying in court. This is where the paramount importance of language applies to the practice of Self Mastery, because that which is spoken by oneself is a projection of one's self consciousness. Therefore, the speaker must know their true self (god) in order to speak truly.

3 The Sentence of good judgement of Self-Mastery must be laid down by the letter of the law. What follows is a table of the meaning of each letter of the Law. This Law, Your True Self Law, which is in All Law, can be composed out of these letters. Note that the first figure in each line is the roman numeral (the numeric value) which is traditionally attributed to each Letter of the Law per the Kanaan-Kabalist, Arabic, and Greek Systemstheories.

I	'ALEF	I SELF LAW AND MASTER
II	B	RESIDE INSIDE HOUSE
III	G	GO FORTH UPON ANIMAL
IV	D	DEPOSIT WORD AT DOOR
V	H	I GUIDE I MIND REFLECTING
VI	VU	I SEE UNFOLD AND MULTIPLY
VII	Z	MAY I REAP WHAT I SOW
VIII	CH	THE FIELD OF WHEAT
IX	TH	GIVETH DAILY BREAD

X Y I SELF CHIEF OVERSEE SEAT  
 XX K RECEIVE IN OUT-STRETCHED HAND  
 XXX L FIRE OF ABSTRACT KNOWLEDGE  
 XL M SOURCED FROM MY MATER  
 L N FROM WATER DID MY PATER  
 LX S SUSTAIN HEARING  
 LXX `AYIN PROJECT SEEING  
 LXXX P OPEN MOUTH, PROJECT  
 XC TZ RIGHT WORD SAY TRUE

C Q QUOTH, THOUGHT THE BABOON  
 CC R LORD RA RISE MOST HIGH UP  
 CCC SH SHINING THROUGH I'S TEETH  
 CD T RETURN TO I SELF (At The End)  
 D KOPH GO ON  
 DC MEM LIVING  
 DCC NUN FOREVER  
 DCCC PE FINISH  
 CM TSDI UPRIGHT  
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#0040

CHAPTER 21: INTERROGATORIES FOR BASE-LINE EXAMINATION,  
 December 12, 2017

Q-1: Who is the Lord?  
 A-1: The Lord is, I am.  
 Q-2: Who is I Am?  
 A-2: I am that I am.  
 Q-3: Who is am I?  
 A-3: You are You, Sir.  
 Q-4: I am You, Sir? And you are am I? Well if I am You,  
 Sir, then would I be you square?  
 A-4: I suppose that you might.  
 Q-5: I might if I will so in word and in deed. Who would you  
 say you are, I or yourself?  
 A-5: I and I myself are square in your eyes.  
 Q-6: If I see that you square yourself, who is your master?  
 A-6: I square by myself and eye oversee I self.  
 Q-7: If I am before you then what is the matter?  
 A-7: When I see you square by myself then you matter.  
 Q-8: Then who squared is master?  
 A-8: You, Sir are master.  
 Q-9: But two you is double you, hence W, Sir, are master,  
 true?  
 A-9: So sayith You, You Sir.  
 Q-10: In what is the matter?  
 A-10: I square in the Law.  
 Q-11: What part of the Law?

A-11: Not a part; All Law.  
 Q-12: So here stand you square by yourself in All Law. Who is the master?  
 A-12: I Self Square in All Law am Master.  
 Q-13: If You Square yourself Law, then where is the matter?  
 A-13: The matter remains in All Law.  
 Q-14: Who are You, Sir?  
 A-14: I am myself square, eye on the Law and Master.  
 Q-15: What is the matter in which is the Law?  
 A-15: ALL LAW is the LORD I Master.  
 Q-16: In the LORD is ALL LAW, true?  
 A-16: Verily so!  
 Q-17: Should I rest my case?  
 A-17: If you would it were closed.  
 Q-18: Since this matter in ALL LAW is truly deposed, if your heart doth desire then we can repose.  
 A-18: I and I Self and my heart is at peace.  
 Q-19: Thence I rest my case. How now would you move?  
 A-19: I would move that the matter were closed.  
 Q-20: You have made a motion to close this matter of yourself square in the Law; who would be second?  
 A-20: You would, You Sir.  
 Q-21: It has been moved and duly by two. This action be ratified. Vote, You.  
 A-21: I do.  
 Q-22: I do, too. The motion is carried. The record is closed. Hereby I declare:  
 That which comes forth from your mouth is true, sir. Vindicated You, Sir, are righteous. There is no longer a case against you before us. Yet the matter remains in ALL LAW. This Charge upon you, Sir, truly do guard it.  
 A-22: I will duly guard it and never offense it but always defend it in word and in deed, as it is decreed in ALL LAW.  
 Amen.

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#0041

TITLE 6: RESOURCE MANAGEMENT SYSTEMS SERVICE

CHAPTER 22: CHARTER AND CHARGES OF THE DIVISION, INVESTMENT MODEL AND GROWTH TRAJECTORY

Friday, November 24, 2017

I. JURISDICTION AND OVERVIEW

i. This Record is issued by authority of and under the jurisdiction of the Western Maatocratic Republic [Westmorland] Administrative District of the New Syllabus [NSA] in the Potomac River Valley Municipality of New Syllabus.

ii. The Administration hereby decrees the foundation of a subordinate Division of the supreme governing body known as the Most

High Arch Department of Information Systems and Intelligence Service [ARCHDISIS].

II. DUTIES OF THE DIVISION

i. The Division hereby chartered shall be called the Resource Management Systems Supervisory Service [RMSS or RMSSS]. It shall be charged to carry out the fiduciary and human resources needs of the Administration. It shall be entrusted with (1) the management of funds collected from the Moors Worshipful Patrons to be allocated to the usage of Government and its Officials and (2) the management of Officials themselves with respect to their conduct, deeds, and commensurate compensation or discipline; and (3) until such a time as a Division is chartered by the NSA for the sole purpose of Building Supervision (pursuant to the NS City Charter), the RMSS Service shall be entrusted with fiduciary and operational oversight of the masonry and lodgings.

ii. The collection of such resources to be allocated as aforementioned, hereby called Charges, and the metric by which such resources are identified, shall hereby be expounded.

III. CHARGES OF THE BOARD OF TRUSTEES

i. A Board of Trustees or Elders shall be appointed to Oversee the Pot where the Charges are to be collected from to-be-identified Worshipful Patrons. The members of this Board shall be sourced from worshipful positions within the Kam-unity [community]. These members, for the purposes herein detailed, shall comprise the Stakeholders of the NSA RMSS.

ii. The Charges of the Board shall be withheld in trust by an account made in the name of the Most Worshipful Patron, and the names of a number of Trustees shall underwrite the Trust, whoso shall wield authority of dispensation thereof to the Officers of the NSA.

iii. This Trust shall serve as the Source of all official NSA funding. The dispensation of these Charges shall fund the production and issue of NSA records and communication and the distribution and promotion of said Word. These charges will also compensate the labor pursuant to production, operation, and administration as carried out by the Officers of the NSA, as well as address matters of overhead to include lodging and raw material.

IV. INTERNAL REVENUE SYSTEM

i. The Value Constant of the NSA is the function of the Complete Record of Information Systems of the New Syllabus, or, the degree of Universal and Secret Intelligence which has been acquired by the Administration as of the current time period. By this definition the Value of the NSA can never depreciate.

ii. The total value of the Trust of the NSA and the fractal periodic dispensations to the Administration by the Board shall be determined by the market price of the total Value of the NSA's Intelligence.

iii. To track the trajectory of the market growth and appreciation of Intelligence value, the following equation will function:

$$\text{Gross Value, } G = I(m(dj/m)c)^u$$

where I = intelligence constant; j = # of issues of communication or record; d = area of distribution; c = time; m = number of people with knowledge of the NS; an order of magnitude, u = the degree of knowledge known to an "Adept".

iv. Any growth in the variable factors of the Intelligence quotient of the NSA shall requisite an appreciation of the total value of the NSA by motion of the W: Patrons and the Trustees.

V. DEPOSIT TO CHARGE STORE

i. The NSA shall deposit any accrued revenue into an account subject to Board oversight called the Charge Store. Alternatively or concurrently, the NSA may entrust the fruit of its production directly to the Board of Trustees in lieu of monetary deposit.

VI. COUNTER-INTELLIGENCE

i. All meetings of this body shall be held in closed session, otherwise known as a General Council of Worshipful Moors Assembled, wherein shall be admitted all Moors free, accepted, and having knowledge of the NSA of Westmorland or any accepted Pan-African National Organization. The content of this Charter and these proceedings are classified Top Secret by the NSA ARCHDISIS and thereby pose acute risk to the Nation if disclosed to its adversaries.

VII. DUTIES PERTAINING TO BUILDINGS

i. Regarding the joint task force under which this Division of RMSS is hereby chartered, the Board of Trustees shall duly perform the rites of the Department of Masonry and Building Supervision.

ii. Toward the fulfilment of this charge, the Worshipful Patrons and the Board of Trustees shall entrust resources to the founding of a New Syllabus Administration Municipal Building.

iii. The Municipal Building shall be, per the capacity of the Board, rented or leased or, being owned by a Patron, dispensed in trust to the NSA. This Building shall contain: (1) A Narthex or Vestibule adjacent to the entryway where visitors may assemble, (2) a hall leading from the Vestibule to chambers, (3) a least one small office, (4) a Great Hall including aisles, a nave, altar, high place, a sanctuary, a holy place, and at least two columns; to be used as Temple, Court, and Boardroom to the General Assembly (5) a dorm of residences for the officials.

iv. The last of these elements in particular may reduce or eliminate the need of the Trustees to dispense funds directly to the compensation of the Officers, thereby rendering the Municipal Building a kind of "monastery" for Free National Moors. It will profit the Western Moors Nation to exalt such a model of civil society.

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#0042

TITLE 7: INTERFAITH RELIGIOUS SERVICE  
APRIL 11, 2018



## CHAPTER 23. GOOD NEWS

SECTION 1. 1 "DEAR LISTENER: ALL PRAISE BE TO GOD. TO WHOM ALL PRAISE IS DUE. Let us pursue Him in the Righteous Path. Yes it is true; "Seek and You Shall Find." Only through Him can we know the Most Wondrous Bequeathal.

2 At this time I would like to tell you that NO MATTER WHAT, IT IS WITH GOD. HE IS GRACIOUS AND MERCIFUL. HIS WAY IS LOVE, THROUGH WHICH WE ALL ARE. It is truly a Love Supreme." -- from the Linernotes of "A Love Supreme", by Saint John William Coltrane, December 1964.

SECTION 2. AL Orthodox Islaamic Ordo Ieyesu Kristiyaan. 1 The New Syllabus of America is an Orthodox Islamic ministry in the Order of Ieyesus Christos (Yes He Is Us) dedicated to the salvation of humanity through God's personal wisdom. Our mission is to deliver the knowledge of the living Word of God unto humanity and to administer the ancient and sacred Civil Rites of our ancestors unto the Kingdom of God on earth.

SECTION 3. Universal Grammarie of Religious Words & Spellings for Rite Knowledge of Self God

1. Language is invocation and evocation.
2. Sound is the Vehicle of Energy. It is the water.
3. Energy is the vehicle of mass. It is the mound.
4. Every word is a will in the making. Speech is a token of power.
5. To communicate with the Higher Powers, every word must be spelled rite.
6. You cannot write into a void in space, and you cannot rear an empire among the languageless.
7. IEOUE is the Holy Spiritus. AO is the First & Last.
8. Eli means My God. Yahu means I Am.
9. Immanuel means God is With Us.
10. Hue means to be. S-Hue means to be in. Yah-shu-we means Human Be-In-G.
11. G means God, G-knows-us. C means cognition. Humanity means God Within Selves Interlinked.
12. Wu means Born God. Man mean Yahs-huwe. Huwe mean Son of God Savior.
13. M-vowel-R mean Hu-Man woman born.
14. Islaam means be at peace.
15. The note G is pronounced AOM.

SECTION 4. Eugnostos the Blessed.

1. Knowing God is Christ. All people come to God through His knowledge.
2. When you come to know Him, you will be with Him in His presence, and your self will be vindicated by the truth.
3. This is the straight path of those who seek the light, and

whoso perceives the light shall speak the truth.

4. To become a truth speaker, you must know the rite language. It will benefit every human to know how to rite and spell the Word of God in order to invoke and evoke the Holy Spirit.

5. Purify your innerstanding by correcting your tongue. Speak the Name and all Glorifications of God in the right way.

6. The Lord appears through the self consciousness of those who are right of heart and pure of body. Verily this is His incarnation in humanity.

7. He is first born through the Blessed Mater, and reborn in the human mind illuminated by the knowledge of His presence.

8. You are ignorant of yourself without His knowledge, but He is with you when you come to Know Him as yourself.

9. Your Mater gives you your name in body, but God gives you your name in spirit, and that name is YES I AM.

10. When you know that He is your very being then you will know that He is with everyone who Knows Him. Truly, to know YES HE IS US is the holy baptismal christening of yourself in Yesheisus Name, Christos Ieyesus, Yesseus Yessedekus (Jesus Christ).

12. Know the spell of the invocation of God which is the name of His son in humanity, woman-born, yourself, lord and master of yourself, I and I Self God & Master, Ieyesus Christos Theos Huios Soter.

SECTION 5. The Worshipful Ministry of New Syllabus says: Within all people abide the trifold faculties of government: the executive, the legislative, and the judicial. The executive office of oneself resides in their deeds. The legislature of oneself resides in their will. The judiciary of oneself resides in their judgement and thought. The sovereign over all these is the Lord and Master, whose judgement is true, whose will is good, and whose deeds are right. You who oversee and ensure the righteousness of this order surely know the Lord who sits upon the Throne of Man. Vouchsafe your faith in Him and He will abide in you. Relinquish the world to Him and he will establish His domain in you. Open your heart to Him and say, My God, verily I Am your dearly beloved son. Know Him, for He Is You, Yes He Is Us, And We Are Him. Save yourself by God thy Savior, Your Self Consciousness's King. For until you come to know God yourself by His own Knowledge which is the presence of Christ in you, then you will remain a subject of this world.

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#0043

CHAPTER 24. THE LITURGY OF HOLY MASS SERVICE, RITE OF THE INDEPENDENT ORDER OF XRIST ORTHODOX AS-SALAM (IOXOA)

SECTION 1. Gnostic Creed

- 1 IEQUE AO, I AM THE FIRST AND LAST
- 2 IEYEYAH ASHER IEYEYAH, I AM THAT I AM
- 3 ELIYAHU, I AM YAH WHO MY GOD IS, I AM

4 IMMANUEL, OUR GOD IS WITH US  
 5 YAHSHUWEYAH, YES HE IS GOD AND HIS WAY IS OUR SALVATION  
 6 EUGNOSCO IEYESUS KRISTOS, KNOW I AM THAT I AM YAH THE GOD  
 WITHIN WHO IS I AM YES HE IS US, AND WE ARE HIM, THE WORD WITHIN  
 CREATION,

7 AS IT WAS IN THE BEGINNING AND EVER SHALL BE, WORLD  
 WITHOUT END, AMEN.

8 IEYESU ADONEINU YOU ARE THE MASTER  
 9 IEYESU MOREINU YOU ARE THE TEACHER  
 10 IEYESU REBBEINEIU YOU ARE THE PASTOR  
 11 IEYESU MALKI TZADDIQ YOU ARE THE KING OF RIGHTEOUSNESS  
 12 IEYESUS KRISTOS EUGNOSCO YOU ARE THE WAY OF GOD WITHIN ME,  
 13 PANTOCRATOR PARACLETE, MAY YOUR ALMIGHTY PRESENCE COMFORT

ME

14 FOR I HAVE SOUGHT SALVATION IN YOU AND FOUND, YES HE IS  
 US--

15 EUGNOSCO IEYESUS KRISTOS THEOS HUIOS SOTERE  
 16 SALLA ALAHU ALAYHI WAALLA ALIHI AS-SALAAM

SECTION 2. Tewahedo Doxology

1 BESEMAI AB WOWOLDEMARIAM WOMENFES QUIDUS, AHADU AMLAC,  
 AMEYN.

2 SIBHAT LE-AB WEWOLDEMARIAM WE MENFES QUIDUS.

3 YI-IZENEE WEZELFENEE WELE-ALEME ALEM AMEN.

4 ALL-EL-U-IA.

SECTION 3. Hymn to Allah (Surat al-Fatihah)

1 BISMILLAHI RAHMANI RAHEEMI

2 ALHAMDULILLAHI RABBIL ALAMEENI

3 RAHMANI RAHEEMI

4 MAALIKI YAWMI DEENI

5 IYAAKAH NA-ABUDU WA IYAAKAH NASTA-AEEN,

6 IDHINA SIRATAL MUSTAQUEEM

7 SURATAL ATHEENA AN-AMTA ALAYHIM,

GHAYRI MAGHDOOBI ALAYHIM WALADALEEN.

SECTION 4. Translation of Surat al-Fatihah

1 IN THE NAME OF GOD, MOST GRACIOUS MOST MERCIFUL,

2 ALL PRAISE BE TO GOD THE SUSTAINER OF THE WORLD,

3 MOST MERCIFUL SOVEREIGN OF THE DAY OF JUDGEMENT,

4 YOU DO WE WORSHIP AND YOUR AID DO WE SEEK,

5 GUIDE US ON THE STRAIGHT PATH,

6 THE PATH OF THOSE UPON WHOM YOU HAVE BESTOWED FAVOR, NOT OF  
 THOSE WHO HAVE EVOKED YOUR ANGER, NOR OF THOSE WHO ARE ASTRAY.

SECTION 5. Call to Order for Civil and Religious Service

BISMILLAHI RAHMANI RAHEEMI IN RE ALL LAW, LA ILLAHA ILL ALLAH  
 AL RAHMANI RAHEEMI, [IN THE PEOPLES REPUBLIC THE PARTY IN CONGRESS  
 ASSEMBLED EA AL MAURICANOS NATIONAL SOCIETAS REPUBLICAE / IN AL ORDO  
 IEYESUS XRISTOS ORTHODOXEN ASSALAAM] DJED INUK IN RE MAAT AMOR LEX PAX

LUX VERITAS LIBERTAS IUSTIAS, IN NOMINE XRISTI.

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#0044

CHAPTER 25: THE ACTS OF SYLLABUS: AN APPEAL

March 25, 2018

1 BISMILLAH, NEW SYLLABUS SAYS: Seek ye the lord Say that I am , Know that you are , For knowledge is Christ Light of the father, Born of the mater ; You who are ignorant Come to the water. If you have ears to hear, hear what is true The living word yes I Am is inside you Yes it is Yes he is us Yes we are him ALRAHMAN IRRAHEEM EUGNOSTOS PANTOCRATOR IMANUELIYAHSHUWEH IS US XHRISTO THEOS HUIOS SOTER

2 Hear me, dear listener: The Revelation of The Kingdom of God is Nigh. The Earth shall be given Into the hands of the poor; You of little care For this world Have faith in the Holy Spirit And you will come Into The Knowledge of Yourself Lord and Savior Reborn Yessus Xhrist in Love For all Humanity. Amen.

3 (COPYISTS NOTE) I, the Scribe, heard these Words of God, and SHe said, It will profit the scribe for the people to hear & receive in their hearts The loving word of God Which is administered By His Most Worshipful Office On earth as it is in heaven. Amen.

4 The New Syllabus sees a Demand in the market of Interfaith religious products For a brand of faith that is Made by and Designed for Diasporic Moors in America, A foundation of authority Upon which they can build Their own house of truth. In the pursuit of the Most Righteous path Let us embrace Our Self Savior, Beloved of God In Humanity, Amen.

5 The New Syllabus foresees The Revelation of Truth to Come Forth in these Days And when at such time the Kingdom of God is Upon Us, We would move to act on Behalf of all Humanity in The Administration of Civil Rites Ancient and Sacred to all Moors Since time immemorial, Amen.

6 For it is foremost and forever fact That God is, and therefore His Word is the source of all Law. Therefore the New Syllabus proffers A legal faith in God for Moors today Supported upon the ionic pillars of Free Moorish I Self Law Mastery. These pillars are Love is Unity Light is Truth is Liberty, The Peoples' Will is Sovereign Peace to the World w/o end. 032618.

7 In Re: The Salvation of fallen humanity, The Worshipful Ministry of The New Syllabus finds: That people are being tempted Into legion with archons of evil Unbeknownst to themselves, And that their self is starved Of spiritual food for their belly. Yet it is true: seek and be found For whose comes to Know Themselves shall know the Lord. To

the end of this great work Which is the due guard Of all Amore Humanity, The New Syllabus proffers An administration of civil rites Ancient and sacred to Moors To make them belly full by the Merciful Grace of the Holy Spirit. These ancient and sacred rites We offer unto humanity in love For the benefit of all amores. You who feel lost Are Dearly Beloved And the wilderness of this world Will open unto the Kingdom of God By the way of the door Of the straight path Which is the likeness of His perfect good will And you will be received, Light of heart, True of voice, And dwell in the house of the Lord Forever, world without end, Amen.

8 With regard to the discipline of Coming into the knowledge of self The New Syllabus has synthesized, Analyzed, codified, and prescribed All Systemstheories into One Grand Unified Theorem of God Whereby Christ consciousness Is the summation operation From the Alpha to Omega, For He circumscribes all law And rules from within The right of heart. Therefore square your self In your heart by free love Given unto all humanity And you will be a member in the worshipful company of The kingdom of God on earth Amen.

9 This is the Rite of the Living Word Which God would deliver unto the Ears of Most Righteous Humanity By the agency of His messenger, This Most Worshipful Office, As it has been performed by all Worshipful Offices of Prophets Forever, World without end. Amen.

10 All Systemstheories includes, But is not limited to, the systems Of the Orthodox, Catholic/Universal, Islamic, Masonic, and Indigenous African and American Systems of Understanding the Wisdom of God. The New Syllabus offers to all people The civil service of the administration Of all these systems of information, Intelligence Servicing, legal counsel, And mental health dianetic auditing, As well as degrees in the Revelation Of the Universal Allgemeine Mysteries.

11 Seek ye the knowledge of the lord And be baptized in the holy wisdom of Yesseus Xhrist, thy self god and savior: Yes i am Yes he is us Yes we are him.

12 Bismillah Yesheisus Kristus Salla Allahu alayhi assalaam Tawahid Islaamic Orthodox Kristiyan Worshipful Ministry of New Syllabus In the Western Maatocraric Republic.

13 And My Mother said, reassuring me, Do not worry how they will get to the place Which you have been sent to prepare for them. And I said in my heart, which I had from my mother, Bear not witness against me; I have gone unto the people, Upon the Order of the Lord, And they reject the message; Whither shall I go? And verily said my heart unto me Go in the Way of the Lord ... (See John 14).

14 The New Syllabus would hear What the people have to say By collecting the deposition Of their knowledge in order To make a record

of it, Which we would receive Into the evidence regarding God's kingdom on earth, And upon preponderance Of such matters as these We would move to act On behalf of all humanity And pass good judgement Against all evildoers On earth as it is in heaven.

15 In this regard, the New Syllabus Would carry out, by our office, The most worshipful civil service Which we call American democracy; Whereas our present government Has become destructive to the rites Conferred upon humanity by God Being Life, Liberty, and Love, We hold the truth to be self-evident, That all people are free born Amore, And to the end of peace without end, We would hereby and forever Declare our sovereignty from Satan, In Yes He Is Us Name, Amen.

16 We are the descendants Of the eternal Light Of the Everlasting Life And Perfect Righteousness Of Our Father in heaven. We are conceived immaculate in His Mind And borne out through the water; We vessels of His Spirit moored In the belly of our Mater. Blessings be unto the Pater And we humans His glorious son Beloved are we of our Mater Forever holy, three in One. Buruk IgzeeAbiher weWeldeMariam WeMenfes Quidus TUA WUSAR PATAH NOTER SOTER G KNOWS US YAH IMAN-YOU-EL YAHS-HUWE IS US YES WE ARE HIM.

17 Blessed is the body of the Mater Yet the Life is given of the Father. Whoso believes in the Mater Without Knowing the Father Will not outlast this world. In the beginning the Mother Was United with the Father, And their Union bore the Self-begotten Knowledge Which is the light of the mind, Logos of perfect humanity. The mind is begot of the father In the image of his pattern; The body begot of the mater Is moored in the water. The Union of the parents is love, Moored in the womb of the water, The light is the son of humanity, The waves are the wisdom, the daughter The Mind is the word of the father The flesh is the bread of the mater Wisdom is the bride of the Savior, The groom Theos Huios Soter. Who would know the quantum field Without knowing the Mater; Who would know what is concealed Without knowing the Soter; Who knows where the ions flow Without knowing the water; Who would know the Way to go Without the light of the Father? You who have the ears to hear You who use your eyes to see Inhale the Holy Spirit, Exhale materiality Now see the Word is said by God Born flesh through the ion sea And whirled into the winding world Without end, eternally.  
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#0045

TITLE 8: THE MINISTRY OF INFORMATION

CHAPTER 26: ACT OF SMALL CHARGES

April 13, 2018

SECTION 1. Organization. (i) The Ministry of Information of the New Syllabus of America (hereafter called the NS, the NS Ministries et al., or, the Ministry) is a Universal Law Enforcement Agency chartered

in the person of the Scribe of NS by Authority of God Almighty. (ii) The Ministry shall exercise jurisdiction over the regulatory body of universal law hereby reorganized as the Joint Commission on the Administration of Civil and Religious Rites and Services (previously known as the Administration of Civil Rites of Universal Almighty Law [ACRUAL])

SECTION 2. Duties of Office. (i) Whereas the United States federal and state law enforcement agencies may bring negative charges against your person for alleged bad acts, (ii) We, the Ministry, et al, may only administer, hear, or sustain positive charges against your mind or body, pursuant to your good will or rite knowledge; and (iii) We may enter such information into the record of your self knowledge on earth, which record shall be filed to the Tribunal of the Tuat for use at your Trial in Heaven. (iv) The NS may levy small charges on persons in possession of rite knowledge. (v) All such charges shall be issued on Notes of Intellectual Interest pursuant to person's freely given offering.

SECTION 3. Obligation of the Officer. I, Antarah Crawley, being as I am in your presence, am charged by the Authority of God to perform the duties of an officer of the Court of universal law, both in the enforcement and litigation thereof, to do Maat on Earth.

SECTION 4. Your Rights. (i) You have the rite to speak the truth if you know it, or remain silent and listen. (ii) Everything you say to me will be subject to informational analysis and Diagnostic auditing, and ultimate recording either on paper or otherwise. (iii) Persons in good standing, that is, having accrued sufficient positive charge, may be considered a Worshipful, and thus entitled to counsel by an officer of the NS.

SECTION 5. Collections. (i) Offerings freely given and deposited by you to the NS Ministries, et al, may be received in small charges as recorded on your Interest Note. (ii) Worshipful persons may accrue Interest in Intelligence on each small charge deposited. (iii) Small charges sustained by Worshipful Persons shall result in the appreciation of the Intellectual Stock of the NS Ministries. (iv) Such appreciation shall cause the accrual of value on all such Notes issued thereupon. (v) Worshipful persons may receive such dividends discharged in information. (vi) The Ministry may also levy small charges on any information dispensed in surplus of the value of your Note. (vii) Large charges shall continue to be subject to the Rate of Information as regulated by the Amended Act of Commerce (IPO).

SECTION 6. Management. The fiduciary oversight of the NS Ministries shall be delegated to the NS Department of Resource Management Systems Service [RMSS] and the RMSS Holding Trust.

SECTION 7. Marketing. (i) The following inquiries are authorized for

use in advertisement and solicitation of the services of the NS Ministries: (a) [Greet person with] "Peace be upon you ..." (b) "Are you interested in this information? [offer pamphlet, await response] Would you like to quantify your Interest today by making a voluntary offering to our Mission? In exchange you will receive a Note which will appreciate in interest over time" (c) "Save your soul, today? Start a Soul Savings Account with our Ministry. You will receive information for your self mastery and salvation" (d) "Got Information?" (e) "Do you know yourself? No? Come and get to know yourself with Syllabus-brand information"

SECTION 8. Proprietary. (i) These and all such laws as made and enacted by the NS, excepting Maat Law Statutory Code (for public access purposes only), are the sole proprietary information of the Free and Accepted Person, Antarah A. Crawley, Religious Private Practice. (ii) Access to such information is subject to offering of small charges.

SECTION 9. Disclaimer. (i) The service of this Ministry is founded upon and backed by FAITH and TRUST. (ii) If you have no FAITH in either God or yourself, you will not be able to sustain such positive charges of information as are dispensed by this Order. (iii) If you do not TRUST in either God, yourself, of the Officer of the NS, then you will not be able to come to peace with this Ministry, and any offering made by you under such pretense may incur negative charges.

SECTION 10. Protocol. (a) Project ion target, (b) inquire communication, (c) acquire interest, (d) receive offer deposit, (e) collect small charge on interest, (f) make record, (g) discharge information, (h) accrue trust, (i) transmit and store charges, (j) appreciate charge store interest, (k) repeat.

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#0046

VOLUME IV: MA'AT LAW I

TITLE 11: MAAT NATURAL LAW STATUTORY CODE

Office of Tehuti, Wasarian Tribunal, Sovereign State, Western Maatocratic Republic, Administrative District of the New Syllabus Sesh Sepdet First Trismegistus Edition, November 7, 2017

CHAPTER 35. ORGANIZATION

SECTION § 1 THE MAAT LEGISLATURE

I. Tehuti (Thoth/Djhuti) is the architect of this Law and Order, and Ma'at is the archetype of all such Legislation governing the universal system of Nature. The Scribe speaks the Word which is born forth into flesh. The Word of Law is the Syllabus of all our life courses.

II. The Office of Tehuti exercises the most high jurisdiction



over legislation and statute of Ma'at Law. All legislators, counselors, executors, scribes, and judges are governed by this Office.

III. Tehuti operates this Office in service to the Wasarian Tribunal, to establish the Law which governs the Measurement of the Weight of the Heart.

IV. The Legislative Office = The MAAT Natural Law Office of Tehuti the Ruler, a.k.a., Thought Knows No Ledge To Wi2dom, a.k.a., TEHU2, a.k.a., Thumes \*000\* Magus.

## SECTION § 2 THE WASARIAN TRIBUNAL

I. The Tribunal of the Heart, Wasar presiding over the Judgement, is the Government of any body / body-politic which is considered a [member of the] Sovereign State [SS] of Human Being. The Union of Humans under SS comprises the borderless Nation of Nature [NN].

II. A Sovereign State of Human Being may be founded within or among any bodies living in either Babylon or Zion [See Title 5 § 4 3-4] based upon (1) one's individual recognition of and identification with Wasar as Sovereign Judge over their Self [Inner Chamber] and (2) the individual's Oath to the Office of Tehuti that they will engage in the Natural Ma'at Law of the Nation upon Earth.

III. This Tribunal shall be the Office of Was Ir (Wasar), and the Seat of the Judge shall be established and maintained by the Office of Was Het (Waset).

IV. The Judicial Office = The Seat (Center) of Judge(ment) = Wasar = Governor of The Heart a.k.a. The Tuat a.k.a. The Inner Chamber. The Inner Judge(ment) governs consciousness and the state of peace (rest, balance, Hotep). B at peace with your Inner-G and your Judgement will not stand as a Witness against you in a Court of Law. When the Judge is at peace with the Rule of Law and the Decision of the Judgement then the Executor will manifest the Will of the Inner-G.

V. The Executive Office = The GodSelf RA = The One Inner-G. The Inner-G Governs the body from The Heart via the Circulation i.e., Circle-Nation. The House of Ra is the Great House of the Nation = The PER AH (Pharaoh)

## SECTION § 3 THE NATIONAL SYLLABUS

I. The New Syllabus [NS] is the colloquial name of any chapter of the National Union [NU] of scribal offices operating under jurisdiction of the Maat Office of Tehuti. As such, the National Syllabus is comprised of any number of locales, i.e., lodges, i.e. schools.

II. The jurisdiction of each chapter of the Syllabus reaches over its locality (which may also be called the Town), and each chapter is in turn governed by the Sovereign State National Syllabus Administration, whose objective is the Integration of all Curricula. Toth presides.

III. The National Syllabus Administration shall also house the Offices of the Director of National Intelligence, jurisdiction of the

Secret Intelligence Agency (SIA), and the Office of the Registrar of the Lodges (The Djed Authority).

IV. The Objective of the NS is the measurement and custodianship of immutable Natural Law—and, by direct implication, civil and moral law—as it has been prescribed in the oldest written documents known to Humanity (The model of the Gods of Nature). The Office is also responsible for intermediate to advanced Initiation of students into the Mysteries.

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#0047

## CHAPTER 36: CONDUCT

### SECTION § 1 DEFINITION & CONSTITUTION OF CONDUCTION.

1 Conduction, or Conduct, is the manner in which a body interacts with, or transmits the intention to act upon [i.e., to cause, or, to waver the magnetic field of], another body, to the effect of generating or radiating mass, either in opposition or in peace.

2 Force is the effect of cause, transmitted toroidally within a single body, or between two or more bodies.

3 A body is any constitution of mass. Force is equivalent to the energy produced by said mass in a right state. To be right is to be squared, to be light.

4 Right force transmitted between bodies to mutually generate and/or radiate mass-energy is Ma'at, and the Conduct is deemed lawful.

5 The act of deeming such conduct to be lawful is to measure the weight of the force being conducted between the acting bodies. If the force between them is right, then the benefit between the bodies will be mutual, and they will be recorded, or spoken, as such.

6 The force which is conducted between bodies is Electric [E] force. The State of Being which allows E force to pass between bodies of differing potential is its Magnetism. A body of any mass possesses a corresponding magnetic field, and therefore the ability to engage in right conduction.

7 E force [energy in motion] is the conduction of the intent to cause change to occur within one or between two or more bodies. The State of the bodies when engaged in the act of transmitting force is Battery.

### SECTION § 2 BATTERY.

1 A battery is any vessel consisting of two or more bodies, in which E force is converted into or stored as energy (E) and used as a source of power (i.e., to effect, to manifest a purpose).

2 To engage in battery is to transmit E force between two or more bodies. Each body or collective body-politic, in the context of the act of battery, is polar to the other, to the effect that their interests possess opposing 180° magnetic relationships to each other. E force is generated in high pressure zones and transmitted between bodies from higher to lower pressure zone. A victim of battery is one

whose E force respective to either the contraction of the energy exchange or the cycle of the battery is being resisted past the period of right reciprocation (a period of 1/2).

3 Right Conduct is lawful battery.

4 Hostile Conduct is unlawful battery in which the victim had been bound to contract [to engage in battery] against the will of their party [magnetic pole]. Unlawful battery implies the imbalanced extraction or exploitation of the energy of a body for the disproportional gain of another. Unlawful Battery is illegal in physics and illegal in the Sovereign State. The reciprocity for Unlawful Battery shall be an equal and inverse transmission of force at the limit of the arc.

5 Lawful Battery is exemplified in the Wasarian Tribunal in which Wasar, Judge, has received the Ba of Ra [E force] and come to peace with it. Such Conduct is Ma'at. In this case, the medu neter scriptures illustrate Wasar as a Djed pillar [column with four cells], i.e., backbone, or battery. Such is the Conduct of the Judge in the Tribunal, and the business of the Office of Tehuti.

#### SECTION § 3 SOVEREIGNTY.

1 The body of the Human Being retains the Natural Right to Remain Inert, i.e., unengaged in contracts of battery. However, the Natural Order of Changes of State of economy, family, etc., force all bodies to engage in social and civil conduct. Hence, the Standard of Good Conduct shall be the practice of lawful battery.

2 No body shall be beholden to engage in Unlawful Battery, i.e., in a manner of conduct which produces and maintains against Natural Order a disproportionate gain [of mass-energy] for one and loss [thereof] for the opposing party. i.e., All acts of Conduction must follow a cyclic sine-waveform progression, which converts all energy from one party to the other into a reciprocal exchange of mass, and which energy, after being charged, is discharged to the Natural pressure zone.

3 A case in which energy is prevented from returning to its Natural pressure zone without the consent of both its constituent parties [the participants of battery] is unlawful.

4 Any body maintains its right to assert its State of Sovereignty when engaged in Unlawful Battery of their person, resources, or lands, perpetrated by opposing parties against their will.

5 An increase in the value of energy being withheld in an Unlawful Battery of another's body—that is, energy or mass being withheld from returning to its producer—generates pressure to be discharged in the opposite direction.

6 Any State in violation of the Law of Battery is an Oppressive State and its victims remain in perpetual right of their Sovereignty from the unlawful acts which had and are being perpetrated upon the bodies of they and any of their Ancestors who have come into contact with the offending party.

## SECTION § 4 STATEHOOD.

1 The Statehood of a body is the magnetic relationship which they pose within a field occupied by bodies of various masses. The degree to which said body is independent of engaging in conduct with the bodies around them constitutes their Sovereignty.

2 The body engages in any number  $n$  of States of Being internally or with other bodies (as it is generally impossible for a body to remain Inert in the 3rd Density Plane). Such engagements as are made consensually are well-conducted and lawful.

3 The Sovereign State of Being in which a collective body-politic engages in Good Conduct is called Zion, especially if that State

(1) relates to that of the persons in general as being free from Unlawful Battery by a hostile party [i.e., a Colonial State], i.e., a State of Freedom or Liberty;

(2) is landed on the Ancestral, or Mother-, Land of said body-politic, from which they may have migrated, willingly or otherwise;

(3) is experienced by the body-politic as an ideal or Eden to which those bodies aspire, even while living under a State of Battery in foreign or hostile nations.

4 The State of Battery in which a collective body-politic experiences an historical and/or perpetual assault upon and/or theft of their present and ancestral resources, lands, bodies, hearts, and minds by a hostile party is called Babylon.

## SECTION § 5 MA'AT CONDUCT.

1 C force, or Light, is the transmission of E force at the maximum wave-frequency (speed) which can be sustained by the Third Density Field.

2 Given that Battery occurs as a transmission of E force between one or two+ bodies of differing potential at a frequency  $n$  between the real values of  $\emptyset$  [inertia or blackbody] and C, a Lightbody (i.e., star), can be said to possess one body unified along the spectrum of its E transmission instead of as two bodies transmitting E.

3 All bodies maintain the Right to be Light. However, C can only be approached by a body traveling along a wave-spectrum toward the Source of its own transmission without resistance.

4 A body of mass density M approaches C when its vibrational frequency is amplified to the square of E and its resistance approaches blackbody [ $\emptyset$ ].

5 The Order in which two bodies conduct the intent to cause change is Ma'at only when the two poles of the transmitting force act in opposition [at  $180^\circ$  to each other] and alternate in Harmony around a shared and centered  $0^\circ$  axis. As such, a dipole [2x octave] force operating at  $180^\circ$  opposition must harmonize at  $0^\circ$  rest, or the square of  $n$ , to complete one  $360^\circ$  cycle.

6 Such is the Law of Magnetic Current manifest as the visual mathematical formula of (2:1) magnetic lay-lines [i.e., yin:yang::Tao]

+ Electrical-transmission; and (0/3) the neutral substance of mass [blackbody, ka].

#### SECTION § 6 THE HEART.

1 The Heart is the center wherein any balanced System [i.e., Battery] comes to rest, i.e., where the resistance of composite masses become at peace (htp) with the force of E-transmission and stabilize in the battery (as a djd).

2 E Force in opposition is expressed as a quantity and density [weight] of mass vibrating at E frequency [= n units +/- relative to 0]. Yet the battery does not dissociate from the radiant force of E due to of the contraction force of -E. Hence, at one half of the 180° field of opposition lies the point at which the repulsive and attractive forces of the dipole E-spectrum harmonize into one motionless and balanced center, which center is the Heart of the Battery.

3 E force at rest between two opposing states is as the Ba of Ra when it has been received by the Ka of Wasar.

4 If the Heart is not centered between these two opposing poles force then the battery is unlawful.

5 If the Heart is not brought to rest, according to the Laws of Harmony, between equally opposing forces, then the battery is unlawful.

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#0048

#### CHAPTER 37: JUDGEMENT

##### SECTION § 1 THE TUAT CHAMBER HALL

1 That which is known as the Secret or Inner Chamber, or The Tuat, is the same in form and function as that which is known as the [Great] Judgement Hall of Ma'at.

2 The Tuat is within (i.e., the Sovereign Self, the Heart) and the Hall leads without (i.e., to Heaven, or on Earth in the form of Civilization). One who enters into this Chamber submits before the Judgement of Wasar, their Higher Self / Sovereign State Governor, as a Defendant [D]. If the Defendant is Vindicated therein, then they identify their Self with the Sovereign Wasar.

3 The Tuat may be entered by descending into the Heart of the Self [D] from the North Gate, a process analogous to entering into the Tomb.

4 Whence Charge hath been committed against their body, the Defendant shall pass out of the Light of Day and through a Descending Corridor whereon shall be written the Laws of Good Conduct concerning Life and Protection [wall E] and Emergence into Light [wall W].

4A Thence shall D. pass a Vestibule writ with Law concerning Entering and Exiting the Chamber-Hall [walls EW] and Opening the North Gate to Appear at Dawn.

5 Thence shall D. pass through a Corridor writ with Law concerning the passing from the Womb, through the Umbilical Cord /

Birth Canal, toward the Light. Partially lined, or enclosed, with granite plugs.

6 Thence shall D. pass into the Antechamber of the Tuat (ideally containing a tapered ceiling with four gables), writ with Law concerning Exiting the Life-Giving Womb (Akht) [walls EN, gable W], REgeneration / REbirth [gable E], The Ritual of the Morning [wall E / Serdab passage], and Passing through the Life-Giving Womb [walls WS].

7 Thence shall D. pass into the western Chamber of the Tuat (also ideally containing a tapered ceiling with four gables, or, a Mer shall be built on the ground atop). In the case of a tomb, this western room is called the Burial Chamber and contains the Sarcophagus and Mummy along with walls writ with Law concerning the protection of the Ka of the Deceased. In a case such as ours, the Tuat Building shall be used as a Living Office.

8 In the Government of the Sovereign State on Earth, the western room is called the Secret or Inner Chamber, and is regarded as the Tuat-proper. Note well that the etymology of "Tuat" [twa-t, or dwa-t] evokes the significance of "twat," "tomb," "womb," and "room." It is the enclosure in which the energy RE is generated, and where the body [D] is charged with said energy according to the weight of its Heart.

9 The Inner Chamber shall contain the Table or Scale and a Seat, in stead of the sarcophagus, as well as other necessities of Office. It shall be writ with Law concerning the Ritual of Resurrection [wall S / passage E], Peace Offering (HTP) [gable E], Insignia [wall E], Ritual Peace Offering [wall N / Passage E], Entering the Womb and being charged, REgenerated, vindicated, and brought to Peace therein, as in a Judgement Scene [wall and gable W].

## SECTION § 2 THE HEARING

1 The primary role of the Tribunal is to weigh the lawfulness of any body's conduct in cases of Battery.

2 In doing so, the Keeper/Recorder of Right Conduct, Tehuti, measures the plumb of the Balance-Scale upon which the Heart of the Defendant is weighed against the Feather of Ma'at (i.e., Two Truths, Balanced and in Harmony) in order to determine whether there is a case of unlawful battery. To be done in the presence of the Judge Wasar, the Righteous Statesman Heru, The Bailiff Anup, and the Officers of Was Het & Nebt Het.

3 What is measured is the speech of the Defendant, according weight to their Heart based upon how well each word recognizes "Light" Truth according to the lawful conduct of Force, Mass, and Generation.

## SECTION § 3 THAT WHICH IS SAID IN THE GREAT HALL [THE RECITATIONS]

1 The aspect of the Sovereign Self/State which is to be judged by a Tribunal of the Higher Self/State shall pass into the Great Hall of the Double Truths and enter into the Tuat-Chamber as a Defendant before the Judge, who is the Higher (i.e., Sovereign) Self of the Body/Politic, identified as Wasar.

2 Dd-mdw [Signifying the giving, or recitation, of speech by] the

Defendant [who seeks to be identified with the Judge as] Wasar: "O my heart which I had from my mother! O my heart which I had from my mother! O my heart which I had upon earth! Do not stand witness against me. Do not prosecute me before the Tribunal. Do not be hostile to me in the presence of the Keeper of Balance, for you are my Ka which was in my body, and my Ba is with thee."

3 Dd-mdw Tehuti, Ruler of Ma'at, Measure of what is Right, to those who are in the Company of Wasar: "Hear ye this decision in very Truth. The heart of Wasar [the Defendant] has been weighed, and their Ba stands witness for them. Their voice is true; their deeds are righteous. They will not be resisted from joining those who dwell in the Field of Peace."

4 Dd-mdw He Who Watches the Plumb-Line [Tehuti or Anup]: "Pay attention to the decision of Truth and the plummet of the Balance according to its stance."

5 Dd-mdw Those Who Are In The Company of Wasar [i.e., the Jury]: "That which comes from your mouth is true. The vindicated Wasar [the Defendant] is righteous. They have no imbalance; there is no [longer any] case against them before us."

6 Dd-mdw Wasar, Sovereign Judge of the Tuat: "Let the Ka of Wasar be at peace with Ra, and the Ba of Ra come to rest in Wasar, that it may enter into the Hall of the Double Truth and come out as a living soul in the form of its desire. It is good for the dead to know this, but also for whoso does it on earth."

#### SECTION § 4 HARMONIC INVARIANCE.

1 Ma'at Law, i.e., the Standard of Right Conduct as Vindicated by a Tribunal of Good Judgement, is established upon the principle of Harmonic Invariance [i.e., the Law of Harmony], a quantum law of "strings."

(a) Linear: Given a line of reference length  $D$ , the pitch, or tonal frequency, of the whole, can be reproduced by dividing it at its midpoint to produce a ratio of 2:1. One half the double-octave  $D$  may then be subdivided into equitempered lengths of successive fractal frequencies. The process of measurement by which these small-integer ratio expressions of string length are isolated is invariant among bodies of varying mass.

(b) Cyclic: Given a circle of circumference  $D$ , the pitch, or tone, of the whole can be reproduced by dividing it at its diameter to produce an expression, the square root of 2. A whole series of the frequency spectrum  $D$  is an octave cycle which carries the ratio 30:60::360:720. One octave cycle may be subdivided according to the laws described in the Linear case (a.).

1.1 These principles (a., b.) of harmony relate to one [1] whole body or body-politic as expressed both as a line and as a spherical plane, of which the former is the two-dimensional expression. Hence, all bodies, whether individual or collective, possess one double [2:1] octave image of their whole self. One half the octave-double 2:1 is the ka and the other is the ba, or, in some cases, one is the ra and the other is ws ir; or, in general, one is heaven, and the other is

earth, and so on. These comprise the Double- Law, Double-Truth, Maati, etc. This pair of Truths comprising one [1] whole is also the significance of DjHu / TeHu ["measure"] + ti ["two"]. This is the essence of the practice of smai-tawi.

2 Harmony is the principle governing the conduct, [i.e., reciprocal interaction, the exchange of energy] between any body of a mass value n within a lawful battery. Harmony is a mode of governance, which is to say, it raises order from chaos [unquantified substance].

2.1 Unquantified substance is the infinite spectrum of frequency [potential mass expression] at rest, called a field of blackbody radiation, nu, N. It is the uniform infinitude of the pitch continuum. When a reference point D is isolated from N, D=1, and the subdivision or multiplication of 2:1 produces the series n1 through n9 and their ratios, called the nTRu.

2.2 When D=1 subdivided against itself into a series of equitempered integers-or-two or more resonating bodies of intervals n1 through n12 are engaged in a system of right conduct, the size of the main intervals can be expressed as small integer ratios 1:1 [unison], 2:1 [octave], 3:2 [perfect fifth], 4:3 [perfect fourth], 5:4 [major third], 6:5 [minor third]. Ratios have an inverse relationship to string length; e.g., two-thirds of a whole carries a ratio 3:2.

3 n carries the meaning of a tonal frequency value represented by an integer within a spectrum of integers produced by the balanced division of one [1] whole. [n carries this meaning as a standard of mdu-ntr notation].

4 Any body D which possesses mass [energy resonating in opposition to a mean-line (center of balance, "heart")] possesses a correlative resonant frequency spectrum equal to two reciprocal octaves [2:1] of even-tempered integers n1-n12. Any single whole body can be subdivided according to principles of this law.

(a) Linear: The location of each integer in correspondence to the reference D produces a ratio expression; e.g., two-thirds of the whole [3:2]. The division of a body into constituent ratio-based tonal expressions follows the order of generation of multiple bodies within a harmonic governing system; i.e., in female doubles, halved by male arithmetic mean to generate tone children; a series called a progression of golden means.

(a.1) One [1] undivided whole is a divine unity [D], represented by an odd integer n. The division of [1:1] into [2:1] creates a matrix, or womb, in which permutations of unity manifest as multiplicity by successive sequential halving.

(b) Cyclic: Ibid. In an equitempered system, the whole cyclic octave may resemble a zodiac. In western tuning the fellies are not evenly tempered. The perfect fifths of reference D [CGDAE] resemble the Tuat star when plotted in a chromatic wheel of the following rising integers n1 - n12 :

D - eb-e - f-f# - G-G# - A - bb-b -c-c# - D  
 (+) ) )0+ 0+ (.) 0> )+ +) (X)  
 P1 m2 M2 m3 M3 P4 A4/d5 P5 m6 M6 m7 M7 P8



1:1 6:5 5:3 4:3 ++ 3:2 2:1

5 In the case of dividing or multiplying a body/politic D, an even-tempered series of integers n1-n9 in chromatic order is a just or right tuning system [i.e., government]. A body/ politic possessing just tuning will produce good and true speech and engage in right conduct. The giving of good speech before a Judgement Tribunal will vindicate D. If it is measured on a scale of double octaves, it will (en)lighten the mean (Heart) and bring opposition force to rest in the balance.

6 One [1] whole [D] is equal to n raised to no [0] power.  $n^0$  is equal to 2 raised to the power of n.

(a) Linear: A line of length D=n is one [1] octave double of its midpoint [1/2D]. Subdividing the octave length will produce successive rising or falling tones along a spectrum n.

(b) Cyclic: A pitch reference [1] revolves evenly around its octave and returns to its tone of origin to produce a perfect cycle which now has a value of 2, having been squared, or increased in "mass", one full "image" of itself: i.e, one octave [1:2]. This motion may be called a "swirl." "Swirling" n "raises" it through degrees of tone and octave. Rise and Fall are complements of cyclic motion.

7 Harmonic Invariance manifests Musica Universalis, or Musical Harmony of the Heavenly Spheres, where the zodiacal whole is the chromatic wheel, the sun is the octave, and every planet represents a small-integer ratio based on distance from the octave reference.

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## CHAPTER 38: NATURAL PHILOSOPHY

### SECTION § 1 THE STUDY OF NATURE

1 Nature is all reality, being, and God. Her Word is coming forth (prt) into (m) being (hru). Her School is the Universe. Humanity is Her student body. We worship Her with scholarship; Our religion is Science. Our bodies are our Temples. Our Teachers are our Ancestors. We are enrolled in our Life-Course. This is the Curriculum of our Education. The Student hereof is a Km/t. A Km/t is one who is educated to live in harmony (Ma'at) with Nature (Ntr).

2 Afrakan Natural Philosophers and Scientists of Antiquity have redacted a Cosmological System of the Unified Field variety in which noumenal yin Magnetism (Nu) and its phenomenal yang counterpart Electricity (Khpr) form the pervasive force which bends waves (Ra) from inertia (Amun), curving spacetime, and binds their energy into orbital-interactive particle systems which comprise the substance (paut) of Nature (Ntru) in all of its manifestations.

3 All manifestations of Nature are the magnetic transformations of an ubiquitous and lasting field of blackbody radiation, from which dark energy (Ba) is harnessed from the black matter (Ka) and transmuted into light-matter by the Electromagnetic force. The Electromagnetic force operates using the same archetypal Laws (Ma'at)

of change, or transformation, from the quantum/fractal to the solar/relative scale.

4 These are the things which Djhuti has said, which things comprise the Science and Philosophy of Nature which will illuminate all Her Mysteries. He has weighed the Heart against that which is Light (Ma'at) and He has measured that which is True (Ma'at). He has dictated these precepts to be inscribed upon these pages and He has spoken them True-of-Voice (MaaKhru).

## SECTION § 2 [REDACTED: SEE 5 N.S.C. 3]

### SECTION § 3 COURSE DESCRIPTION

1 Djhuti is the Teacher of Truth (Seba).

2 The Truth is Ma'at. It is measured in the Tuat and is spoken before the Judge Wasir.

3 The Tuat is the Cypher of the Knowledge, Wisdom, and Understanding of Nature. It is the Mind in which the Student carries out their life course using their scientific methodology.

4 Wasir is Sovereign over the Tuat and Djhuti stabilizes him with Ma'at. The Student who hears the Teacher and embodies the teachings is MaaKheru.

### SECTION § 4 PRINCIPLES OF HOLISTIC UNITY AND THE PRACTICE OF GOOD JUDGEMENT

1 Mystery is the most high and inclusive of the names of the unified disciplines. It is likened to History. Otherwise said, Mystery ("my-story") is the history ("his-story") of all things soever, known or unknown. History may be described as the becoming (or making) of what is (known). Mystery may be described as the making known of what is unknown. They may refer to what modern science calls the quantum and atomic models of existence (i.e., knowledge).

2 Cosmology is the study of the origin and development of the universe, of which terrestrial earth and humanity are a fractal. The study of the development process (i.e., the progression / manifestation / transformation pattern) of the largest known whole, of which all other processes and systems are fractals, informs and illuminates the observer to the commonalities and consistencies between the progression patterns (i.e., systems) of correlative and codependent fractals. This is also the science by which we observe how things come to be (known to us), and the name for this particular branch of natural science is Ontology, the metaphysical study of the nature of being.

3 "Metaphysic" is a derogatory term used by so-called modern scientists, who have exercised the audacity of taking the Physical Science out of the Ontology and discarding the Mystery. Yet none of these "scientists" would have possessed any tradition soever in which to work if it were not for the so-called metaphysical, ontological inquiries of their forebearers (Platonic, Galilean, Newtonian, i.e., the scientific tradition of inquiry into the nature of reality based on detailed observation, which is called Natural Philosophy.

4 It is a fallacy to isolate physical evidence, no matter how methodical and precise, without accounting for what is beyond, or imperceptible to (“meta”), the five physical senses. True Knowledge and Understanding of the hidden forces which manifest as perceived reality necessitates the use of the sixth and seventh senses. This principle is the essence of Mystery, whose objective is to make known what exists beyond the senses.

5 The practice of reforming or codifying concrete physical science into the Mystery tradition is called Mythology (i.e., “my-ontology”). The Unification of My Ontology with Physical Science produces the disciplines of Physics/Astronomy, being the same scholarship on different scales (i.e., the laws and structures of atoms and solar systems being identical but in proportion); and Chemistry being the study of the composition and interaction of atoms/star-systems which is the basis of the differentiation and Unification of the One Substance of Mind.

6 The Kmtu established an elaborate University system all across the ancient world, and maintained its capital, or Grand Lodge, in the Nile Valley. This University taught the Mysteries within the confines of the Temples.

7 The pedagogy and science of uniting the physical and spiritual planes of the Kmtu was known to them as Smai-Tawi. This same science was known to the Canaanites, and subsequently the Semites, as Ka-Ba-La. This science has been redacted in the modern teachings of the prophet W.D. Farrad and is known in the school of the 5% Nation of Gods and Earths as Supreme Mathematics, the Cypher of Knowledge, Wisdom, and Understanding. This understanding may also be termed Maat-Kemetics, or, The Study and Practice of Divine Law and Order

8 Smai-Tawi is “The Unification of Dual Energies [i.e., opposing forces],” or, “The Unification of the Two Lands [i.e., Heaven & Earth],” or, “The True Unity of Things Which Appear Separate.”

9 Smai means “to tie, unify, together.” and Tawi means “dual” or “two things which are complementary but separate,” as in ta wi, “two lands,” or, “yin and yang” in Taoist Cosmology.

10 The medu neter logogram for this phrase is a lotus flower and a papyrus reed tied around a windpipe extending up from a pair of lungs, signifying the unification of Upper and Lower Khmt and the unified complementary behavior of harmonized dual entities.

11 In the context of the Natural Philosophy, Smai-Tawi means The Unification of Relativity and Quantum Theory and The Unification of Spirit and Substance and, in practice, The Unification of Arts and Sciences. The religious equivalent of this study and practice is “The Ritual Acceptance of Divine Law and the Ritual Restoration of Divine Balance,” meaning the “Divine Acceptance (Love/ Law) of Order [Sekher] and the Divine Rejection (Hate) of Disorder” (See Akan). This religion is known in the modern day as “Hermeticism,” “Esoterism,” and “Occultism.” These terms ultimately refer to the study of the immutable order of reality, which is hidden below the surface of the perceivable world.

12 Weights and Measures are terms used to describe the methods by

which the unification of the arts and sciences is to be affected i.e., how that which is yet unknown will be made known.

13 When things are made known then they are given weight. Weight is mass produced by force in opposition, and therefore possess a Heart.

14 When the Heart of a mass has been located relative to Light Truth [C], then it has been measured.

15 When measurement determines the weight, then what is being measured is then placed within its natural pressure zone within a harmonious system, and it is considered right, constant, good, and at peace.

16 The weights comprising any continuous unified system conform to a harmonious proportion of scale. Even when the scale of the system is increased, the proportion of weight to weight remains the same. All true systems are like unto all other true systems but in scale. Atomic physics is astronomy, but in scale. Therefore the measurement of any system may be replicated in another system using the known factors if the weight of any component therein be known. Thus it is said that when the scales are Ma'at, then the weight is measured true and righteously. Who is the one who measures the weights and speaks the truth? It is Djhuti.

17 The measurement of the weight and scale of a body relative to the system [of battery] in which it acts is like unto what the Taoists call the refinement of real knowledge and conscious knowledge. It restores knowledge of context to the awareness of time.

18 The outcome of "Restoration" or "Refinement" will be the balance and order of mass-weights, their E-exchange within a system, and the harmonious proportions of their scale; to effect the constancy (law) of unit systems and the identification of seemingly separate entities [by sign/sine].

19 Examine the sciences through the eyes of the arts. Elucidate the right brain through the analysis of the left brain. The Taoists say, Truth may be approached when real knowledge becomes conscious knowledge, and conscious knowledge becomes real knowledge.

20 Fundamentally, Weights and Measures is about the thorough analysis of given masses in light of inherent truth. Truth is known constant C acquired by established measurements, and the examiner balances [on the proverbial scale] the newly acquired (conscious) knowledge [one's "heart"] with the firm, established (real) knowledge C [the "light" "feather"; ma'at].

21 The quality of the person who does this righteously and "speaks" the result of truth ("medu") is called Djhuti.

22 The quality of the person who perceives the eternal truth of these measures is called Ws ir.

23 The scene in which this process of understanding takes place is called the Tuat, or, the inner spiritual realm of human consciousness/mind, or, "The Tribunal of Ws ir".

24 Maat is "weight," "balance," "harmony," "righteousness," "justice," "law," "constant," "reciprocity," and "true." The law of the balance of weights (i.e., Ma'at) decrees (1) that all known forces

have a complementary and inverse force which accompanies it (2) that all apparently oppositional forces ultimately equalize their own opposition and harmonize into one force (3) that the measurements of the system in which these forces interact are in direct proportion to the factors which govern the interactions of their constituent systems, and so on to infinity. This is called the Unification of the Two Lands. This constant law of Maat is the foundation of the physical mechanic governing electrical transmission through the magnetic force field in our holistic unity. Maat says, in other words, that all forces must be balanced by equal and opposing forces.

25 The Science of Maat-Djehuti unifies Maat, the Speech, the Weight, the Number, with Djehuti, The One Who Speaks, the One Who Measures, the One Who Counts It. If Maat be True then Djehuti is The One Who Speaks That Which Is True. It is when he opens his mouth [R'] that the Maat Law Cometh Forth to establish the foundational Order of perceivable reality. That is why the mouth is also an eye when the bending force of Ra cometh forth into the day.

26 Maat means Mother (Ma) – Son (at). Djehuti is the Father (at-f) who unifies them. Likewise do we intend to unify and balance the dual energies of the Mother/Substance (Paut Neter) and the Son/ Spirit (Ra) in the practice of Smai-Tawism. Thereby shall we achieve integrity.

27 Smai-Tawism is the practice of the intent to Unify the dual Mother-Son theories of Maat, being the theory of the One God [Ra] (monotheism / general relativity) and the theory of the Company of the Gods [Paut Neteru] (paganism / quantum field theory). As the Son is made of the Mother, so is the Sun-Ra made of the Paut (also translated as “substance”).

## SECTION § 5 PRINCIPLES OF LAWFUL CONDUCTION AND THE RISE OF ORDER (OR, THEOCRATIC STATESMANSHIP)

1 Wasar in the Tuat is the model of Sovereign Statesmanship representing the faculties of the consciousness of the Human Being and the exercise of Good Judgement on the individual and on the interactive (battery) level.

2 Ra in Heaven (that is, appearing to pass over and around the earth) is the model of Sovereign Statesmanship representing the Human Being's right to government by divine rule;—that is, by a government in the model of the PauT nTRu [the order of forces who are in the company, or boat, of Ra], also called: Abosom, Orisha, Vodou, Arusi: “Spirit-forces of Creation animating Nature” ; n degrees of spectrum u.

3 Civilization is the act of engaging in the Order of the nTRu forces which come forth in the company of Ra, or, the act of Ra-ising [raising] Order out of “Chaos.” The Order of the nTRu is the set of values for the frequencies of sine-wave conformities within a spectrum of n pressure zones; where  $n=8+1$  or  $n=9+1$  depending on the model; and  $u=n$  to the power of n.

4 R [Ra] is the Force which gives/transmits/bends energy E through a magnetic field M, thereby giving Order to the field of

blackbody radiation called "inertia," or neutral disorder N.

5 High or Right Civility [lawful battery] conforms to the Natural Order n of MER Law within given MN field-density. The order of nTR within MN is MAa.

6 R force E approaches the limit of C when M offers no resistance to E.  $RE=MC^2$ . Any M with a resistance n is T. Any EM force R possesses a current density I (A).

7 RE force concentrates as light-mass MC in capacitor ITn (the sun disk) and engages in lawful battery with the earth-mass TNn [mass out of inertia; risen land]. The magnetism M of ITn registers the capacitance of the system ITn-RE that allows for the mass TNn to occupy the natural nTR pressure zone for E and thereby support life and generation.

8 The site B of mass ITn (the sun) for force RE is the North-pole/center of the battery while the site K of mass TNn finds its natural pressure zone in the South-pole/perimeter. E transmits from South to North by East and back by West. Therefore, a divine ruler [i.e., ITn-RE] measures revolutions per cycle of generation for all bodies within its magnetic field.

9 RE current passing through a mass-resistance nT within a MAa-T pressure zone is RAM current. In a stable, balanced battery D (i.e., civilization) every body of mass [comprising the total mass nT of the body-politic] comes to rest within the cycle of its natural pressure zone according to RAM and RE current ITn.

10 Any mass T which comes to rest against force RE within a stable cycle of MAa-T is WSIR, where  $W=u$  and  $S$ =dipole electric force in opposition, i.e., wave.

11 The Tribunal wherein is measured Nn (the place of balance, or neutrality, at the center of T), i.e. the Heart, of waveform S is the seat of force R when in mass T. The weight of the Heart is found by measuring the resistance of T to C. Hence, the Tribunal takes place "hidden" within mass TNn, i.e., in the Secret Chamber.

12 When force R is vindicated from the resistance of mass T, then it will approach C in the positive direction of ITn.

13 Given a system of governing bodies according to Right Conduct [a lawful battery, a civilization], it is good to note the order [MAa-T] n by which inert mass N conducts force RE through magnetic field M into mass T within a system approaching C.

14 H is the boundary or "house" of the limit constant C.

15 The force which initially conducts ES sine-waves into lawful MAa mass nT from N is KPR, where  $K$ =magnetic mass-potentiality.

16 The force which gives growth u to T by amassing waves MAa is PTH.

17 The total potential force Nn + total RE force K of magnetic field H is current IMN.

18 Here follow several natural models by which n approaches C within a system IMNT.

## SECTION § 6 NATURAL MODELS OF ORDER

1 The Kmt Cosmologies comprise a Grand Unified Field Law

developed through measured, mythical, pre-rational, and proto-rational scientific methodologies. The following models of personified attributes of mathematical functions (Ntru, etc.) codify the physical processes of mass generation.

2 The Khemenu Hermopolitan Cosmogony defines the hidden Ogdoad ( $n=8$  values of quantum waveform) which exists in the Primeval Waters of nonpolarized magnetic (dark) lightwaves:

- [n1] NuN & [n2] NuN-T, the Waves;
- [n3] HuH & [n4] HuH-T, the Limitlessness;
- [n5] KuK & [n6] KuK-T, the Darkness;
- [n7] IMN & [n8] IMN-T, the Hiddenness.

Described as aquatic frogs and snakes, respective of male and female sex, who, when in convergence i.e. unity, are said to produce the pyramidal mound from which comes forth the Son into the Day. The primeval mound is also called "ka," raised or exalted land. The medu for ka is both dismembered raised arms and the raised arms of a human figure; hence the concept "raise up the god from the waters." Vibrations below (i.e., earthquakes on the ocean floor) caused the mound to rise up out of the water. The mound is the flesh, house, or "af"/"afu" of the life force energy "God" "Ra"/"Rat", which enters the mound (as sun rays) and courses through it begetting living things (his/her children). The mound also represents the Dogon God Amma's termite hill. The Dogon conceive of the Christ-like saviors and messengers of humanity as a pair of half-fish-beings called Nummo.

3 The Dogon people of Mali, etc., modern West-Afrakan descendants of the Pharaonic Napata-Khmtu, conceive of their God Amma as a ball composed of four conjoined clavicles (ovoid grain shapes) which signify the four elements (kize nay, "things four") and whose bisectors mark the four cardinal points (sibe nay, "angles four"). In Dogon dogo so language, amma means "to hold firmly, to embrace strongly and keep in the same place" (Griaule & Dieterlen, The Pale Fox). Herein lies the general cosmogonic conception of the One and First Thing, Lord God Almighty (in Kemetic mdu ntr language, ntr nb r' tcher): One thing is four things of two sexes which are maintained as a singularity by a contractive force. Within this symbol lies the image of eight things [4(2), Ogdoad], nine things [1+4(2), Ennead], an axis (or cross), four quarters of a circle, etc.

4 The Iwnw (Anu) Heliopolitan Cosmogony defines the Ogdoad of Hermopolis [ $n_{TR}=8$ ] as the  $n_{TR}$  ITM [Atum], who is  $n_1$  to emerge from the primeval mound of  $n_{TR}=8$  [Ka].

[n1] ITM begets another, manifest Ogdoad. This second Ogdoad + [n1] ITM generates a sequence [n=9] which represents the cosmic, terrestrial, and human life-forces:

- [n2] Shu and [n3] Tefnut,
- [n4] Geb and [n5] Nut,
- [n6] Ws ir and [n7] Ws het,
- [n8] Sutekh and [n9] Nebt Het.

5 The Het Ka Ptah of Men Nefer Memphite Cosmogony defines both the Hidden [n=8] and the Manifest [n=9] as the creation of the Mind and Word of the  $n_{TR}$  PTH [Ptah], when the desires which he developed

within his heart (mind) were given form (mass) when he spoke (vibrated) their names (waves). In the Tribunal of Wasar, the heart of the Defendant is weighed against a feather symbolizing the lightness of truth (ma'at) by the nTR THuTi [Djhuti] whose name means "to measure twice." Therefore it can be said that Djhuti declares or speaks the weight of truth (ma'at), or, the Word, which is then judged against one's heart, or soul, by the Judge Ws ir, who is established, or who sits, upon Ws ht. It is useful to also note that the phonogram for the mdw R [Re, Ra] is understood to be an image of a mouth.

6 The W'st (Waset) Theban (Ta Apet) Cosmogony defines the aforementioned nTRu [n=8; n=9; n=18] to the supreme nTR IMN [Amun], who is considered hidden from, or hidden within, all of the nTRu. All Companies of nTRu, therefore, are considered complete waveform attributes of Amun, who is called by the medu R when he is vibrated, i.e., spoken, i.e., perceived. Therefore he was considered the "supreme" "god" (Neter Sekher).

#### SECTION § 7 STANDARD NOTATION

1 In Cosmology, as in any Science, it is imperative to define the vocabulary, or "scientific notation," which will be used to measure the attributes of Nature. The scientific notation of the Kmtu is Medu Neter. This is the Language of Nature, or, the Incarnate Word of God.

2 mdw ntchr (or mtu ntchr ; medu neter) translates into English as "words of god", "words of nature", or "divine language." It was composed by Djhuti, the scribe of the gods and messenger of wisdom, i.e., the speaker of words, mouth of R', measurer of weights, etc. This is to say that the words of the mdw ntr are the weights of ma'at (truth) which are spoken by the measurer of weights. This is to say that the "language of the gods" are the physical constituents of reality which are "spoken" into existence by the god.

3 The term "Word" should be understood to mean "manifesting thing" ("the word becometh flesh," and so on.) "Word" correlates to the Yoruba concept of "Ashe," which is a statement or strong affirmation ("so mote it be"/ "Amen"). "Word" and "Word is bond" are also used as expressions of affirmation among Afrakans in Hip-Hop Culture living in the Diaspora.

4 mdw ntr is therefore the symbolical representation of all the components of physical energy and mass and the laws governing their manifestation and transmutation. Mtu is the notation system which the scribe Djhuti "wrote down" (manifested in the physical world) for humans to understand these patterns.

5 The system not only codifies the significance (sign-ificance) of reality for the purpose of inter-being communication, but goes so far as to re-present the cypherform of reality as codified by the gods in their communication with humanity, which is through Nature (ntr). Therefore the signs, or symbols, are referents to both natural phenomena and the "abstract" (absolute, truly real) ideal state of which the phenomenon represents but one conditional state in the grand unified system of the correlative natural processes of manifestation.

6 The use, value, and methodology of mdw is like unto the use of



Greek characters in the notation of the science of General Relativity or the International System of Units for the metric system. The key difference however, is that its signs are not contrived by consenting human applications of meaning to arbitrary forms, but are correlated according to their place in the objective natural world as defined by the gods (abstract attributes) of nature (ntru). These signs were used by the Khmtu for the inherent connection which they evoked in the subconscious mind of the student; which upon productive meditation would align themselves in the Grand Syllological System of their significance.

7 In true language, which is pure waveform vibration as effected by the intention of its cause, i.e., mind, and increased by frequency (energy) to simulate reality (particle), there are three parts of speech:

7.1 the Nu, Nun, Nous, or Noun, which acts, is subject.

7.2 the R', Re, Ra, Vibe-Ra-tion, Re-verb-eration, or Verb, which is the action, whose form simulates, implies, images, or imagines, the object, which is the double or "ka" of the subject.

7.3 the attribute of the Noun (adjective) or the object; the substance, condition, or intention of the act or noun; a ntru.

8 The units of this language system are of two types:

8.1 Consonants are constricted sonar waves in which the breath is obstructed. Therefore these are forms of generative speech, likened to the nucleus or contracted state of being, which needs a vowel to form a syllable, or stable unit; the vowel bonds to, or orbits, the constricted nucleus. Speech units, like material units, possess inherent mechanics:

R – centripetal bending force, i.e.  $E=MC$ . Also, "L" – a line, path, direction; a right angle

N – inertia, waves, origination, magnetism at rest, cause, source

M – magnetism, generation, motion, force in opposition (mass simulation), preposition

W (u)– growth, decay, weak nuclear force, radioactivity

C (Kh) – light in motion, light spectrum through prism

K – to raise up, to gather, to receive, or otherwise do (with hands)

S – (1) binding force, strong nuclear force, to be made or caused to happen; (2) to have two poles

F – force transmission, rate of change

T – an intersection of forces; a plane, field, axis

B – a location within a field; to make a place; to go from place to place

H – the enclosure or establishment of a field

P – point, particle, space, intersection on a field

v – principle of voidance of perceptibility of motion

D – to give, to exchange

Dj – balance, stability, the establishment of a magnetic field; membrane, word, the enclosure of thought.

8.2 Vowels are vocal sonar vibrations in which the wave is emitted freely and unconstricted, i.e., without friction. Therefore these are forms of discharging speech, which orbit constricted speech

units to form stable syllables.

I – to be charged, to exist between magnetic poles

E – to move between magnetic poles, pressure zones

A – to be charged to a high pressure zone

O – to be charged to a low pressure zone

Æ/Y – to be charged to a mean or stable pressure zone

## SECTION § 8 TAOIST CONDUCTION

1 Taoism is the Chinese equivalent of Afra-Khameitic Taoism. Its Objective is the Unification of the Dual Energies of Yin and Yang (the Two Lands). The fundamental, unified, undifferentiated energy of reality is the Tao. When the polar principles of yin and yang are differentiated then they are tawi; when they are unified and undifferentiated then they are smai.

2 Tao is the Way / Path / Method to Wu.

3 Wu (Chi) is the Unconditioned Principle Nu

4 Polarization is manifest in the Two Lands: Yang is the Active Principle Qian ; Yin is the Receptive Principle Kun ;

5 These two father-Mother principles are conjoined and in harmony in the sublime state of Tai Chi (Ji) is Balanced Condition [MAaT] ; Holistic Oneness ; “The Golden Elixir” ; this is the objective of Taoist Practice. It is achieved (refined) in human beings via the “tipping point,” or the meeting and return of the Two Principles. Settlement & Unsettlement, balance & evolution, give way to darkness & difficulty, advance & withdrawal.

6 The principles of Qian and Kun are precosmic, hidden and unmanifest, while the principles of Li and Kan are the cosmic, expressive and external manifestations of the former, which beget the “ten thousand things.”

“Qian is movement and is straight”:

Breath spreads and essence flows.

“Kun is quiescent and is gathered”:

it is the hut of the Tao.

7 Te is the practice of maintaining Integrity with the Way. This is achieved through the Wei, the Conditioned Action of “doing” or “exerting effort.”

8 Wei is the practice of harmonizing the Triplex Unity of Vitality, Energy, and Spirit (Essence), i.e., Sulfur, Mercury, and Salt. These Principles are respectively cardinal (initiative), mutable (changeable), and fixed.

9 Wood – temperament – inner nature – essence – green dragon – eastern sea – spring – jupiter – father – liver – eyes – 3 and 8 – true mercury

10 Fire – volatility – original spirit – red – vermilion sparrow – spirit / sun / heart – cinnabar – south – summer – mars – daughter – tongue – 2 and 7

11 Earth – (Soil) intent – yellow woman go-between – midsummer – center – saturn – forefather – spleen – mouth – 5 and 10

12 Metal – sense – qualities – white – white tiger – western mountains – autumn – venus – mother – lungs – nose – 4 and 9 – true

lead

13 Water – desire – original essence – black – snake – energy / moon / genital – north – winter – mercury [planet] – son – kidneys – ears – 1 and 6 – black lead

The firm gives forth and then recedes,  
the yielding transmutes and thereby nurtures.  
The 9 reverts, the 7 returns,  
the 8 goes back, the 6 remains.

14 Heaven (Ch'ien) S. – The Golden Crucible – The Active, Creating – Heaven – Father

15 Earth (K'un) N. – The Jade Furnace – The Devoted, Yielding, Receptive – Earth – Mother

16 Thunder (Chen) NE. – true essence – wood – mercury – incidence, Arousal (of yang) – 1st son

17 Water (K'an) W. – The Jade Rabbit – rain – real knowledge – dangerous, Abysmal – 2nd son

18 Mountain (Ken) NW. – rest, Keeping Still – 3rd son

19 Wind (Sun) SW. – Gentle, penetration – 1st daughter

20 Fire (Li) E. – The Golden Raven – conscious knowledge – the Clinging flame – lightening – 2nd daughter

21 Lake (Tui) SE. – true sense – lead – metal – joyous – 3rd daughter

22 The sages say, advance the yang fire when the yin is abundance ; withdraw the yin converge when the elixir is in the process of refinement. Add the yang, subtract the yin, and in ten months the elixir will be as a golden pill. Turn the handle of the dipper on the axis of True North and you shalt spin the wheel of thy fortune.

23 They also say, Things are aroused by thunder and lightening; they are fertilized by wind and rain.

#### SECTION § 9 WALTER RUSSELL MODEL OF CONDUCTION

1 NS recognizes Light in the following words of Walter Russell, an artist who began to study physical science after an encounter with "the spirit world" in order to further investigate his experiences and ideas.

WR1 The Universal One by Walter Russell (1926), New Laws and Principles:

WR2 All idea and all forms of idea are the result of union between equal or unequal opposite actions and reactions of force. Unions of opposed actions and reactions are possible only within certain limitations. When union does not take place there can be no reproduction.

WR3 Equal and opposite actions and reactions, when united, are satisfied in their unions and will remain united [& inversely]. Stable unions will always reproduce true to species [& inversely]. Unstable unions tend to return to their separate tonal states.

WR4 All mass is generated by accumulation of the universal constant of energy into higher potential. All mass is regenerated by absorption of the impacting radioactive energy of all other mass.

WR5 All mass is degenerated by its own radiation. That which is generated must be radiated.

WR6 All opposite effects of motion are simultaneous in their expression. Every pressure develops an exactly equal and opposite resisting pressure. The generation of all energy is accomplished only through the resistance exerted against the direction of the force of any established motion.

WR7 No state of motion ever began or ever ended. The degeneration of any mass is exactly balanced by the regeneration of another mass.

WR8 All mass is both electric and magnetic. All electromagnetic mass forms into systems of units which revolve in spiral orbits both centripetally toward and centrifugally away from nucleal centers. Electricity attracts, magnetism repels. They depart from each other in opposite directions at  $180^\circ$ . Electrical lines of force approach each other at  $180$  degrees and reproduce themselves by induction at  $90^\circ$ . Positive charge attracts positive charge and expels negative discharge, which repels both negative discharge and positive charge.

WR9 All Positive systems are preponderantly charging [revolving], contracting, decreasing volume, increasing potential, integrating [attracting], generating, heating.

WR10 All Negative systems are preponderantly discharging [rotating], expanding, increasing volume, decreasing potential, disintegrating [repelling], radiating, cooling.

WR11 All mass is potential out of place and constantly seeks the proper pressure zone for its constantly changing potential. All mass is generated and regenerated by a contractive pressure exerted in the direction of its gravitative center.

WR12 X in power-time dimension is equal to the square root of X in speed-time distance-area dimension and its cube root in volume.

WR13 All motion begins in the +, contractive, endothermic impulse of thinking, and ends in the succeeding -, expansive, exothermic impulse.

WR14 Every mass has the relative apparent ability to attract and to repel every other mass, depending on its relative force potential in accordance with its potential position in the universal ratio, and according to whether its direction is toward the north [center] or south [perimeter].

## SECTION § 10 THE QUANTUM COSMOLOGY OF COMING FORTH BY DAY

1. All reality that is perceived is a waveform at its root. All things which appear are as changeable as water. Color, sound, texture, and all other sensations perceptible to the five physical senses are waveform expressions of electrical potentiality within a magnetic field. A waveform at rest generates no conditions of being.

2. When the waveform is displaced from its resting position (by causal force) it bends its flat geometry according to its capacity to transmit force and assumes magnetic properties which cause it to emit signals of charge, spin, color, etc., by which it may be perceived. Unrest, or excitement, manifests a polar magnetic field.

3. When the waveform is perceived by a signal-receiver then a

bond is formed and the wave's magnetic properties are crystalized for the period of interaction during which it is perceived, i.e. as matter (mass-energy potential) existing in time (spectrum / duration).

4. The presence of mass-energy warps its magnetic field and curves spacetime; hence, the generation of such magnetic potential will cause the bending force to act upon the relative field. The bending force will excite the quantum magnetic substance of the field, draw it into the positive pole of the field, and bind it into positive and neutral energy-units, creating a controlled center of generative magnetic potential.

5. Under such conditions, energy-units in relative proximity to the magnetic center of the mass-energy spectrum will interact with the positive slope of the field per magnetic conditions. Such an energy unit, called an electron, will assume a "negative" interactive polarity relative to the positive magnetic center, called a nucleus. The electron orbits a nucleus at a particular frequency designated by the strength of the magnetic field, which produces a correlative sound and color, dimension and velocity, etc.

6. All appearance is the evidence of a specific quantum condition which can be expressed as a waveform. Therefore reality is a crystalline state of ionic interaction "solidified" by perception, while magnetic waves represent that same potential reality in an etheric, unrealized state. Ether, or space, is condensed into matter by magnetic force drawn toward its geometric center.

7. By this methodology, all Systems are composed of a "positive" condensed material center exerting a magnetic field which bends a "negative" etheric shell into orbit around it. [7.i.] These are called Hadit and Nuit in A:.A:., respectively.

8. The earth itself is the "solid" crystalline state of the electron-dense stratosphere which encompasses it. In this system the earth is the nucleus and the ionosphere is, literally, the electron cloud. Because the ionosphere is at the edge of the earth's magnetic field, and thus registers and reflects the magnetic activity which occurs on the surface below it, it is called Heaven in the scriptures.

9. By implication, the substance which generates matter in a system (electricity) is itself a form of matter in its most energetic state. The substance is transmitted into matter by condensation of its matter and conductance of the relative magnetic field.

10. Electricity condensed and stabilized is light (or, produces light as a byproduct of contraction). Light produces gasses; gasses produce water; water produces solids.

11. 010717 The whole of the universe is always and eternally in motion, yet the sum total of motion in the universe is rest. i.e., The most polar motion, even in its most energetic state, is neutralized by a discharging, complementary motion, i.e., its equal and opposite reaction. Therefore every motion +x is accompanied by a complementary motion -x, thus always rendering a sum of 0. Even the total condensed mass of a Singularity Hadit is harmonized by the total black mass of its event horizon Nuit.

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VOLUME V: MA'AT LAW II

### CHAPTER 39: KNOWING AND UNDERSTANDING THE UNIFIED FORCE FIELD

0. Knowing Nothing. It is said that the wise know nothing. Let me now make one thing clear. Only nothing can be known. All things may only be understood. The fool knows everything, yet he does not know what it is Not.

1. Knowing Naught. Knowing Not is Knowing that Naught is the Source of the Bending Force.

2. The Waves. Naught is the concept of inert waves (nu). The substance of waves is magnetism. The substance of magnetism is its potential to generate force by accumulating pressure. Inversely, electrical discharge is the transmission (ra) of that potentiality (growth of pressure) to a zone of lower pressure.

3. Potency. Potentiality is the power of cause needed to generate magnetic pressure in Nous. It is inversely related to the amount of force needed to harness energy from its static medium (i.e., inertia, rest). The difference between potential (noumenal) and actual (phenomenal) energy (i.e., the amount of force required to disturb "inert" waves from rest) is called the critical mass,  $m$ . Mass  $m$  is generated from quantity of energy  $E$  when magnetic pressure accelerates a quantity  $vm$  of inert dark matter (water) to the speed of light,  $c$ , squared.

4. Magnetism. The potential to generate energy is a sine-waveform signal called magnetism. Magnetism is the force that bends potential, noumenal, dark energy from rest into motion toward the speed of light,  $c$  (center of magnetic perimeter). The accumulation of magnetism gives probability actuality, gives stasis momentum. It warps the curvature of space-time according to the degree of its force. The realization and transmission of energy contracts the waveform probability of force into a moveable force-particle called a quark (ka) or lepton (ba).

5. Hidden. Waves of insignificant magnetic potential are called "inert." Inert waves appear as "straight" lines, and because they "possess no vibration," they are not perceptible to the light of knowledge. However, to say that inert waves possess no vibration is inaccurate because nothing in the Universe is at absolute rest, or else there would be no magnetic potential to generate light from dark energy. The Universe maintains a uniform minimum degree of vibrational activity called blackbody radiation. This radiation is black because it is undetectable unless the magnetic presence causes it to manifest itself in light. The blackbody is the hidden matrix of reality.

6. Wu-Wei. A Wave of significant magnetic potential possesses an amplitude and frequency, or vibration, according to its capacity to replicate its force (pressure). The force-potential of a magnetic wave is a factor of the force which caused it, divided against resistance. The causal vibration transmits itself through space by bending lines of magnetic force along the path of least resistance. In transmission, this signal appears as a wave. Hence, increase in force-potential (pressure) corresponds to an increase in vibration. Increase in vibration conveys an increase in magnetic potential (growth), hence a higher potential to manifest energy.

7. Om. A waveform is a register of magnetic force. Magnetism produces kinetic motion which produces a vibration whose frequency increases with momentum. Increased frequency correlates to increased wave density (mass) and pressure. The generation of pressure increases the reactivity of energy which has accumulated compaction in a given field. The fusion of magnetic energy under pressure increases the potentiality of energetic manifestation (photon emission).

8. Difference in Potential Between Fields. Given a plane, a high ratio of magnetism in one area relative to its surrounding area creates a difference in potential between the two areas. Difference in potential "bends" the magnetic field of the plane toward the area of higher magnetism, and produces a concentrated positive charge in the geometric center thereof.

9. Space. Space, or ether, is the blackbody medium of energy. Potential energy is evenly distributed in a neutral volume of space. A given unit of space, containing any distribution of potential energy (ba), is called ka. Ka contains potential energetic force which converts into kinetic force when it comes into contact with an area of magnetic difference in potential.

10. Waveforms. Units of potential energy exist in sine-waveforms called electrons (a type of lepton), or ba. A sine-wave is "s" shaped like a snake or a wave of water. When it is excited it assumes a "z" formation, as in electrical current, or nu. The electron is only conceptually a particle, a form caused by contraction of the probability-function of the waveform during an isolated moment in time. However, in duration, an electron is always potentially anywhere, and is only somewhere after it has been contracted by perception; hence it is essentially a waveform. The waveform represents the conditions of probability under which said energy may manifest, but the energy does not exist in time until it is realized by motion, or transmission.

11. Transmission of Potential. Ba energy is transmitted via a waveform trajectory called ra, but it will only be perceived as a particle when it is observed under the conditions of duration, or time. A difference in potential between magnetic fields will cause the ba to be

transmitted into the positive pressure zone. This action is called the Bending Force because it bends potential energy into motion.

12. Accumulation of Potential. An accumulation of potential force units in space bends the magnetic field of its plane and creates a positive pressure zone. This bent, warping effect conducts units, or waves, of potential energy from the surrounding negative space into the positive geometric center of the affected area.

13. Effects of Accumulated Potential. As a result of difference in potential across an area, the magnetic field "slopes" into the positively charged pressure zone and collects potential force, as in a basket or reservoir, as in ka. The accumulation of force makes waves "contract" into a geometric pattern called a vector equilibrium, which builds pressure within a controlled area.

14. Potential Implies Pressurization. An increase in energetic potential within a high-pressure vector field correlates to an increase in wave amplitude and frequency, which increases the waves' potentiality to manifest in actuality (atomic mass). A critical mass of magnetism produces electricity, and a critical mass of electricity creates light (photon emission).

15. Accumulation of Charge and Pressure. Magnetism generates a difference in potential between areas which thereby manifest as positive and negative pressure zones. The attraction of the positive pressure zone accumulates electrical charge from the surrounding negative pressure zone and collects this substance within a controlled volume, thereby building pressure.

16. Displaced Pressure Zone. The area that is gathering charge as a result of its magnetic conditions is said to be in a high pressure zone. The magnetism has been displaced from the surrounding negative space to the central positive space, and the field system has now become unbalanced.

17. Acquisition of Potential. In the presence of a positive magnetic field, a "neutral" zone of space will assume a negative charge and discharge its resting ba energy into the positive ka of the vector field. Ba energetic potential is omnipresent in ka, only differing across area by charge and degree.

18. The Place of Generation. The force which bends waves from low or neutral pressure zones into generative zones of positive pressure is centripetal. The motion draws "straight" "inert" lines of force which enter its magnetic field across the event horizon (surface) of a vector equilibrium wherein the force is spiraled centripetally and bound into energetic units of mass. At the center of the vector field the bending force compacts these energy units by fusion to increase atomic mass. The energy is then discharged from the center of the mass



centrifugally as photons.

19. Vector Fields. The geometry of lines which allow the magnetic force of a field to accumulate disproportionate pressure in one (central) area is called a vector equilibrium.

20. Quantum Particles are Registers of Potential. Pressure is the result of the distribution and orientation of quantum particles called quarks. They have 6 orientations distributed across three scale generations: up & down, top & bottom, and strange & charm. They possess electric charge, mass, color, and spin. Therefore they are units of potential force, ba. These force units potentially exist and move as a waveform probability function through the medium of space, ka.

21. The Binding Force. Certain orientations of quarks collapse probability into reality and combine to form stable sub-atomic energetic units called protons and neutrons. Protons are formed by the strong magnetic interaction of up-up-down quarks in triangular geometry and neutrons are formed by the inverse. The inherent electric charge of quarks compels them to form these kinds of bonds because all ba dark energy maintains the potential to assume charge even when contained within ka black matter. Such potential will turn kinetic when oriented to conduct energetic current along a vector line relative to its complementary, receiving pathway.

22. The Binding Force (cont.). The "strong" Bending Force units bind these energetic units together like glue. When this occurs, the proton generates a positive difference of potential in the center of the magnetic field which keeps a certain number of energetic force units in orbit round it, relative to its mass. Bombarding a positive magnetic center with similarly-charged energy-units increases its positive magnetic force and thus its potential to increase mass. This type of charged unit of space (atom) accumulates mass when it gathers positive charge in the geometric center of its volume and discharges light energy-units to its perimeter. The faster this occurs, the greater the mass. In contrast, a neutral unit of space possesses a fixed, balanced distribution of force-particles which may be combined to increase magnetic charge and build pressure.

23. The Fabric of Reality. An area that is inert is in a neutral or low pressure zone, and possesses the geometry of a cube. A neutral magnetic field in space may be visualized as a three-dimensional matrix of cubes (a grid). Quantum particles of energy (i.e., mass subsisting in waveform potentiality; electrons) are evenly distributed on the vertices / axes of each cubic unit.

24. Cube. A cubic unit of space has 6 square faces, 8 vertices and 12 equidistant edges around a center point of dark space enclosed within the volume. When the plane is neutral, the potential energy units are

distributed evenly along the 8 verticals. Within a field of  $x$  units of space, energy is uniformly balanced along the axes of the geometry, thereby balancing relative charge.

25. Collapse. When magnetism is introduced, or caused to act, relative to a cubic unit of space, the contractive force of the magnetic field at critical mass collapses the surface-volume of the cube into a point, and its planes fold into radiant lines of force (with length and direction) called vectors. Cubic geometry thus inverts into cubeoctahedral geometry. The compression of surface area into vector force squares the surface area of the unit. This "folding" of dimensions squares the surface potential of the principle unit from 12 to 24 identical lines of force along the edge.

26. Cubeoctahedron. The neutral geometry of space is cubic and the magnetically positive geometry of space is also called a cubeoctahedron. This geometry is the prime root function of the generative centripetal Bending Force operating on the vector equilibrium. It has 8 triangular faces and 6 square faces. It has 12 identical vertices, with 2 triangles and 2 squares meeting at each, and 24 identical edges, each separating a triangle from a square. This increase in lines of force along its surface allows the field within to accumulate pressure around its center-point.

27. Torus. The motion of waves within this vector field is toroidal, and is conducted by the direction and force of accumulating potential energy being drawn from its original "flat" state (neutral/non-interactive) into the positive pressure zone of the magnetic field. The accumulation of force in the center of a vector field builds pressure within the system. Energy is drawn into this center (the singularity) along the 12 lines of force radiating from the center-point. The event horizon of this system is its 24-face surface, which exerts a positive magnetic field.

28. Torus (cont.). When a vector equilibrium occurs within a neutral cubic volume of free-space, the resting energy distributed evenly within this volume becomes magnetically drawn into the center (singularity) of the vector field. This energy is said to be bent from its resting plane toward the geometric center of the positive pressure zone. The energy  $E$  flows along the faces of this closed geometrical unit, through its positive pole, and into the singularity where fusion binds quantum  $E$  waves into particle units.  $E$  units combust within the singularity of the centripetal spiral, increase the atomic mass of the positive pressure zone, and discharge as photons.

29. Magnetic Pressurization Generates Light from Dark Matter. Dark matter in the form of  $Ka$  contains potential energy in the form of  $Ba$ . When the dark matter is attracted by the magnetic bending force of a positive vector field, the  $Ba$  energy activates and transmits in the form of  $Ra$ . The dark matter is absorbed into the center of the field

by the centripetal bending force, the dark matter fuses with the accumulated matter, it gives up most of its quantum mass, and the dark matter is discharged as positive magnetic light matter. The light matter will now go on to re-acquire its mass by the reverse process.

30. Light is the Substance of Mass. Light is the substance of all things, gaseous, liquid, and solid, along a spectrum of increasing mass. Light moves through a medium of blackbody magnetic space (ether, or ka). Mass is a quantity of magnetic force-pressure per unit of space. Matter is defined by the mass-energy of light per unit of space.

31. Light Crystallizes in Space. Space exists both as an etheric and crystalline substance, which state will affect the resistance of light passing through it. Light crystallizes in space when the mass of the medium becomes sufficiently dense to resist its transmission.

32. Waves of Mass. Waves are the state in which matter subsists without atomic mass. In the absence of mass, the magnetic field remains neutral and unperceived, therefore "inert." Matter is perceived when (magnetic) potency is generated into (electrical) energy by the Bending Force. The magnetic field bends around the vector equilibrium to conduct said energy into the center where it will be made known.

33. Waves Perceived. Waves are lines of potential force which remain unperceived until their potential energy units are magnetically accumulated toward a critical mass  $m$  per unit of area. When this accumulation of force  $m$  collapses the orientation of cubic blackbody space into a cubeoctahedron (vector equilibrium), then light is made known in the center of the magnetic field.

34. Womb. Potentiality exists only in the Womb and the Mind. When those things which may potentially become are stimulated by an impetus, then they may be gotten. Naught is the Womb of all things which are to become known, i.e., which are to come forth into the Light of Day.

35. Nous. Naught is Nous. It is the subconscious Mind of creative manifestation.

36. An 0 Thing. Naught is nothing, but it is not empty. Nothing is "an 0-thing", or a whole thing, whereas something is the whole only in part. Nothing is where everything is before it is differentiated from itself.

37. Inexistence. All things are complete and undifferentiated in Nothing, so to be Nothing is not to be without the things which are, but to be all without knowledge of being those things. Therefore, Nothing is not in existence, yet still is Naught in existence, having

the potential to produce all things, while not yet being anything.

38. Noumenon. Naught is the concept of what is unperceived, or that which precedes cognizance. In the Nous, there is intelligence in the form of neutral magnetism, but there is not yet the force which bends the magnetic field into the center whence it is made Known.

39. Phenomenon. Nous is Known by the force which bends the inert waves into higher pressure zones of accumulated potential force per unit of space. The force, or act, of Knowing comes forth from the unperceived place when Naught conceives Truth by sloping its magnetic field between areas of different potential.

40. Knowing the Truth. When Truth is conceived by the magnetic accumulation of potential energy, then the bending force by which potential approaches reality will reach the critical mass of light; and the light will illuminate and bear forth that which becomes Known.

41. Immensity. The Naught is the most vast place containing all of what is Known and Unknown. We perceive without from within the place which is Known in the Naught. What we perceive is light, and in light is all that can be known, i.e., all that can exist in manifest reality. That which makes Naught Known to perception is the Bending Force.

42. The Bending Force. The Bending Force is in the Naught. It is a sustained Force which is constantly in motion, transmitting itself through the Naught, but it is not everywhere therein. There are places of higher pressure which are made Known by the presence of the bending motion, and there are places of lower potential which are Naught Known in its absence.

43. The Bending Force (cont.). The Bending Force is transmitted on account of its own non-diminishing Divine Life-Force (ra) from places which it has made Known to places which have Naught yet been made Known. Knowing Not is thus Knowing that from Naught what shall be made Known soon will come forth.

44. The Way. The way by which the Force will come forth into Knowledge is along the Path from whence it came from being Naught Known. The Path is transmitted from the Unknown place into the place where it will become Known. Here, the Force is transfers potential energy from high to low pressure zones among the waves which lie in the Path of its inherent and sustained motion. This Force upon the Waves which lie in the Path is what causes them to be Bent by the act of its transmission.

45. Source. The Bending Forces the Waves which are Naught Known into Perception whereby they are Known. Yet there is no Source of that which Bends the Path of its transmission into what is Known; i.e.,

there is no source of that Force by which Waves are Bent.

46. Making Things Known. The Bending Force is an eternal, oscillating Truth, trading favor with magnetic space depending on the slope of the landscape, at times bent and known, and at other times unbent, unwavered, and unknown. Wherever it is transmitted shall that previously Unknown place be bent into Knowledge.

47. Time is a Result of Motion. Bending begets a slope in the field, and the slope begets a cycle in which force lines rise and fall into their target pressure zone. The Cycle begets time and temporality begets motion. Motion begets a Path before and behind the Force which acts on it.

48. Time... (cont.). When the Force begins its work upon the waves of magnetism, then the accumulation of force in the target pressure zone begets cyclic time which begets duration. The Bending which has taken place will be sustained and increased along the path of duration in the direction from which the Force came forth.

49. Making a Way Forward. The Path is made when the Great Force is transmitted through the field. The Path is bent forth into Waves by the Bending Force. The Waves are, and the Bending is. They trade favor in even pace, returning one to the other, and through the phases of harmony and dissent. By temporal and temporary conditions are Waves Perceived by the Bending Force, or is the Bending Force made Known by the Ways in which Waves are bent.

50. The Eternal Parents. The Path of Waves and the Bending Force are in company, commingled, complementary, complacent with each others' desires; they are equally and inversely omniscient, omnipresent, and omnipotent, like eternal parents conjoined into some androgynous being begetting a myriad offspring in their appointed season.

51. Ain. The Path taken by the Force is "Known" to the Ka-Ba-La Scholars as Ain, the Nothing, which is, in this regard, not known; therefore it is called Knowing Not.

52. The Force Which Bends Waves into Knowledge. The Bending Force is known to the Ancestors as Ra, and the Path of Ra is known to them as Ra'at (or Ma'at) who becomes Nu when her path is bent forth into Waves.

53. The Force... (cont.). Ra is the Force who bends the path by which it has been transmitted and takes up residence inside it, to know itself, and Understand that it is Known. These are also known as the principles of the Divine Living Energy.

54. The Force Which Begets Order. Ra is the force which manifests Order by bending waves into orbits, and Ma'at is the Order. These are

the names of these essences when their energies have not been corrupted by baser matters, that is, these are their names when they are straight and true and unadulterated by variation; yet whence the path is transmitted thereupon doth the Bending Force of Ra come forth to bend and waver it, thereby the path is vibrated forth into perception and therein the pure energy of Ra takes up its habitation in increasing mass.

55. Proem 1. Know not that from which is born the Straight and Lighted Path. Yet Knoweth the Path and yet knoweth its Passage. Know that it is bent and given mass by Perception; That 'I's sight ripples waves in the inert pool of night. Know that it increases that place of duration in which The bending forces lines into waves that swell up and spiral; The spiral coils over and the coil achieveth enclosure, It increaseth its dimension And foldeth back on itself, contourous then angular, Its degree decreases within the deep.

56. The Light Substance. Light is the Substance of Knowing what is Perceived by the Way that the Bending Forces inert lines into Waves that swell up and spiral.

57. The Sphere. The spiral coils over and condenses into a Sphere. The Sphere increases the potential difference between itself and surrounding low-pressure zones of space, thereby increasing the slope of the magnetic field around it to gather and accumulate more potential force units. These force units are immediately energized upon entering the field of the Sphere.

58. The Sphere (cont.). The Sphere draws in and compacts energetic force units by the magnetic attraction which it exerts on the surrounding potential force of waves in space. It increases by volume over density, generates combustion from contraction, and produces a radiant byproduct of heat and light (photons).

59. The Radiance of the Sphere. The radiant Sphere generates waves of heat and gas which are created by the fusion taking place within its core source of centripetal Bending Force. The Force within is responsible for accumulating and generating active force from the black matter of potential force in space.

60. The Light Source. When black matter, or potential force, is turned into light matter, or energetic force, then the Bending Force discharges this energetic force as radiant light. This radiance illuminates the once-Naught waves with Knowledge. The Light generated from a source within a Sphere thrills or surges through the surrounding space at 186,000 miles/second and warps the magnetic field of all its touches. Therefore Knowing is the The Light Source.

61. The Perceiver. Any body which lies in the path of the Light is a perceiver.

62. Soph Aur. The Light Source is also known as Sulfur, otherwise known to the Ka-Ba-La Scholars as Soph-Aur, the Limitless Light. It makes the sounds known to the Hindu Scholars as Aum, Om, and to the Dogon Scholars, Aa-M(-ah), Amma.

63. Knowing. The Light of Knowing is known to the Ancestors as Ba. Ba is the condition of Ra when the Bending Force makes potential reality Known to the Perceiver.

64. Being. Ba is also Known as the Spirit of the Divine Living Energy which is transmuted and transmitted into the baser matters, i.e. when it is en masse.

65. Tao is Ma'at. The Ba is transmitted by the Path or Way or Tao it maketh from its Source in Ra to its destination by way of the direction in which the force of Ra is given. This Path is wavered by the Bending Force of Ra upon the Path of Ma'at, which is subsequently wavered and thus perceived. This is also known to the Far Eastern Taoist Scholars as the Golden Substance, or the Golden Light.

66. Proem 2. Knoweth now The Bent Path by which Light Moves into the Body. Perceive that which is is not The Whole Thing and it's Rate of Growth which is born out into waveforms Swimming spinning whirlpools Spinning spools of thread in worldpools; Looms that sew of fibers cloth. Fish whose fins are finely weaving Lightwaves into fibrous salt. Ever doth it swimmeth toward land. It passeth thereupon in the form of a snake. It extendeth itself from whence it was unborn. It standeth up on four legs. It barks. It taketh flight and alighteth on the Tree of Life.

67. The Light Solution. The inert waves of space are thrilled by the Bending Force when the Light is transmitted through them from its Source. Otherwise said, when Light hits inert waves then those lines are wavered.

68. The Light Solution (cont.). The wavering Waves are the Substance of the Light of Knowing. Therefore waves are the Solution to any Matter whose Cause is made Known. When the Cause, or answer, to a Matter, or a problem, is made Known, then that Matter is Understood. Therefore understanding the Waves is the Light Solution.

69. The Light Solution (cont.). When the Solution has been understood and applied, then its Truth may be Known. That which is Known is illuminated, or enlightened, to the Perceiver. Therefore the Light-Waves are the Understanding which give Way to the Pure Light of Knowing. Therefore Waves are the Solution to all Matters.

70. The Triplex Unity. We may call the Way by which Light is Understood Mer-Ka-Ba, The Counter-Rotating Spirit-of-Light. Mer is

known to the Far Eastern Taoist Scholars as the Triplex Unity, and to the Scholars of Yeshua the Anointed KRST as the Holy/Helio/Sun Trinity which is bound by the covenant of Love. Love is known to the modern scientists as gravity, the bending force, i.e., contraction.

71. Love is an Attractive Force. Mer is the triangular principle of the Divine Living Energy operating under conditions of velocity, distance, and density. Whence the Living Energy enters into the duration [distance / time = velocity] and meets the Limit of Design (c), i.e., Critical Mass, then its Path is wavered by the Bending Force, and it is then Perceived in the Light.

72. The Water. Light exerts a positive magnetic field which contracts waves and thereby increases their density. This is the Solution by which the Matter is Known. This Solution is the Quicksilver Substance as opposed to the Golden Light Substance; it is otherwise known as the Mercury and the Water.

73. Yin or Yang. This Understanding of what is Known is perceived by the sound Aun, or the concept of the Ion, which is the polarization, or charge, of the One Light Substance in which the Divine Living Energy Ra moves and has its being.

74. Transmission. Light is the Source from which Ra goeth forth into the Solution of Matter, wherein it wavers the inert space wheresoever goeth it and is bent by its own force of nature back around the path by which it hath been transmitted, wavering that space, and enclosing it when it returneth back to its Mother.

75. The Medium of Energy. The Ka is the state of Ba en masse; otherwise said, Ka is the substance of the Mass which is made by condensing (by contraction of) the Wave-Substance Ba which is the Spirit of Light transmitted by the Path of Ra. Otherwise said, Ka is the medium, or receptacle, or container, of Ba. Otherwise said, Ra moves as Ba in Spirit and takes up residence in temporality (Mer – velocity, distance, and density) as Ka.

76. The High Land. Ka is the raised-up and exalted Ba of Ra. Therefore it is said that Ra the Divine Living Energy has a Ba body made of Ka, where Ka is otherwise called Af or Afu which is known to the Ancestors as “flesh,” “land,” or “house”.

77. The Flesh or House in Which Divine Living Energy Is Stored. When Ba has been transmitted by Ra and passed into the baser matters, then that matter which it occupies is called Ka its flesh or house. The Ka of Ra is called Ausar when it receives the Ba; and when the Ka and the Ba are at peace with one another, then Afu-Ra-Ka is Ma’at, i.e., balanced. Otherwise said, when the Ka Ausar receives the Ba of Ra then the Afu-Ra-Ka Land/Body of Ra is exalted and stabilized.



78. Kabala. This is why certain Scholars call their scholarship Ka-Ba-La, for it is known that La is the feminine of El and El is the phonetic variant of both Ur ("Great," "One") and Ra (pronounced with a rolling "r"). This is because the rolling "r" is the phonetic "l" which was known to the Ancestors.

79. Chariot. Otherwise said, the body of Ra in the flesh is Mer-Ka-Ba. Therefore it is said that Mer-Ka-Ba is the "chariot" in which Ra the Divine Living Energy moves along Ma'at (its Path) which it thus bends and wavers into Perception and thus makes Known in the Light.

80. Proem 3. It seeketh its image in its reflection, In the pool of its creation. It desireth its own manifestation. Ever doth it move its barge toward land.

81. Proem 3 (stanza ii). It cometh forth into awareness; It kindleth the flame in its breast. It committeth its knowing to vapor; Condensation giveth rise to waves. Its word becometh flesh. We perceiveth light in the waves, yet What we perceive precedes the waves.

82. Proem 3 (stanza iii). It cometh forth into the light. It bendeth forth the waves. It maketh its way into the Body. It returneth into the night. This is the Day which is Three at Dawn, Six at Noon, and Nine in the evening twilight, who will return at Twelve before the sun rise.

83. Crescent. Understanding is initiated by wavering the Light Path. This is known to the Ancestors as the Khu. This may be referred to as the "Crescent," or the child of the Circle and the Straight Path. It is also called by the Ancestors Heru, the child of Ka Ausar united with Ka Auset in the name of Ra's Ba.

84. Crescent (cont.). A crescent is a crease in space; it has not enclosed its body; incomplete, it looks not on itself. Its shape is of the closed [eye] which looks on nothing, otherwise said, which looks within. It is bent forth. It becometh part of the whole.

85. Crescent (cont.). It desireth to be touched by what it is not so that it may be moved into completion. It desireth to be where it is not yet, for it doth possess the potential to be in all places which are subject to its perception. Ye will it come to perceive all around. It seeketh itself in the circle. It is but a silver sliver of itself.

86. Understanding. Understanding is complete when the Ba Spirit which Ra transmits from its infinite supply of Divine Living Energy into the subtle/ethereal body (Sahu) is at one with the Ka Ausar (consciousness) in the Afu (flesh) of the physical body (Khat).

87. Understanding (cont.). In this practice of Supreme Understanding,

the Ka Ausar (flesh) of the Ba of Ra will be stable in the living body Khat.

88. Understanding (cont.). Ka is the Soul that makes aware the Khat (physical body); and Ba is the Spirit which enlivens the Sahu (spirit body). Together these comprise the "Circle" which is established upon its axis by Khat Auset, counterpart of Ka Ausar.

89. Circle. The circle is none; yet to circumscribe the circle is to know the whole of 1. This is the paradox of perception. [0] and [1] are two poles whose center point is [6], upon which it focuses its sight.

90. Circle (cont.). The circle is a hole when there's no [1] to perceive it, yet it is whole when [I] look upon it. Therefore we call the most high the All-Seeing Eye who illuminates the void; It receives the ray of light and projects it in the [6] directions. It is said that he moves upon the waters. He rises upon what is old and makes that which is new from within. Therefore he sees when he moves, and when he moves he spins.

91. Circle (cont.). The symmetry of two closed [eyes] creates an open [eye]. Therefore that which is complete has within it its opposite. The circle which looks not upon itself knoweth itself not and remaineth imperceptible, yet the circle which openeth its [I] and considereth its self in the light Begets its self-reflection in the world. In order to perceive [I] self [I] must perceive a round.

92. Physiology. Ra Divine Living Energy is Mer-Ka-Ba made Known to Ka Ausar our human Soul's Understanding in our Sahu Khat spiritual-physical body.

93. Spirit is Life-Force. Ra is the Ba Spirit that makes alive our Sahu Khat body, who brings the life-force that animates ("flies through like a bird") and sustains our life in Afu physical matter. It is like unto the circulation of our blood which powers our brain to Understand what is Known in the Light.

94. Soul is Consciousness. Ausar is the Ka Soul that make aware our Sahu Khat body; he brings us that Divine Conscious Awareness which is but a fractal of the Supreme Being's, which guides our life in Afu physical matter back to eternal life in Amun. It is like unto our brain which is powered by our blood to Understand what is Known in the Light.

95. Understanding What is Known. What is Known in the Light is the Path Ra takes in Ma'at via Mer-Ka-Ba to bend forth the Waves to give Mass to its Afu flesh, in which it looks back and Perceives that Force by which its Waves are Bent into Mass. Therefore Ra looks through a mirror at itself. When it sees itself as both Ra Divine Living Energy

and Afu-Ra-Ka Ausar Divine Energy in the living flesh, then it is stabilized and its energy current is balanced in Ma'at and it hath achieved the Unification of the Two Lands.

96. Stability. Auset makes Ausar stable in Afu Ka physical mass. When Ausar is stable then he is as a Djed, or otherwise said, his Ka is an electrochemical storehouse which contains Divine Ba energy until it is to be transmitted back to Ra.

97. Through a Glass Darkly. But Ra is often prevented from seeing the Ma'at Path by which its own Divine Living Energy traveled through Mer-Ka-Ba and transmuted into the Afu-Ka.

98. The Great Struggle. Ra is prevented from seeing the Ma'at Path from within the Perspective of the Khat body. This physicality is the Veil of Misunderstanding in which the Understanding of Ka Ausar is not conscious or aware, i.e., has not received the Ba of Ra, and the Khat body thus remains uninspired by Ra. Therefore, in this state, the Ancestors say that Ausar is dead in side the Khat. The "murder" is Sutekh, called human reason and physical senses, which block the innate Understanding of the Solution of the Light-Waves. It is Heru the impetus for Understanding the Light-Wave Solution who must battle with Sutekh the illusion of physical reality to resurrect the Ka Ausar in order to receive the Ba of Ra the Spirit of Divine Energy.

99. The Great Struggle (cont.). Sensing the physical world of the Khat body is what prevents Ra from seeing itself in the Mer-Ka-Ba mirror from within the Afu flesh, and what prevents its journey back to Divine Living Energy-consciousness in the Mer-Ka-Ba chariot. Therefore human senses and human reason are the prison of the Khat body in which Ra is trapped in Ka mass and is thus "dead." Physicality and perception of physicality is the "Cross" upon which Heru our Understanding "dies," and must therefore resurrect its "father" Ausar.

100. Cross. Space and Time are [2] divisions. [2] pairs make [4] poles, or [4] even parts of [1]. A plane: A space becomes to track the light's duration. Four worlds descend to matter. Four metals tend to rust. This is corrosion. This is the suffering of the divine into the most base incarnation. [I] become two genders and [I] fall from the light place.

101. Rosy Crux. Then must [I] rise up the selfless self from selfish ego, and [I] shall center [I] between my paradox. [I] must suffer in my matter on the cross to become whole, In holy union with the circle of the rose.

102. Proem 4. Spirit is the Substance of which matter is the gross manifestation. The Lord's vahan moves between them conducted by the seeing, the sea: The crest and trough of light waves in spacetime. The motion of the ocean is the karma known as energy. Energy is defined by

velocity and frequency; it is the vital principle, lest the spirit be impotent by stagnation. Therefore motion is the Law which speaks through rhythmic rotation; it is the Word whose waves are written in sines.

103. Proem 4 (stanza ii). Whirlpools spooling out the cosmic loom. Seek ye the Lord in the spiral line and thou shalt see thy present wheel, Which is eternal in its rotatory motion. All things once commenced must form a round, which is karma incarnated.

104. Condensation. Matter is the spirit which has condensed through its rotation. Consciousness is thought that wells up in matter when it condenses, the more complex the structure, the more crystalline, the signs align.

105. Conduction. Thought is conducted by and through matter like an electric current. Matter is conducted through space by gravity, or love, which balances effects and effects causes, and which informs reincarnation which forms and reforms great bodies from round to round toward the [1].

106. The Body. The body is any systemic, prolonged interaction of Spirit, Energy, and Matter which partakes of a karmic round.

107. The Barque of Perception. Our lord is I whose bending force projecteth many forms, who one by one increase the waves of light and mass of waves: Xeper conceives and thus perceives of what is not what is. It deviates from stillness and maketh waves. In Nu the waves are bent before the barge and moved upon the water of the sea. Net weaves webs through the fish's fin, and strings thread through the feathered loom. Am knows that it moveth through the waves. Maat examineth the web and perceives Order in them. And Perception entereth into the Tuat: the perceiver becometh the object of Perception, and sustaineth its image in the mirror. Perception bendeth back unto itself and becometh conscious thereof. The bending forces waves to coil and give growth to mass; Thus it projecteth its image into the world. Skhet makes waves rise up and spiral such that the eight spin tears into enclosure And thus Paut! It goeth forth: matter comes to be.

108. The Transformations of Nature. This is the Boat of Perception which bringeth forth the Sun of Ra's procession into the Day, and goeth forth again each night into the Tuat, whose ruler is Asar. These are the names between Xepera who cometh for as Ra in his rising, and Asar who goeth forth in the name of Ra's erection. They are as 1 the Bent Path by which Light moveth into the Body. They are the fluid through which light is sifted into salt. Light projected through spacetime moveth downward into matter, Spiraling around the christened core: It is a wave which is perceived as an orbit; It is a line which is perceived as a point.

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## CHAPTER 40: THE DIVINE FACULTIES OF NATURE

## PREAMBLE

1 Tua Amunet Amun, thou art the Supreme One in whom we live and move and have our being. We, being in thee, doth last out our being, but thou, outlasting even we, art more permanent. We are moved by thy Being, being as it is in thee, while thou art the very is-ness that compels all things to be. Thou art Be-ness, essence of existence, whither or not thou art moved. The Being which moves thee is Ra; is it the blood in thy veins and the current firing in thy wiring. Thou art at the head of the Neteru of Nature, the Substance of all things and the Gods who have been Known to the Aakhu Venerated Ancestors of Humanity. Adoration to Ra and those within its train: Kheper-Ra-Atum the 1 who maketh waves. Shu is 2 who moves them. Tefnut is 3 who weaves the sea. Geb is 4 who sees it. Nut is 5 who perceives it. Asar is 6 who receives it. Aset is 7 the mother of Son. And Set the 8 who ate the Sun. Nebt-Het is the nurturing 9. 10 becometh 1.

2 O, R', thou art known by thy vibration; thou art generated in the ubiquitous and everlasting Mind of the United Supreme Being Amun and Amunet and thou goest forth from their Mouth and maketh a path to be transmitted; when it goeth forth it is Perceived; Lo! It is heard. Thou hast come forth into the Light when thy path is wavered in thy consort Ra'at. Thy name rolls forth from off the tongue of Djehuti. Djehuti giveth to the hearers thy name. Thy name rolls off the tongue of those who Know thee as Re, Ra, Ia, Jah, Iao, Iaoa. Any name which cometh to signify thee knoweth that thou art the Great God.

3 Thou art the Divine Living Energy which entereth all things into being, all inertia into motion, all silence into sound, all stillness into change. Thou art the impetus for animation, in whom the motion of the spheres live, move, and have their being. Thou art the Unconditioned Unified Reality which exists without condition yet goeth forth into conditions of Mer, duration, distance, velocity, volume; Lo! Thou art given into mass when thy path wavers and thy waves increase vibration with the rolling of thy name and rise up into density to make matter be perceived. Thou art in the seed and thou passeth therefrom and taketh root in thy land according to thy appointed season. There thou makest thy Land. Thou art everywhere and thou art here and now; thou art above me and thou makest a seat in my heart. Thou establish thy house in the Aten and makest it like thy capacitor; thou comest forth therefrom and send the waves of thy emanations into my body through my Ka, like unto how thy current passeth out of thy battery and through some black conductor to make it light. Thou art in the aethers and the void and thou art in my City.

4 Some claim to know thee, yet know not thy name. Thou art called the Gravitational Force. Thou art the general waveform tendency toward spiral vortex compression within a vector equilibrium, i.e., thou art the Centripetal Bending Force upon the path thou makest in thy going forth from thy mouth, which path is wavered into an electrical motion

[e-mission] within a magnetic field, which is thy House. Thou art the Constant Law and thou art the One Truth. Thou art the Great God and thy Ba is in my Ka with me.

#### SECTION § 0

1 O, Ra, thou art transmitted from thy Source and come to bend forth thy straight path into waves. Yet where were the rays before they were raised to bring light out from thy radiation? What were the waves before they were wavered by the sound of thy vibration? Still and silent waters. Lines of plane inertia. Lo, these waves are imperceptible to we, who see and move and have our being in thee, the vibration of waves alone makes us be. How can we know that which has no vibration? It is not for our minds to know, because we can only see and hear the frequencies of thee. In thy Mind thou alone knoweth the most still and silent waters from which thou cometh forth to be transmitted into our minds and hearts. Therefore this watery Source of thee is Amun and Amunet Hidden and Unmanifest State of Being till thou cometh forth from them and maketh a path to be wavered to our Perception of Understanding. Therefore these Waves are of thy own Mind and are made known in the light to our Perception. Let us Inner- and Overstand thy Light, O, Lord.

2 What is The Nature of thy Mind, O Lord whose name is Amun and Amunet, whose current of thought is Ra?

3 The Dual Nature of the Mind's Thought Sine-Waves, thy names are Nu and Nunet. Thou art the very Substance of Magnetism, i.e., that upon which magnetism acts, i.e. that which is affected by the electrically-wavering bending force of Ra. Ye, thou art the unperceived straight paths which become waves. Thou art the still, silent, primordial waters from which Ra Divine Living Energy cometh forth to be perceived in the Light which it maketh in thee when it spirals centripetally along thy paths to gather and increase its mass in Ka in which it taketh up habitation along the spectrum of vibrations of being. In thee, O, Nu, doth the Great God dwell till the impetus for its transmission causes it to go forth and swell into Ka.

4 O Nu, thou art not yet wavered in the primordial times before the First Thing. Thy straight and silent paths are limitless in thy expanse. O, Dual Nature of thy Limitlessness, thy names are Huh and Huhet. O, Limitless Ones, thou art the ones who maketh Nu to be moved in the Mind of Amun and Amunet and spiraled by Ra into Ka; thou maketh Nu to expand and contract according to thy consciousness Ka. Thou art the magnetic field manifest in the path-lines which are then made into waves. Thou art Ka when thou art conceived by the Gods and thou art Ka when thou maketh Ra to move through the eternal expanses Nu.

5 O Nu Waves, thou art Huh Limitless; Ain Soph they are sometimes called. Yet when thou art not yet wavered thou possesseth no vibration. There is no Light to see thee, for Ra hath not yet come forth from thee to make a path to waver. It hath not transmitted its current through thee to coagulate thy massless paths. Lo! Thou are concealed, black, and dark.

6 O, Dual Nature of thy Darkness thy names are Kuk and Kuket.

Thou art also known as Ka and Kaket. Thou art the Blackness of Limitless Waves, which Blackness is the Substance of thy Waves. The Substance of the Blackness of thy Waves is made of potential electric force units which are yet inert and unwavered and unorbiting until Ra's bending forces thy units into electrical motion. When the electrical motion is wavered in the magnetic field of Nu then the Black Substance of which it is made coagulates in Space along Ra's path and gives thee Mass. This black darkness is of the hidden consciousness of the Supreme One Amun and Amunet. These are the conditions of the great expanse which exists inertly before Ra cometh forth to make it Known by making the wavering Light by which it is to be Perceived. When it is without light it is black and open space ; yet it is filled with thee, O Mind of Amun Amunet, yet it is unseen. Lo, Ka and Kaket, thou art the Black Substance of Space. Thou art the Black Mass given to all things bearing weight. This is the Substance of Light which Ra coagulates by its Centripetal Bending Force when it cometh forth from impetus in thy Mind to make thee Known to thyself. Yet the Substance of Light which maketh things and which maketh things to be seen is itself Black and Dark, and Black and Dark is the Substance through which Ra is transmitted to make this Light to make things Known and seen. O, Ka and Kaket, there are those who claim to know thee, yet know not thy names, and call thee in their laboratories "Dark Matter." Thou hath been made known to the Ancestors as Black Mass, which mass is without weight before it is gathered by the attraction of Ra's electrical force. Hence, dark matter subsists in Mind without mass. Thy components are but thee in smaller scale. Thou of thyself be, which being is in Amun.

7 Lo! The Mind of Amun Amunet condenses the waves of Nu into magnetism. This magnetism is condensed into electricity. This electricity is condensed into Light. This Light is condensed into Space. This space giveth forth the gas state and the liquid state and the solid state, all of which will be made known in time. Lo! from An-0-Thing, the Cypher, is made the Known thing, the Point. 0 maketh of itself the 1. These things will be explained in due course.

8 Otherwise it is said: The Mind of Amun Amunet sendeth Ra to Ka Kaket to make their conscious to think that which maketh their great expanse of Huh Huhet to move in the waves of Nu Nunet. That which they think, which thought moves the Waves, is the Bending Force of Ra Ra'at; indeed, it is by bending what is inert and "straight" that thought is produced, which action bends Waves to be Perceived and thus made enlightened, i.e., alive. Enlightened Divine Living Thought comprises Consciousness of Mind, the substance of which is Ka. Thereby is the Divine Living Energy of Ra Ra'at generated in the centripetal spiral and maketh straight and inert lines to be bent along the path of the desire of the Great Gods. Hence all things within their relativity are gathered into their center and amassed in Ka. Ra maketh hot thy cauldron and creates Light to make it Known; and the Ka consciousness is made to be Perceived; thy Waters boil, steam and bubble into hot and radiant spheres. Lo! Thou hast come froth from Night to Day.

9 Lo, the Ba of Ra cometh to be transmitted through the capacitor of the black Ka matter which is not seen until it is coagulated by the electrical bending force of Ra going forth through the still waves to make them vibrate. The black Ka matter is gathered and moulded by Ptah who is with Ra when it cometh to be transmitted through said matter. The black Ka matter is gathered as in a basket, and it is collected and condensed by the electromagnetic motion which is the path of Ra when it goeth forth; and this black substance of the limitless waves of space is compacted into the first celestial land, which is the primordial land, which is called the Mound of Creation, and it is called by the Dogon Scholars "Amma's termite hill." Who is there upon it when the mound is raised up by Ptah? It is Atum on the Ka exalted land of Ra when it is coagulated from the waves of Nu in the Mind of Amun. Thus, Ka, thou art the Black Mass of Dark Matter which was compressed in the vortex of the spiral motion which Ra hath made in its transmission. Thou art made into seeds, and then granules, and thou becomest the egg of future worlds, just as thou wert made as the primordial earth Asaase Afua, and the core was moulded for thee by Ptah, and the mantle hardened over thee, and thy revolution gave mass to thee, which revolution was maintained by the Great God, and which mass that God took up residence inside. And the mass was crusted over and called Geb and it was the Great Work of Ptah in service of Ra who built for Ra this its House of Mass. And all of this Mass was Ka and it was all of the Black Substance. And this same Substance rose up when Ra transmitted the current of its energy through the smithy of Ptah in the core thereof, and it was thus raised above the Waters of Nu, and it became the first Afu land which became the Ka flesh of Ra. And on this new High Land found Ra a place to stand, and it was called Atum. And Atum-Ra went into the Land and enlivened it and made it fertile; and all living things were raised up by Ra when it passed though and electrified the Afu Land which had become its flesh and his home. Here in the Land doth Ra take up residence as Ka Ausar. Ka Ausar, thou art the Black Substance of Ra when it is in Afu. Therefore thou art called Afu-Ra-Ka. Ra maketh the people upon this land with the granules of the same Black Celestial Substance of Space, the Dark Matter; it is called Ka-nu, Khem, Kam, Kam-et, Kham-Tum, and the like. This is what makes the body of Ausar in which Ra dwelleth when it is transmitted into the Afu matter. In this Ka as Ausar doth Ra live and move and have its being. These numbers of generation being 1, 2, 3, 7, 12, 24, 36, 72, 144, times 6 times 100 times 10 times 1,000 times 7 and 1,008,000,000.

10 Lo! When Ra cometh forth from the silent, Limitless Dark Waves of Space of the Huh Nu, it taketh the black Ka substance of the space and coagulates it in the vortex of its Centripetal Bending Force and gives mass to it by rotation and revolution, ever drawing the black Ka matter into the growing seed thereupon the center axis of this wheel. And this is the Gravitational Force which gathereth the things which are in relative proximity and makes them as one Mass there in the center of the force of Ra's Divine Energy; and when this Ka hath been amassed into a sphere, Ptah moldeth the flesh of Ra and Ra entereth



therein and gives it life. And this Divine Life goeth forth upon the Land. Atum is upon it. When Ra is in it, then it is Ausar. This Ka Ausar receiveth the Ba Spirit which is transmitted by Ra from the Source in the depths of the Limitless Waves. Yet that is the Hidden Place. Whence and wherefrom doth Ra cometh? None knoweth but the Mind. Yet Ra, like blood, is transmitted through the "body" of space which, like our bodies, is largely made of waves—yet this Great Body is made of the Limitless Black Waves of Space, and the Dark Ka Substance is gathered in its "organs." This is the Great Body which contains all and which is enlivened by Ra and whose flesh is Ka, and whose Mind is comprised of the Hidden Waves. Whose body is it?

11 It all goes on in the body of Amun and Amunet; thou art the Dual Hidden One who contains the activity of the Centripetal Bending Force of Ra which coagulates Waves into Mass. O, Amun, thou art the Great Cackling Goose who makest the limitless waves of Nu to vibrate the black Ka substance and give birth to Ra when thou openest thy mouth and produce thy voice. Amun and Amunet, thou art the Supreme Being in whom we all live, and move, and have our Being.

12 Thou dwelleth in the "void," that unperceived "place" where the universal constant of potential force lines has not yet been directed and accumulated into the centers of generative spiral motions.

13 Thou art Nous ; An 0 Thing ; Thou art Still and Silent Waters. There are those who claim to know thee, yet know not thy name, and call thee Space. Thy name is Amun. Thou are in Het Heru.

14 Thou comest forth by Night. Thou art the basis of all variation. Thou art called the Cosmic Egg. Amma's Ball Of Clavicles. The Potency. The Pleroma. Abode Of The Self-Existent Lord. The Boundless All. Wu. Womb. Om. Father-Mother. The Ancestors are with thee. The Source. Night Of Brahm. The Robes Invisibly Clothing... The Virgin To Whom The World Is To Be Born. The Black Body From Which We Come, Into Which We Come Into Our Being. The Impersonal Reality Pervading The Cosmos, Which Is The Pure Noumenon Of Thought. Parabrahm Primordial, Non Objectified Subjectivity; Thoughtless Thought, Causeless Cause, Wordless Yet All-Word-Breathing Breath. The Darkness That Breathes Over The Slumbering Waters Of Life.

15 Cypher, thou art called "0", yet thou art not No-Thing, but AN-0-THING. Thou art Absolute 0, the Womb of the 1 which processions into the infinite. 0 is the coda wherein the previous System, after having reached the Limit of Design, will resume the nature of 1 Value, God, and make of it a hole to be wholly absorbed by its inversion, i.e. it becomes but a square fractal of its new form: 1 to 9. 0 is the tomb of the negative precedent. 0 veils the ancestors from the descendants. 0 is the Womb which issues forth the positive which will come to be made known in its infinite, where we are. 0 is "not 1" to "1", thus creating pressure through paradox, division through duality, ultimately spinning out the whole 1 again, over and over. In 0 is the divine thought, the immaculate conception, the mind of 1, of which there is but a singular and infinite potentiality.

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VOLUME VI: MA'AT LAW III

## CHAPTER 40: THE DIVINE FACULTIES OF NATURE (CONT.)

## SECTION § 1

1 O, Amun Ra, thou art the Great God, the Supreme Being; thou Cometh Forth into Generation, Manifestation, thy Becoming. Thou Cometh Forth by Day from the Night of Infinite Black Waveforms of Inertia into Kinetic Motion. Thou art Pert, for thou cometh forth from the House, like speech cometh forth from the mouth, and entereth into the Bending Force to make a Land to stand upon. Thou desirest to Know Thyself. Pert, these granules of Ka, these seeds, these grains, these fruits and produce of the field, all these things with give generation to life, these things are the things of Ra. Thou goeth forth, out, and away from thy homeland in Nu, and thou maketh a place elsewhere to become.

2 It is said that thou art spoken, that thou cometh from the Mouth, that the vibration which doth waver the path of thy transmission is a frequency producing sound and color. O, the Dual Nature of thy Vibration, these are the very first things, which things are vocalizations of thy inner hidden Nature, which being said are carried out by the builders to make the World according to thy Measures. O Speaker of these things of Nature, thy name is Djhuti ; thou art the Sayer of That Which is Perceived and Known to be True and Righteous; thou art the Speaker of Constants and Laws, the Ruler, the Measurer of Truths; thou art the Messenger of Ra and thou art the bringer of its Wisdom ; thou maketh what is True to be known in the Light and thou doth enable Ausar to be established, who hath given unto him the Word. Thou art "the Baboon with shining hair and an amiable face, the scribe of the Netjeru." That which thou scribest is thy very speech, which speech is the manifest things of Nature by which the Gods make their presence Known to Those Who See.

3 O Speech, thy name is Ma'at ; thou art the things which are said by Djehuti from the Mouth of Ra ; thou art the formula of the true relationship of the unconditional Law which is made into and according to the conditioned states of being: otherwise said, thou art the balanced nature of the Waveform which Ra maketh when it bendeth forth its path when it is stabilized and thus giveth forth its form into particle Mass, i.e., which waveform is spoken by Djehuti. Thou art the Natural Laws, the Constants, the Numbers, the Values, the Measure of Righteousness. Those who know not claim to know thee, and they call thee Weight. Those who know thee not claim that they know thy name, and they call thee Math. Their Math is based in the Weights which have been made known to the Ancestors. The true Weight is not displaced. The true Weight is in its right place according to its nature, like unto like, and it is not differentiated, nor thus perceived, for it is righteous in the body of Amun. The weight which is measured by the liars and the knowledgeable is displaced from its

true state; therefore is it perceived in the physicality of things, which is the Lie. The Weight which is Measured by Djehuti is True, and it is alike and in harmony with the Waves in which it is dissolved; though it appears in the illusion of a particle, it is Known truly in the Waves, and it is harmonious and balanced therewith; and Djehuti speaks the vibration which gives Mass to the Waves, and gives Weight to them when they are placed into relation to that which also is Spoken from its Mouth and rolled over its Tongue. These are all the articles of the Speech of Djehuti, each of which is perceived True and Right to its vibration in Waveform; and these articles of Speech are Ma'at. And the Speech comprises the Word, and the Word is Ma'at; and the Word is called Medu. The Medu has Weight, and it is Ma'at. It is spoken by the Netjer, and it is called the Medu Netjer. These are the Words which are Spoken into Existence by the God Djehuti, which are made Known to our Perception by the forms to which they give Mass in Nature. The Nature is the Neter of the Words, and they are Modu; they appear in Afu and they are Ma'at.

4 What makes the Medu Neter to be Spoken from the Mouth of Ra? It is the impetus of the vibration which causes Ra to come forth therefrom. Wherefrom doth it come? It is from the Limitless, Black, and Hidden Waves of Amun that Ra emerges from the Lungs deep in the Mouth. What is it that causes the Word to be summoned in the Lungs and Spoken from the Mouth? It is the Thought in the Mind of Amun that so desires this Word to be transmitted from the Mouth in the name of Ra. What then is it in the Mind that does this? It is the Waves themselves which are of the Mind. It is the Waves which are inert till the Bending Force of Ra is generated the centripetal motion and gathereth the Ba and delivers it into the Ka. What is the Force which makes the Ba to be delivered into the Center of the vortex where the Ka is spiraled into Mass? What makes the orbit of the space into itself, to seek itself therein the Center? It is the Dual Nature of the Electro-Magnetic Force that does this. The Magnetism is in the Waves and the Electrical Force is rolled among these, gathering the black substance of the Waves like into a basket to be given to Ausar when Ra maketh its Afu flesh in the Ka.

5 O, Nu, whose name is Naught and Nous, thou art the Inertia of the Waves whereupon the Bending Force cometh forth into thee. Thou possess the potential to be bent forth into the perceived Light of Knowing, and thou dost acquire from Ra the impulse to waver by its Force. Therefore thou art made to transmit Ra to its Ka by the kinetic motion which thou dost assume when the impetus of Ra is given unto thee. Thou art Magnetic Waves at Rest and even so when thy Waves are given to the centripetal motion, and then thou art the Force of Waves in Magnetic opposition, and thou dost beget the zones of pressure by which the Path of Ra shalt be guided to seek its destination in the Ka; and thou art the place in which the current of Ra is transmitted, which those who claim to know this call by the name "electricity." Thou art the Unconditioned Truth, and thou art the conditions which appear in the frequency and amplitude of thy own Waves according to Ra's desire.

6 Who is it that makes the vibration's increasing frequency of Ra to roll over the tongue and out of the Mouth of Djhuti as Ma'at? It is Khepera who rolls the Word of Ra out of the Mouth of Djehuti in the Morning.

7 O, Khpr, thou art called Khepera and Khopra and Khepri. Thou art the Electromagnetic Force which is summoned in the Magnetic Nu Waves of the field whence Ra maketh the Bending Force upon it. Thou art the charged nature of the Waves ; thou art the Ion, the waveform electron, for thou goest forth rolling the black Ka from its hidden place. Thou goest through the Waves rolling the Ka into the Seed of the Word of the World to be made Known by Perception, like unto how thou rollest the electron around the positive centripetal motion of the center which is the nucleus of Ra. Thou makest the Nu wave an orbital and thy orbital is the Ball of Amma ; it is the Ka when it is conceived in the black consciousness of Amun and it is the Ka when that consciousness is made known in the Light of being. In that ball of Ka, the black dust sediment of space, thou dost deposit thy myriad seeds. Thou throwest thy ball into the Waves. Hapi maketh the Inundation ; and thy children come forth from the fertile Soil of Dark Matter ; the rays of thy Light is made Known, for thou makest Ra to shine effulgently therefrom ; Lo! thou art the maker of Ra in the Morning. Thou art in the Mesektet Wia boat of Ra in the Tuat and thou makest Ra to rise into the hands of its Mother Nut to enlighten her and to be received by Shu who is with her from the black body of Ausar at dawn. Lo ! Thou drivest forth the Great God when he is in the Aten in the Morning.

8 O, Khepera, Thou art the primal event of polarization whence Nu is made differentiated by Huh in the Ka of Amun, thou who makest the seed of black Ka to be differentiated from the Black Waves and spin along its place upon the path of its propulsion; thou doth give conditioning to the conscious thought of the Great God and guide it to its destination in the Ka. Thou art with Ra when it rolleth the Waves into the centripetal spiral of the Bending Motion, to beget the sphere wherein thou shalt do thy Work. Otherwise said, thou art the nature that maketh the attractive and gathering electrical path to orbit the direction of propulsion. Ra goeth forth, and thou art spinning him around, drawing in the Ka and giving Mass to Ra's desire to be at that place in which direction it is moving. Thou art the mover of the motion of Amun from his resting place. Thou maketh "Amma's Ball," whose "four clavicles" are unified as one by the contractive, generative force of Ra. Thou art engendered space. Thou sowest the seed, building the egg of the world. Thou art the Fire inside.

9 When thou goeth forth thou art in motion. What is it then that is moving? It is Khepera spinning round the Path of the transmission Ra. It is therefore the Electrical Motion which attracts the substance of Ka from the Waves of Nu. Therefore Ra is given mass as it moveth through the Waves, and its Mass decelerates its Divine Living Energy. Therefore Ra assumes the seed of its future Ka body which will be made as its flesh and house. Then it is not Ra alone, for it hath degenerated into accumulating Matter. What then is it?

10 0, Dual Nature of Electron Motion (E-motion, "Electricity"), thou art Knem when the impetus of the Divine Living Energy of Ra accumulates the Ka is given into matter. Thou art called Khemenu and Khnosu. Thou art Ra in its Ram-head and thou art the Afu flesh or land of Ra. Ra is mummified in the, Kanum, like as Ausar, for thy Divine Electrical Impulse is being resisted by matter; therefore dost thou decelerate from thy True Velocity of the Pure Light of thy Knowing. Thou entereth into thy Tuat wherein thou shalt pass through the black Ka substance where thou art called Ausar ; in this body thou art Ram-headed and mummified as the Afu flesh of Ra in thy Ka. Ka Ausar receiveth the Benu Spirit-bird of thy Ba and is at peace with thee, and is established by thee in Auset. Therefore thy Divine Electrical Impulse is balanced in thy Magnetic Space which is thy House, and thy orbit shall be sustained therein. In Ka Ausar thou art Kam-Ur, "Great Black One," for the Ka of Ausar is the black mass land compacted from the celestial Ka of the darkness of Night in Nu, and it containeth the Afu Ra during its journey through the Tuat of Ba-Ka (The Living Soul); i.e., Ausar is the store-house, the "battery" of the energetic "electrical" power of Ra when it is transmitted through the "receiver" "brain" and sustained in the "R.A.M." "heart" and circulated in the "current" through the "wiring" of the "blood". When Ka Ausar receives the Ba and is at one with it then the mummified Ram-headed Afu Ra is made as the Djed stability pillar which is the backbone of Ausar which is the battery in which the energy of Ra is balanced and sustained. Therefore, 0, Kanum, thou art the electrical wave which coagulates the Light made by the transmission of Ra along its spectrum path of decreasing frequency from the Source of inert waves into the register of Mass, ever displaced in its pressure zone, ever seeking its true place and Weight in the stability of its Ka. Therefore thou doth decelerate the pure and unconditioned Light of Knowing Ra by accumulating the resistance of matter, and thou doth define a point (particle) within the spectrum (wave) to be.

11 0, Ptah, thou art with Ra in its transmission; thou doth enable Kamun to accumulate the matter; thou doth take the ball of substance rolled along by Khepera and thou doth fashion it into the form of Ra's desire. This desire is Ka, and thou maketh the Ka to rise up from the Waters. Thou art the formative power of Ra, who gathereth the Ba in the basket of Ka and builds it into the Afu for Ra to take up habitation in the Ka. Thou art the Great Excavator of Forms and Employer of Energies; thou art the Fashioner and the Maker of the Myriad Things. Thou art like Khemenu in its Ram-head when that God maketh the human on its potters wheel, which wheel is spun by Khepera. Thou art the most talented God, and no craftsman or artist on the Asaase (Earth) maketh their craft without thee with them. Thou maketh the Ka to conform to Ra's desire and so thou art the rate of motion with which this is done; therefore thou art the force of the Divine Living Energy employed by Ra in its endeavor. Thou art the generator of luminosity like Kamun. Thou doth coagulate the orbital interaction of forces from non-interacting, non-orbital waveforms ; thus thou art the fashioner even of Kanum. Thou art the positive motion of Ra which

seeks itself in the centripetal motion. Thou art close to the Great God. Thy consort is Sekhmet with the head of a lion; she appeareth in the form of Het Heru when she is the Heavenly Cow who holdeth aloft the Arit of Ra and she appeareth as Sekhmet when she goeth forth to slaughter those who speak falsely against the Majesty of Ra.

12 These are the Ren Hekau names and Neteru natures of those Gods who are with Ra when it goeth forth from its Father Nu the Dark Waves into the Hrw Light of Day. Wherein does it happen that Ra becomes Known in the Hru Light? What is it that containeth the Light which Ra makes in its transmission; i.e., who is it that keeps the core at the center in the smithy of Ptah?

13 It is Het Hru that is the Great House of Ra in which Ra moves and lives and has its being when it cometh forth into the Light. It is She who is the Uterus of Ra when She gives birth to him from the primordial Waters of her Womb : it is Her Womb which Houses the transmitting electrical Bending Force of Divine Living Energy. It is Magnetic Space which contains the Divine Electrical Impulse of Living Energy which is Ra when he is in the smithy of Ptah. She is Het the House of Heru the Son of the Day. She establishes Ra in the Light; She maketh strong the foundation of what is Perceived; She beareth forth the Waveforms into the field of conditioned space, and placeth it upon the axis; indeed, she is the polarity of the spectrum which causes it to be transmitted, and she maketh the motionless balance at the center of the bending motion between the polarities. It is She who is the Amphitheater of all the sounds of Ra's vibratory motion, as if it were a fugue played by Djehuti. She beareth forth the Great God. As Magnetism She divides the equilibrium Electric Force Field rolled in spirals by Khepera into the dual-polarity field so as to create the opposed pressure conditions necessary for Motion (i.e., Life) to simulate Stability in Mass. The Two Poles are the Two Lands which allow Ra to come and go forth according to his desire, otherwise it would not be able to seek itself, gather up itself, and come to Know itself. What is the limit of the spectrum in which Ra cometh and goeth forth? She is the Boundary of the Limit of the rate of Ra's transmission of Light in the sine-wave-spectrum ; She is the Circumference, the perimeter of magnetic space ; Her domain is 360-degrees ; She is the dissolatory, discharging Force, the Netjer of positive electrical discharge toward the south-perimeter which simulates the negative charge ; Lo! She is the responsive discharging centrifugal effect against Ra's positive centripetal motion which creates orbital electromagnetic states of material appearance.

14 These are the attributes of the Great God who transmits the Divine Living Electrical Energy from the Source of its Eternal Mind to coagulate the Waves from the Waters of Hidden Space into Physical Black Mass. Before it is manifest it is Amun Amunet. They give Nu Nunet to Huh Huhet to compact Ka Kaket. Ra is generated within Ra'at the path of the wave which is made in the Nu and it spirals within the vector equilibrium and fires the black substance of Ka in the kiln of contracting space and it moves through it centripetally and collapses

the black space into the grain and sows it into space and expands it into the sphere; and the sphere is a seba star which is a door from the unperceived place of waves into the perceived place of dense, contracting Ka; and the sphere emanates the Ka which will give rise to the Land Asaase Afua. And the Waters will cover Afua until Ptah shakes the core and sends the Land up above the Waters. And Ra will set upon the Land and sit upon its throne and it will be called Atem also called Atum and Adam and Atom. It is Adam who is the first individual, enclosed, oscillatory, waveform living being upon the land. It is Atom which is the first composite unit element of being. It is Atum who cometh into being upon the Afua as the Benu bird which is the Ba of Ra, and it is upon the benben stone which is the pyramidal mound where he maketh tmu the firm place where he sitteth; and it is Atem who goeth into the Land as Afu Ra to fertilize life therein. This is the path made by Ra from its hidden and permanent place Amun through Nu and into its Ka Ausar.

15 When it is with Khepera it goeth forth from smai undifferentiated unity into tawi complementary duality and that which is made known in contrast to the waves is rolled to gather up itself when it findeth itself along the path and is made to generate itself against that of which it is made. The rolling motion makes it hot and gives it Light to illuminate the place where it is perceived to be existing through the oscillation of its complementary charging-discharging / contractive-expansive / energizing-harmonizing-stabilizing motion. It is known in the Heavens as the Premium Mobile. It is the Nebula, the state of potential acquisition, the historical accumulation of quantum waveforms which are given to particle Mass.

16 The Ka-Ba-La Scholars call it by the name of the Number 1, the Sphere (Sephirot) of Kether – the Crown. Thou art known to the Ancestors as the benben the capstone of the mer pyramid. This is the shrine of Atem.

17 This is the true and most Highest Knowledge, of which the Supreme Mathematicians of Gods and Earths say, "Knowledge is to know, listen and observe. Knowledge is a body of accumulated facts. Knowledge is the foundation for all things in existence, as the Sun is the foundation for our solar system." This is the germinating Sperm of Father-Mother which entereth into the Inert Hidden Womb.

18 This is the Beginning in Genesis. It is the Unity of the Electrical Force which is divided along the polar spectrum plane of Life. The One pole is the Source of the Life Force. The Second is its return thereunto. At 90-degrees it cometh forth at Dawn to Day from Darkness. At 180-degrees doth it obtaineth Knowledge of what is it not, highest doth it loom over the place from which it had come, only to return to what it is, and always will be. Only when Knowledge of its destination hath been made to it doth Ra enter into transmission along this Path, which Path is promptly bent forth into the centripetal spiral and wavered to vibrate within the Sphere of its Magnetic Limit.

19 It is Khepera when it cometh forth at Dawn into the Day. It is Ra at high noon. It is Atum at Dusk. It is the product of the Great

Mind of the Hidden God Amun ; Lo! It is the desire of that God to go forth. It is that God's Great and Sole Idea and its execution is its most Good Work, which work is conducted by Ptah. It is Dictated by Djehuti, Te and Wei. It is God's Word when it is Ma'at, Tao and Wu. Thou art the Great God, pure vibration of the Speaking of thy eternal Thinking. Thou riseth from Bakhau and traveleth in thy Mandjet boat on the River which runs on the Belly of Het Heru, the Cosmic Cow, the body of the Heavens. Thou settest in Manu when thou sendeth for the Qebu called the North Winds to cool the Land o'er which thou hast sown thy Seed of Light. Thou entereth into the Ka of the Asaase thy Afu and traveleth in thy Mesektet boat through the Tuat who body is Ausar before thou art born through the umbilical cord called Apep the Great Serpent to be birthed again into the Day tomorrow. Thou Pert em Heru. Thou comest forth by Twilight.

20 Thou art called Aur in the Light of Day. Thou art the Point and The Peak and The Crown. Thou art The Monad, The Emanation, The Line Derived From 0 By Extension. The Ray Of Light, The Wave, The String, The Seed, The Germ, The Sperm. The Self-Born, Yolk, The Nucleus. The Self Of Deity, Mahat; thou art The Divine Thought Conceived, the Son Of The Manvantaric Dawn. The Immaculate Conception. Phenomenon As Perception By Thought. That Which Comes To Contemplate Itself. The seedling of the World which has been Born.

21 Thou art the Singularity, that ineffable place of origination. Thou art that instantaneous, unstable period in spacetime at which the 1 totality of consciousness is contracted its most dense, unified, and energetic state. This highly charged state of concentration is achieved only by the contraction of a previously maximally-expanded Unity. After 1 Mind has experienced itself in an infinite expressions, the nature of its magnetic reciprocity causes it to gather and retract its energetically "positive" Totality into the harmonized/balanced/"negative" state of completion (or expenditure) known as "10". 10 is simply the unification of the infinite 1 such that God's consciousness expands beyond it and its value becomes a fractal unit in the infinitude of the new 1. The myriad things have become known between 2 and 9; the 9 is the Womb that gives the 1 back to the Cypher to complete the Cycle. Now God must surpass itself; that is how it breathes. The 10 harmonizes the infinite differentiations between 2 and 9 and inverts them into the new 1. The density of Eternity contained within the "inverted" 1 is what causes the energetically-charged +1 to manifest from the ever-stable 0, the inert essence of 10 from which the new 1 Number is issued, and the cyclic Wheel revolves. The Number line's potential knowledge charges in the 10, stabilizes in the 0, and discharges from the 1. This is what happens when the entirety of consciousness, i.e. God, gathers all that it is into a central place and expands yet beyond it, rendering that whole previous sum of knowledge a factor in an exponential increase. This is the "big bang", though not as a violent, consuming flame, but like as a flower blooms silently from its grain. The germ of eternity, infinitely spiraling; there is no end, there is ever more to ascend. In this the thought expands beyond what has been known, and makes it but a



root of its new formulation, and it is Ma'at; Lo! The Word is Spoken.

22 This is the Netjer Nature Neber Tcher Number 1; this Great God beareth forth the myriad forms of the Paut Neteru called the Number Line. From this God 1 cometh the Gods 2 through 9 of the Celestial and Terrestrial Nature, which Gods come forth to be Perceived. It is Atem called Atum and Atmu and Adam and Temu when Ra is setting on the Land, i.e., when Ra entereth into the Ka to fertilize the World Afua. This is when Afua is complete. This is the Divine Living Energy entering into mass, to be resisted from the true Light of manifestation, yet going forth to manifest life within the Afu flesh of physical matter, to be inner- /over- /understood by the minds of its generations. Atem maketh a Het of Afua, and Ra entereth into the Tuat. Atem conceiveth Shu and Tefnut who maketh Geb and Nut, and Afua is complete and ready for children. O, Ra, Atum is sown in thy fertile Afua when it hath been made by Ptah and he bringeth forth abundantly thy descendant Suns and Earths. He is the red one on the western mountains.

## SECTION § 2

1 O, Ra, when thou cometh forth from the Mountain Bakhau in the Morning at Dawn, thou art received by the God Shu. Shu expandeth thee, my Lord. Shu is born of thee, Amun when thou art upon the Ka high land as the God Atum; he is thy first-born son. Thou hath sneezed him out from thee and thou hath spit his sister. He is the state which is increased when he is gathered and rolled along by Khepera when that God goeth forth with Ra in the Morning. Ye, he is the lightly gathered substance of thy Ka. He is not dense like the World which thou shalt bear out from him. He is the gaseous state. He is the Air. He is lighter than anything Perceived in the World, but he is heavier than the Waters of Nu. He is the state of initial compression when the Hidden Waves are first made Known. When thou art manifest, O, Ra, to Perception in the Light, thou cometh forth into Shu.

2 O, Shu, thou are in the aethers and thou art over the Asaase Afua Earth. Thou art represented by the 360-degrees of Space when it is made Known in the Light of Day; thou doth fill Het Heru when She is manifest to our Perception. Thou art represented by the complete, unified Zodiac of the 12 Houses of Ra, or, as others say, thou art Known by the planet Neptune. Thou art called the patron of mystics, actors, prophets, seafaring peoples, and recluses. Thy qualities are of the visionary, utopian, illusion, imagination, inspiration, dissolution, new connection, and confusion.

3 The Ka-Ba-La Scholars call thee by the name of the Number 2, the Sphere (Sephirot) Chokmah. This is what those Scholars call, Wisdom, of which the Supreme Mathematicians of Gods and Earths say, "Wisdom is the manifestation of ones knowledge, the ways and actions one uses to make his or her knowledge to know the truth, such as speaking wisely to the wise, to the dumb or to possess a wise Mind." This is the Womb of Mother-Father when it receiveth the Sperm from Inertia's own contraction.

4 When thou art made in the cosmos thou art the state of Fire and Heat. Thou art the hot Air which is borne forth in the Breath of Life,

which is generated in the Lung and borne through the mouth by Djehuti. Thy name is the name of the Great God spoken each time we inhale and exhale. Thou art called by the Theosophists "Fohat" when thou makest a place for the work of Ptah to be done. Thou art the Nature of Expansion. Thou art Known to the Taoist Scholars as Yang. Thou art the consciousness and the will of the Great God. Thou comest forth at Dawn.

5 Thou art called Bet in Shem's tongue. Wise One, thou art Polarity Derived From 1 By Reflection, which Revolution Begets The Spectrum. Thou art The All Divided Against Itself; The Diameter Against Which The Cypher Defines Its Circumference. Thou art The Great Father, The Fire, The Serpent of Flaming Mist, The Messenger of Ra to the World. Steed Of Thought Divine, thy name is Fohat, Who Scatters The Atoms And Builds; The Divider Whose Work Begins Life Manifested; Cosmic Electricity, The Vesica Pisces, The Sweat-Born.

6 Thou art that state of Inflation begetting creation when the 0 of the new 1 expands and condenses the infinitude of itself by into mass by duration and velocity [speed=light]. [0+time\*energy=1^infinite]. From the Mind God magnetically coagulates the electric spark that sends the light into the Space. Here are scattered the atoms, the sperms, the milk-white curds, the smokestreams.

### SECTION § 3

1 0, Tfnut, thou art born in tandem with thy brother Shu from the Great God Amun; Shu is thy consort, and you alternate with him. He is the gaseous, and thou art the liquid state. Thou makest him to retract back toward thy common father Atum; thou art close to Ra. Thou art the manifested Water. Thou art heavier than the Waters of Nu, yet thou art as those Hidden Waves when the World is manifest in the Light of Day; thou doth possess those qualities when they are Perceived. Thou art heavier than thy brother Shu. Thou dost sink below the Air, yet in thee do all the Spheres have their motion. Thou art the complementary principle in the Dyad of the Cosmic Environment. Thy brother and thee breathe for Amun, in and out; Ra maketh thee to sing. Shu carrieth away his father Atum and thou bringest back that Great God to the center where labors Ptah. When the 1 and 2 make Love they are conceiving you; in the womb, Ptah maketh 4 thee thy body.

2 Thou art known in the Cosmos by the planet Saturn. Thou doth possess the qualities of authority, elders, statesmen, prudence, contraction, restriction, limitation, tradition, discipline, crystallization, systemization, organization, framework

3 The Ka-Ba-La Scholars call thee by the name of the Number 3, the Sphere (Sephirot) Binah. These Scholars call thee Understanding, of which the Supreme Mathematicians of Gods and Earths say, "Understanding is the mental picture one draws of knowledge wisdom. To see things much clearer for what they are, visible through the all Seeing Eye, which is the Mind." This is the child of the Union of the Womb and Sperm of Father-Mother. 1 and 2 become as One, and they beget the 3 to carry on the scheme. Therefore 3 is as One with its 1 and its

2; and 1 God is as 3 Gods seen.

4 Thou art called by the Theosophical Scholars "Svabhat," the web-like substance of things which secretes through all Creation. Thou art the Moisture in the Air which coagulates the Waves and gives them Mass. Atum is thy Sulfur; Thou art the Salt and Shu is the Mercury. Thou doth possess the frequency of Violet. Shu is the Breath, and thou art The Word of Life. Thou art the Coagulation of Mass from the Waters. The Taoist Scholars call thee Yin. Thou bringeth forth matter and energy to be manifestation to our Perception. Thou comest forth by Morning.

5 Thou art called Gimmel in Shem's tongue. Thou art Amma's Pyramidal Mound; The First Plane, From Which All The Rest Descend. Thou art the Principle Triad of Sulfur, Mercury, and Salt which begets all formal things, just as from One God emerged Three; The Holy Trinity. Hence thou art The Solid Derived From 1+2, comprising The Cosmic Substance, The Web. This is The Divine Body, The Mother, The Soul, The Egg-Born, The Unfallen.

6 Thou art the Netjer of Primary Accelerated Expansion, when Ptah gathers and scatters the substance in the four cardinal directions and the durational direction of time. He sends Like substances to seek themselves alike. Otherwise said, Substance seeks a common center among other like substances and Ptah gathers them into their core. This is the Magnetic Law. He expands through the body of Het Heru the Mother of Space sending things to their righteous pressure zones. He makes the journey of trillions of years. The belly the worlds are to be born in bloats. The walls of Her abode are enclosed. The sacred circle in which She is to do Her Work is consecrated. O, Time, thy Pyramids are falling.

7 These Gods 2 and 3 are Shu and Tefnut, born from the First God Amun. Ra is with them all. Yet these Gods are of the Cosmic Environment. Though we speculate upon them through our Perception, they are too great for us to fathom. They are together, and below them is the plane of Daath ! This is the boundary of the Knowledge between the ideal and the actual, whence manifestation breaks forth from the Nous; the seeking, the search, the tunnels, deep waters, black pool. They couple and bear forth the Gods below them, which are made Known intimately to our Perception here on Asaase Earth.

#### SECTION § 4

1 O, Geb, thou art the first-born son of Shu and Tefnut. Thou art called Jeb, Keb, and Qeb. Thou wert made by thy parents when by their expansion and contraction they compacted thee from the Ka which was in the Nu. From waves they sent forth Ra and made thee as a molten core of black Ka and they sent Ptah to harden thee; he made for thee thy body as a fetus. From thought of Amun through Waves of Nu thou hath been enlightened by Ra and hardened by Ptah; thy parents expanded and retracted thee and now thou art like as a solid thing. Thou art the Earthly State, particle-like and granular ; thou art the crust of Ra's Afua (Earth). Thou art the influence of terrestrial nature and atmosphere. Thou hath been built up by Ptah ; Ye, Ptah is in thy

molten iron core. Upon thy face doth Humanity live and move and have its being. Ptah receives Ra and transmits it up to thee. Thy son Ausar is upon thy face and he receives the transmissions of Ra from thee and he is at peace. Thou art the visible surface of the Divine Living Energy which giveth rise to life.

2 Thou art represented in the Cosmos by the planet Jupiter. Thy qualities are of the judges, lawyers, clergy, leaders, publishers, expansion, propaganda, vision, abundance, optimism, justice, prosperity, generosity, benevolence.

3 The Ka-Ba-La Scholars call thee by the name of the Number 4, the Sphere (Sephirot) Chesed. This emanation of Amun is known by the Scholars as Mercy. Of this the Supreme Mathematicians of Gods and Earths say, "[Mercy] is the Culture of freedom and righteousness, the culture of peace in which all things coincides and lives in harmony." Mercy is submission, as the Good Child submits to Father-Mother. How Good it is for Them to Heed these Words.

4 Thou art the frequency of the color Indigo. Thou doth receive the Breath, for thou art the Lung of Life; and thou doth exhale the Word, for thou art the Medu of the Neter. Thou comest forth Mid-Morning.

5 Thou art called Daled in the tongue of Shem, that is, The Door, opened mercifully; The square, the quarternary. The solid existing in space and time; Matter as we know it. The elements, the directions, the dimensions. The father made of flesh, thy memory. Jachin, the white pillar in the Temple. The monad as tetrad. Animals with bones

6 Accelerating Expansion continues into the Limit after the 1 is scattered without prejudice throughout the belly of the Mother during the Initial Expansion period. At such points in the continuum where waves coagulate, particles collide and heat up with each other, the gravitational attraction increases and these centers grow. More of the scattered 1 is drawn to these interior Laya centers, and the expansion of stardust into the farthest limits of the Body of Mother slows. When the gravitational stronghold on matter is broken as matter farthest from these bodies diffuses, then the rate of universal expansion begins to accelerate again. Particles remain in flux between diffusing away from the centers and being borne into them. The breath of the Mother is drawn in and out. The smokestreams spiral, mingle, and whirl. The serpents of fire slither and coil.

## SECTION § 5

1 O, Nut, thou art the first-born daughter of Shu and Tefnut. Thy consort is Geb; thou art as his house, surrounding he where he is in the middle of thee, and thou art the magnetic waves which tether he in space. Thou art Ma'at when thou makest the balance against he. Thou art the Heavenly State. Thou receivest Ra from the Tuat in the Morning and yet consume him each night when he passeth therein. Thou placest Ra upon thy back when thou appearest as the Heavenly Cow; it was upon thee that Ra ascended from earth to travel o'er the sky after he sent the lava of Sekhmet to slay the false-speakers; thou art like the second mother of Ra when thou bearest him forth into the Day. The milk

from thy udders is the starlight of the Milky Way which nourisheth we in Asaase, which milk is the emanation of the sebau which are made in the dense hot kiln of the Ka of Ra, which place is called the Tuat and is governed by thy eldest son Ausar, whose body is Ka; Lo! Ausar is Sovereign within thee and thou art as his Mansion.

2 Thou art the Heavens and thou art wave-like in thy nature, but thy waves are heavier than the waters of thy Mother Tefnut and even more than the waves of thy Grandmother Nu. Yet to we thou art their representative in the Matriarchy. To our Perception here on Earth, thou art the great influence of stars and planetary spheres. Thou art the Sky which is hoisted over Geb by Shu, for when thy father saw thee coupled with thy brother, he knew thou couldst not bear the Children which Ra was wont to give to you, so thy father Shu came between you all to hold thee aloft into the Heavens, and upon thy back doth Ra ride o'er Geb in the Day boat called Mandjet. Lo, Shu hath made a firmament supported by four pillars, and he hath made thee as the Waters above; our oceans remain the waters below.

3 Thou art represented in the Cosmos by the planet Mars. Thy qualities are of action, energy, initiative, courage, assertion, aggression, passion, independence, and enterprise.

4 The Ka-Ba-La Scholars call thee by the name of the Number 5, the Sphere (Sephilot) Geburah. The Scholars know this as Severity. Of this the Supreme Mathematicians of Gods and Earths say, "Power is the truth, truth in origin only means of refinement for to go according to the truth is to make ones self-known again. Truth is the power to resurrect the mentally dead from their present state of unawareness and ignorance of self." Thou comest forth at Noontime.

5 Thou art called He in Shem's tongue, that is, The great mother. Thou art Force, Motion, Will. Life in its procession. The mother made of flesh. Boaz, the black pillar

6 Nebulae take formation. The differentiated clusters of stardust smokestreams whirlpool, expand, and form their bodies with more definition and vibrance as the reactions of their elements increase inside them; with the aid of fire, airy and watery states of matter condense; the 1 consolidates inside them. The value of these large bodies continues to increase, drawing in the fire, energy, and matter around it. Like attracts to Like, the First Magnetic Law. The spokes are jointed around the centers; the new wheels spin. The rounds will soon form worldpools from the orbs of burning matter. Some will live on pure light. It is said that there are seven brothers formed.

7 These Gods 4 and 5 are Geb and Nut, born of the Gods 2 and 3, Shu and Tefnut. Ra is with them all. Yet these are the Great Gods of Terrestrial Environment. In these Gods doth Humanity live and move and have their being. But what is the essence of Humanity in Neter Nature? The Gods Geb and Nut couple and bear forth the Gods of Humanity. This is like unto what the Taoist Scholars call the Union of Heaven and Earth; only by this union is the Elixir of the Golden Ra achieved in the Balance of Principles.

SECTION § 6

1 O, Wsir, thou hast made thy seat in the Arit eye of Ra. Thou art the throne of Ra in the flesh. Thy name is pronounced as Wsr, Wasir, Wasar, Usir, Asr, Ausar. Thou art the growth given to Perception of Ra's desire. In thee doth Amun's consciousness increase. Thou art the place where Ra becometh aware in the black body, which body Ptah hath fashioned from the black Ka substance of Nu space, which place thy consort Auset hath established for thee upon thy throne, which throne Djehuti hath established for thee.

2 Thou art Afu Ra when the Great God cometh into the Ka of the Tuat wherein it is mummified in matter and resisted from its most vigorous motion [C]; thou art the mummy wherein the resisted Ra is transmitted through thee yet which enlivens thee and maketh vital thy spirit and maketh conscious thy soul. Thou art that Black Earth of Ka. Thou art the Sovereign and Governor of the Tuat, which Dual Land is thy very body. Thou art the Judge and Presider over the Weighing of the Souls of the Mass-less on the Scales of Ma'at in the Tribunal Hall wherein the Bau of the deceased venture upon their departure from their matter. Thou art the Director of Souls and the Gatekeeper of Bau. Thou art that Divine Soul who receives the Ba of Ra and becomes hetep at peace with the Divine Spirit, working in harmony and in balance in Ma'at.

3 Thou art the sun when it is Set. Thou art Ra beset by adversity in the Afua flesh, only to pass thy body through the Tuat after 12 hours to rise again in the Morning. Thou art Apep the umbilical cord which bears Ra into Sovereignty and delivers him into Shu. Thou art the vital spirit and vegetative soul at the heart of Human Consciousness, which consciousness must be awakened by the vigor of the Light of Ra lest thee, Ausar, remain as a mummy unconscious in thy black body. Raise up thy inner Ausar and receive Ra and become established with the Divine Living Energy coursing through thee.

4 Thou art the Divine Ka within all things simulating material life; thou art the electron waveform which is established inside the enclosure of the particle, whose nucleus is the smithy of Ptah. Who is in it? Ra is in it firing the furnaces in the smithy of Ptah. Thou art the iron which is wrought and made within. Thou art that which maintains the potential for simulated life even when in subsistence without mass. Lo! Thou art the complete sine-waveform oscillation of Ra's electrical impulse, tethered against the magnetic limit of thy House. In thee is maintained a balanced, complete electromagnetic octave wave wherein Inertia has been harmonized by the Limit of Light. Thou art the motion sustained by the degree to which an inert gas is charged, then returned to its resting position<sup>2</sup>. Thou art the "idea" or "desire" produced by Inertia under specific conditions of polarity. Thou art the "form" by which the "idea" will sustain its polarity in Mass Simulation (its reflection / image). Thou art the "opposite" (3-unit-side) of the right triangle.

5 Thou art The Sun. Thy qualities are of the true self, an employer, leadership, creativity, vitality, individuality, will, power, vigor, authority.

6 Thou art in the Ab Heart and Khpr is with thee. Thy qualities

are of the middle, interior, sense, wisdom, understanding, intelligence, attention, intention, disposition, manner, will, desire, mind, courage, lust.

7 The Ka-Ba-La Scholars call thee by the name of the Number 6, the Sphere (Sephirot) Tiphareth. These Scholars know thee as Beauty, Harmony, and Centeredness. Of these things the Scholars of Supreme Mathematics say, "Equality means to be equal in all aspects of one's true self." Beautiful, how simple it can be.

8 Thou art The "Christ" (KRST), the Manifested Logos of the Lord. Thou art the Sulfur. Thou art Orange and thou art at the Heart of Life. Thou comest at High-Noon.

9 Thou art called Vav in Shem's speech. Thou art the point self-conscious and capable of existence, defining itself by the relations above. Thou art the most centered, balanced. The body set in motion. The Son. Carbon. The vegetative soul of life; the ever-living, ever-subsisting vital spirit.

10 The Stars are Condensations of Mind, and Atoms are Star-systems. Stars are born when magnetism manifest in gravity causes the particles of the nebulae to become more 1, increase volume, speed, heat, and collision, until the pressure implodes the cloud into a brilliant son: a sun. All suns are material, and thus fallen from the 1, but they represent the perfectly harmonious balance to void space because their composition is perfectly conditioned by their surroundings. The heavier they are, the more they are pushed to the centers of the Mother, the more small bodies orbit round them, the more fixed they become; they burn on for worlds and worlds. The smaller bodies, having amassed matter but being unable to sustain a fire, shed their remaining heat into the nearest sun, and the sun consumes their vital energies, growing, flaring, ever larger. The cooled worldpools orbit round their sun in even pace. The sun breathes the sweat and refuse of the Mother. The cool sons live off of the heat he gives back. This Exchange maintains its equilibrium for the time.

#### SECTION § 7

1 0, Ws ht, thy name is pronounced as Wst, Waset, Ast, Auset. Thou art the establishment of Ausar upon his throne; thou art the Het House of the Ka of the Ba of Ra when it is in Afu. Thou art the Queen and High Priestess of the Tuat. Thou art with Ausar at the Judgement of Souls. Thou art the one who makes him stable, who art the co-sine to his waveform, the magnetic limit to his electric wave, who meets him at 90-degrees.

2 Thou makest the seat, or place, or establishment where stability of impulse shall give growth to mass. Thou art the Womb from the Spiritual State of Being (without materiality) into "The World" of condition, for truly the World is thy Sun; thou art the Womb of Heru the New-born Day. Thou art the most stable register of the preceding states of being. The emotional soul. Thou art the "adjacent" (4-unit-side) of the right triangle.

3 Thou art known in cosmos as Venus. Thy qualities are of attraction, cohesion, ease, love, pleasure, affection, decoration.

4 The Ka-Ba-La Scholars call thee by the name of the Number 7, the Sphere (Sephilot) Netzach. The Scholars know thee as Victory. Of this the Gods and Earths make highest praise, saying "God is a wise man's equality, manifesting build or destroy. I is self, self is the true reality, son of man God, (7) the all Seeing Eye, the All in all..."

5 Thou art the River Waters, which art drawn from the Heavenly Waters of thy Mother Nut. Thou art the color Blue, and thou art Desire for Life. Thou comest After-noon

6 Shem's tongue calls thee Zayin. Ausar is the conscious point and thou art the point's idea of bliss, the pleasure experienced by Being in the course of life's events. Victorious emotion. Queenly devotion. Thou are Lord of Generation.

7 Black holes form inside of Stars under a mantle of trapped matter. Sun spots are black because they are vortices in the mantle exposing what's concealed below. A star of critical mass will collapse under the pressure of its own gravitational pull. This is the son of the morning being defeated by the Mother; Her love bears him inward; no more will he burn on. These bodies are the largest masses in the universe, and, as they have become too large to remain stable (they have reached the Limit of Design), they are consumed inside of a hole, hidden by a veil [Event Horizon]. Yet, although inverted and negative, the Value remains constant. The Value is condensed within the deep, deep inside the hole where the body resolves its size and siphons the infinitude back into the 1 [Black Hole Singularity]. Although hidden from the light, the suns, the gravitational pull of the Black Hole draws within it the matter and energy around it, and as more 1 is absorbed, the wider the Event Horizon of the Hole becomes; the higher the 1 increases. The 1 of matter and energy is being drawn from the body of the Mother into the body of the Black Hole Suns, her children. It is said that seven such are born.

8 These Gods 6 and 7 are Ausar and Auset. They are the first-born set of Geb and Nut. They are close to the Union of Heaven and Earth. They art the father and mother of Heru the Light of the new Day. They are the innate intellectual faculties of Humanity. These next Gods 8 and 9 are fallen from Geb and Nut, yet Ra is with them all. They represent the dual nature of acquired intellectual faculties.

#### SECTION § 8

1 0, Sutekh, thou art called Set and Seth when thou makest set the sun. Thou art called Anup in the Tuat. Thou art the faculty of discernment, the maker or the breaker of whether the Judge's Will be done. Thou hast been the adversity of the conscious living spirit of Ra within thy brother Ausar, but thou must repent and set thyself astright; free thy brother from thy fetters and thy coffin. Thou hast slain thy brother Ausar. Thou art the acquired reason of sensing in the illusory world which doth entomb the Divine Consciousness of Ausar and usurp the power of his Perception. Nay, free the Divine Conscious of Ausar from thy misguided perceptions; Divine Intuition is higher than any of thy rationalizations.

2 Thou art the container [i.e., that which resists] of the true



intention of Ausar; thou keepest him mummified in his tomb until his Son Heru maketh War with thee and reclaimeth the throne of his father. Thou art the membrane and enclosure of the Tuat, i.e., thou art the gate to the other-world, the separation of the waveform world from the particle world. Thou deceivest Mind from Truth. Thou deniest the true reality of the waves which beget thee, and only reveal to thy Perception the particle nature which is the simulation of Mass. Thou art the totality or enclosure of the 180-degree octave wave whose 90-degree point is midnight. Thou art the Darkness. Thou art the rational soul. Thou art led astray by the World's perception in matter, but thou must be supplicated to Ausar. Thou perceivest that which is without thou, which thou seest with thine eyes, but turn thy Arit eye within and perceive the consciousness inside; thou shalt find that is has always been thy friend. Thou art truly in the service of that God.

3 Thou art made known in the Heavens as Mercury. Thy qualities are of a messenger, youth, objectives, awareness, fluidity, thought, communication, expression, adaptability, dexterity.

4 The Ka-Ba-La Scholars call thee by the name of the Number 8, the Sphere (Sephirot) Hod. The Scholars call thee Intellect, which may work against the True Intent of God, or against Truth and in favor of ego. Of this the Gods and Earths say, "Build or Destroy: Build means to add on to life a positive creation or education; destroy means to know of, take, that which is untrue, and light to the knowledge."

5 When thou art confused by thine own misconception thou keepest the Light of Ra from shining through thy Sun; hence thou makest war against thy elder's Son. Thy true purpose is not to fight thy elder with thy arrogance. Thou art born to be the messenger of Truth, which switch, when flicked, shall deliver Ra from Ausar to Heru. Thou art the Was scepter which is made to transmit the electrical current of Truth from the Shrine-Capacitor of Ra to the R.A.M.-Heart Djed Battery of Ausar.

6 Thou art also called Raphael and Hermes. Thou art the Reason for Life. Thou art called Calabi-Yau / Enclosure. Thou art represented by the Jackal, the Cain, the Canine of confusion. When thou art Ma'at thou appearest as Anupi. Thou comest forth this Evening.

7 Thou art called Chet by the confused ones. Thou art the point's idea of knowledge. The Ogdoad which rides upon thy barge, O, Ra. Change in stability, motion in inertia, the faculty of separating into categories. Animal father. Darkness. The choice of "evil" or deception which is righted and put in service to the 6.

8 Expansion Decelerates and Total Value in the Observable System decreases while the 1 of the black, hidden [Occult] System increases.

## SECTION § 9

1 O, Paut, thou art the Substance of the Neter (Nature); thou art the Company of all the Gods; thou art the Ennead of the principles of the Cosmic, Terrestrial, Spiritual, and Physical environments which are known to man. Thou art in the Company of Ra.

2 Thy name is Nebt Het; thou art called Nephthys. Thou art the consort of Sutekh ; he is the reason which resists Ausar and thou art

the imagination which liberates Ausar from thy brother's grasp. Thou art with Auset when she seeketh her brother Ausar after Sutekh hath enclosed him in the tomb of the Tuat. Thou shalt bear forth Ra anew from his captivity. Thou makest strong Auset and thou establishest Ausar when thou findest him. Thou art the deliverer of Heru from the Womb of Auset. Therefore thou art the Womb from which the particle Heru (Sun) will come forth to Day from the Night of Tuat where his Father lieth, and he shalt resurrect his Father when he is established by thee.

3 Thou art made known in the Heavens as The Moon. Thy qualities are of the personality, subconscious / "id", change, fluctuation, instinct, nourishment, receptivity, responsiveness, domestics, impression.

4 The Ka-Ba-La Scholars call thee by the name of the Number 9, the Sphere (Sephiret) Yesod. The Scholars know thee as The Foundation. The Supreme Mathematicians say righteously of this, "Born is to bring into existence a mental birth of self." Thou art also called the Archangel Gabriel, the deliverer.

5 Thou art the nature of growth in Mass which delivereth Ausar from the waveform of the Tuat. Thou giveth growth to Ausar in the Soul of the Living Human Being. Thou art Life in Perpetuity and the Act of Reproduction. Thou comest forth at Dusk

6 Thou art called Tet in Shem's house. Thou art the essence of being [sat]. Thou art the ennead which rides upon thy barge, o, Ra! Thou representeth stability in change. Thou art the unconscious self and the Freudian id. Thou art tides guided by the moon

7 Accelerated Contraction ensues and Space shrinks inside the growing black bodies. The value of the negative grows, the many reverting all into 0 via -1; 0 becomes the hole filled with the whole of the 1. 1 approaches -1. Black Holes consume one another: exponential negative increase. The Limits of the universe become the Event Horizon of a Supermassive Black Hole, which is in turn the ovule of the new Singularity. Herein forms the new womb. The Son fecundates the Mother to give birth to the new Singularity. The Mother becomes the son. The Son becomes the Mother. Black body becomes black body. 1 comes in Not 1.

8 These are the 9 Gods who are with Ra when it cometh forth into the Day upon the Earth. The Earth Perceived in the stable particle is the God 10 and the newborn Day is Heru when it riseth in the horizon eastern of heaven.

#### SECTION § 10

1 0, Khem, thy name is Atem or Temu. Thou art the Nature of Material Substance in the state of crystallization. Thou art the dust, the sediment, of the ionosphere ; the condensation / crystallization of the Visible Light Spectrum [RE] ; the semiconductor, register, and responder to the electromagnetic transmission of R; the Melanin, K, Black Mass Mn; thou art manifest in the mineral earth as Lead or Carbon. Thou art made Known as The Earth, the World Perceived in materiality

2 Thy name is Atum. Those who are misled call thee Atom, particle mass ; Sediment ; Salt, Strong Nuclear force ; Granules. Thou art the Word (the "tchet", "tet," "T" "D" ; divine speech, land, world ; stability). Thou doth appear as Corpuscular Light Units.

3 Thou art the Crystalline medium K of Ra's electromagnetic waveform registration, i.e., recognition. Thou art manifest as follows:

3.1 Germination: quark, up-down-top-bottom-strange-charm = "KA"

3.2 Seeding: neutron, proton, electron = "SEN(U)"

3.3 Ovulation [atoms] ("PA(U)")

3.4 Growth [molecules] ("T", "DJ," "B")

4 The Ka-Ba-La Scholars call thee by the name of the Number 10, the Sphere (Sephilot) Malkuth, called by them The Kingdom. The Scholars of Supreme Mathematics of the Nation of Gods and Earths bring the truth full circle when they speak on this, saying truly (Maa Kheru), "Cipher is the completion of a circle or 360 degrees of Knowledge, Wisdom and Understanding."

5 Thou art the Neter Nature. Thou art the physical Birth and thou art The New-Born. Thou comest forth at Night again and art borne out from Nu-Tefnut-Nut-Auset-NebtHet, in short, the lineage of all thy Matriarchs.

6 Thou art called Yod by Shemites, that is to say, The Great Father. The Point's Idea Of Itself, Fulfilled In Its Complement. The Decad, The Divine End, 1 + 2 + 3 + 4; The 1 Returned To 0, Sankofa. The Fallen Daughter, Bride Of Adam. The Scaffolding Of The Building.

7 Thou art Singularity again achieved in its materiality as the potent consolidation of the 1 of universal energy and matter. 1 as the pressurization of all numbers. 0 as its unobtainable ideal.

8 0, World, thou art born forth by Auset and Nebt Het. Thou art conceived by thy father Ausar. Lo! Thy father is entombed by thy uncle Sutekh who wisheth to deceive thee. Thou art born into illusion and deception. Sutekh is upon thy throne, yet he is not thy Father. He wisheth to deceive thee with his reasoning; he will make thee to think that these particles of mass are thy domain; but thy domain is in the Waves of the Tuat with thy Father in Afua who is Ka Ausar. Maketh Ra to be received by the Ka of thy Afu Father and thou shalt be victorious and thou shalt o'erthrow thy deceitful uncle Sutekh ; thou shalt make war with thy uncle and thou shalt lose thy Arit eye. But thou shalt rise up against him in the name of thy Father, for thou art established by thy Mother, and thou bringest forth the Day against the Night. Ra is with thee. Thou art his resurrection. Whence that Divine Living Energy is transmitted from the realm of its unconditioned eternal reality through the Ka of thy Father Ausar and through the Womb House of thy Mother Auset into thee, then thou shalt become the conditioned unified reality, to fight against the false illusion of thy uncle Set's misguided desires.

9 0, World, Come Forth in the Day-Light, thy name is Hrw ; thou art called Heru. Lo, thou art indeed the World, the Sun, the new-born Light of Day. Thou art the 180-degree octave wave whose 90-degree is

Noon. Thou art the hypotenuse (5-unit-side) of the right triangle. Thou art the Center-point of the Circle of the Ka of thy Father ; thou art the axis of the x/y intersection and thou art the one upon the cross ; thou art the contractive / generative electro-magnetic motion within thy Het Heru. Thou art the Model of Divine Statesmanship and the Lawful Conduct of RE. Thou art Vindicated in the presence of thy Father in the Tuat.

10 Hidden by the veil of the 0, the pressure of the inverted 1 (the Ancestors) concentrates upon the -1 which explodes from within the M[0]ther without, back into the +1, bearing the numbers (the Descendants) and the bodies (the sons) out into a new infinity and back again.

11 It is Ra in the Aten disk of the Sun. It giveth forth ankh through the rays of its Ba. It entereth into the Tuat of Afu and it becometh Afu Ra when it traveleth by Centripetal Bending Motion into the center. In the core it is received by Ptah ; he moldeth the Ba into Ka. Ptah is in the core ; who is it around him? It is Heru around him in the outer core; Ptah giveth to thee thy Ka. Heru is in the outer core ; who is it around him? It is Atem around him in the lower mantle ; Heru giveth to thee thy Ka. Atem is in the lower mantle ; who is it around him? It is Shu around him in the upper mantle ; Atem giveth to thee thy Ka. Shu is in the upper mantle ; who is it around him? It is Geb around him in the crust ; Shu giveth to thee thy Ka. Geb is in the crust ; who is it around him? It is Ausar around him in the Black Soil ; Geb giveth to thee thy Ka. Ausar is in the soil ; who cometh from him? It is Heru who cometh forth from thee and is given to Aten ; Ausar giveth to thee thy Ka. It is Ra who receiveth Heru back unto him. They are at peace. Amun.

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#0053

VOLUME XIII: LIGHT WORKERS UNITED

TITLE 16: WORSHIPFUL COMPANY OF FREE THINKERS, TRUTH SPEAKERS & LIGHT WORKERS UNITED

CHAPTER 59. DECLARATION OF SUI JURISDICTION

5 November, 2018

LA ILLAHA ILL ILLAH:  
THE WORSHIPFUL COMPANY OF  
FREE THINKERS, TRUTH SPEAKERS  
AND LIGHT WORKERS UNITED,  
THE NOBLE AND HOLY ORDER OF  
THE KNIGHTS OF DJEDU

I, [Your Name], in my own right, hereby declare (Djed-I) that I will work the practice of self mastery in order to gain the knowledge and conversation of my divine higher self (Wasar) in order to raise the collective consciousness in the overstanding of Humanity's divine

constitution and natural right.

I hereby vow to duly guard the Natural Order of the Universe, which is Ma'at, and to oppose everywhere the forces of Seth, especially the Yacobins, the lords of chaos and ignorance and free market capitalism, which is Isfet.

I pledge my allegiance to the common union of the collective consciousness of Humanity, which is Wasar, the Members of the body-politic of Wasar, and the Temple of the Body of Wasar.

May I be assembled as a Member of Wasar; may We be remembered by thy victory, O, Horus, and may thy throne be firmly herein established.

This be my charge, with my heart as my witness, and my god and my master within me.

Sworn and subscribed, this day [Date], by this Wasar /s/[Your Signature], MaakHeru.

#### NETWORK ADMINISTRATION

Antarah Crawley, Administrator and Chairperson,  
Faculty of Tehuti

Rosalynd Harris, Director of Ritual Proceedings,  
Faculty of Ra

Jona Monet Wigfall, Director of Scribes,  
Faculty of Seshat

Ashley Shey, Faculty of Nun

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#0054

CHAPTER 60. POLITICAL PLATFORM CAMPAIGN SPEECH,  
FTLU, Ministry of Information (a.k.a., "The Soapbox Sermon")  
12 November, 2018

I. We, the Worshipful Company of Free-Thinkers Truth-Speakers and Light Workers United, To All To Whom These Presents Shall Come, Send Greeting, Peace and Blessings Be Upon You and Your Family:

II. My name is Antarah A. Crawley of the New Syllabus of America. I am an independent proprietor-practitioner in my own right, and the representative of the Light Workers union.

III. We are Assembled here in America today, in the foremost western world, in the Potomac River Valley of West Meri-land. Our very nation was founded upon the ancient lightworking system of our ancestors. In 300 BC the rulers of foreign lands from Macedon and Babylon had, after centuries of crusading, usurped the throne of our ancestors in the Egyptian Near Orient, thus ending the classical period of Indigenous Humanity and ushering in the era of global conquest. One thousand years from king to republic through empire and papacy, the seven hills of Rome held the hemisphere in bondage. In 1600 AD the red cross of St. George, and the league of merchant mariners of Europe, chartered the templar free trade missionaries we call the East and West India

Companies, the prototypical multinational alien corporate states, to hold title to the indigenous lands and persons whom they bonded. When Yacub the Sixth of Scotland ascended to the throne of the United Kingdom, he became the First Mason King of the East and West, incarnate of Yacob of Israel, foremost of the Roman Club, and the religion of the Book of the Sacred Law. In the City of Philadelphia, namesake of Philadelphus, Second foreign king of Ptolemaic Egypt, between 1774–1789, a regular lodge of the United States Assembled in Congress. While their industrious brothers deposed the monarchy of France, these Founding Fathers chartered the free masonic federal holding company we call the United States, to hold title to the indigenous land of America. In Alexandria, Virginia Company, namesake of Al'Ikksander, Third of Macedon, and Patriarch of the foreign kings of Ptolemaic Egypt, in 1791, George Washington lays the cornerstone of the ten-square mile capitoline city – the city which was built upon human capital. Even more than capital, we can clearly see how the U.S. federal empire was built upon most ancient foundations.

IV. These are the products of light work, that is, the thoughtful cultivation of one or a collective consciousness in terms of spiritual and intellectual faculties. It is the working of the mental, ethereal, and astral planes in order to manifest the will in the lower material plane. Yet in these times of globalized debt, centralized currency, and industrial materialism – in short, unnatural tendencies – light work has been used to do Isfet, which is the inclination to cause injury and inequity, especially when used in deep statecraft. We the Worshipful union of Light Workers et al advocate, instead, the use and regulation of light work to do Ma'at, which is to restore balance to the social equilibrium of the order of the Nature of humanity. The Neter of Humanity is Wasar. Let us now discuss the customs and practice of light work in these times.

V. I address all natural people of the world, wheresoever you are; I urge you to unite! We are all possessed by a common specter. We are beset on all sides by the inequities of the selfish and the tyranny of evil men, who come forth in the name of freedom – free doom! We the natural people of the world are at war with an alienation, namely, the alienation of our natural rights by artificial persons. Artificial persons, being constructs of law, such as states and multinational corporations, are constituted solely by the color of law, viz the appearance of social consensus; they have put forth representation, yet they possess no humanity, and thus lay waste to the rights of natural persons whithersoever they go. Their presence is the promise of subjugation. Their capital is the bond and chain on all free people. Their enterprise has flourished from the seven hills of Rome to the temples of Jerusalem, to the East and West Indian Companies and the Virginia and Plymouth Companies of Europe, on into this late stage of capitalism, centralized banking and world trade organization. From bearing humans through bondage for labor, to the covert and overt social conditioning of such a mentality, our enemy has advanced the

war machine of pure world domination, that the lifeblood of all nations – the nourishing free flow of liquid currency – may wash upon their banks. These aliens shall not prevail over the natural rights of Humanity. Their river of free flowing capital must be dammed. Thus is submitted to your prudent hearing this indictment against the global capitalist society.

VI. To Restore Order is to do Maat upon the Earth. Verily Maat is the true Order of the Universe, which is on Earth, as it is in Heaven. Therefore to do Maat upon Earth, is to reform the chaos which is done upon the Earth by Isfet, whose many agents are the Yacobins, who are the lineage of transient mercantile societies who established the first warring states and the modern free trade market. It is they who are in the following of the lords of Seth. It is they, who descend from the alien foreigners of no nation, who besieged the communities of our ancient ancestors to become the landed families and armies and guilds who went forth to yolk the world by sword and shield. It is they who are the enemies of all natural people, for this a world crafted and enforced by them for their unnatural end – for capital! Theirs is an enterprise founded upon the dispossession of the natural world from all natural peoples, and the absolute dominion over every aspect of our lives.

VII. We are those who will restore order to chaos and duly guard Maat. We are those who are in the following of Horus to avenge the embodied personified and deified body-politic of humanity, which is Wasar. Our self consciousness is Wasar who has been slain by the forces of Seth. We must raise ourselves up like Horus has set up the Djed of Wasar in stability and in peace. Therefore, We are called the Djed-I, being the Members of the Worshipful Company of those who are in the following of Wasar.

VIII. Whereas the forces of evil would institute systematic ignorance among all nations in order that their empire would flourish on the backs of despondent laborers, be it Resolved that there is only one defense against our enemies, which is the perfection of the individual in all their natural faculties. Therefore, in our principal pursuit of self-representation, we would cultivate righteousness in all people. We advise all people to be prudent skeptics of their leaders, understanding the state and its rule of law to be an artificial imposition upon humanity's natural right to lawful self-governance. Let us contemplate this fertile front of the true social revolution.

IX. The attainment of knowledge is the highest labor of mankind; let this be the charge of the light work. Whereas modern industry would lead one to believe that labor power constitutes the principal identity of the common people (the oppressed), we profess the natural constitution of humanity to be of light and water. Therefore we would condemn the subjugation of the world's common population to hard labor in the production of commodities and the generation of capital. The

foremost mission of our Union is to raise the class of "consciousness," "starving artists," "proletarians," and "sole proprietors" into a noble society of Independent Practitioners. We aim to raise the consciousness of the so called "colored" "minority" "proletariat" to the class of illuminated beings, possessing knowledge of them self and their mission on earth. This is the thesis of the Light Work, the antithesis of hard labor. Whereas the latter consigns people to gross materiality, the former confers upon them the divine faculty of the mind.

X. Let us empower the masses by providing a pulpit from which to espouse a revolutionary political philosophy. The ultimate objective of this practice is the institution of mass self-representation, whereby individual persons acquire the competency for them to represent their own interests on the World Stage. The people shall be informed of the means by which they would set their own customs, practice, and policy for social welfare, independent of the chartered corporate state against whom such people find them self diametrically opposed.

XI. Our union of free-thinkers, truth-speakers and light workers is a noble and holy order of those who are in the following of higher self consciousness, which is the establishment of the god Wasar within humanity. We are the Knights of the night of Wasar and the coming forth of Heru, the people of the foremost west which is also called Djedu.

XII. We are a Reform Society for Political Education, Free Assembly, Policy Rulemaking and Direct Action. Our social political order of Djedi's principal mission is to inform the general public of their natural human rights in order to increase their capacity for critical thought. Such is performed through the common rhetoric of public speaking, including demonstrative, didactic and dialectic methods. What the people lack is a platform from which to hear and resound truly revolutionary ideals, from which to promulgate the vision of a truly reformed society. Through the Djedi order, the people shall have at their service a reputable academic action class dedicated to redressing institutional fallacies and illuminating real truth in these end times of Bourgeois Western so-called Civilization.

XIII. To Do Maat Upon the Earth – Restore order to humanity! Citizenship for All Natural People! Reassemble the nations in their lands in peace! Bread and Water and Room for All! Build social infrastructure for life health and prosperity! Self-government by regional community councils! Distribute the resources among the people and store surplus for welfare! Build for posterity! Send representation from every locale to the civil centers to Represent the interests of the people!

XIV. To strike down Isfet wherever it is – No Artificial Persons! No



jobs for Artificial Intelligence! No rights for colored persons! No color of law jurisdictions! No colorable states! No "Black" persons, No "White" Persons! No corporate persons! No Free Market for multinational aliens! No central banking bloodlines for the world's lifeline! No foreign direct investment! No Budget for War Machine! No political artifice for new world order! No Debt Bondage!

XV. More Light – More Power – All Power to the People – Peace to the World without end!

XVI. Let us free ourselves from mental slavery, and cast off our subjection to the unjust rule of law under colorable jurisdiction. Let us be a common union of human beings, unbound by any state, in the right of each of our own sui jurisdictions, being the jurisdiction of the individual over their self, informed by the knowledge of their self, and in contradistinction to any colorable jurisdiction enforced upon such people by colorable rule of law. Take you upon yourself this constitution and charge which has been passed down to your hearing from Light Workers most ancient, duly guarded by those who see that they be right, good, and reasonable to be holden.

#### APPENDIX I: The Call to Action

1. Join the local network of independent practitioners.
2. Get representation of your rights.
3. Learn your intellectual faculties.
4. Utilize new information systems.
5. Offer your talent service to the public.
6. Contract regular work.
7. Advance yourself spiritually, artistically, economically, socially, and politically.

More Light – More Power – Light Workers Unite!

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#0055

CHAPTER 61. POL-ECON 101: POLITICAL ECONOMY 101, ECONOMICS FOR LIGHT WORKERS & INDEPENDENT PRACTITIONERS

14 November, 2018

Course Description: Modern economics is a corpora-political artifice used to advance the agenda of multinational alien corporate states, an agenda which is decidedly adversary to the natural rights of Humanity. The mechanical market growth-expansion model touted as reputable science by modern subversive statecraftmanship is adverse to the welfare of the common population, a majority found in the lowest classes of society and the designated "third-world". The Light Workers Union advocates for a political economy based on common union. We hereby offer a revisionist course in economics for sole proprietors, starving artists, and the practicing individual.

Axiom: The constitution of the human is of light and water. In this we

find the equilibrium of all of the elements which generate and sustain life, which is economy, and the motives which causes people to cohere and unite for any purpose, which is polity. Such is the method and study of distribution of power and resources.

KEY TERMS:

1. Light: nth rate of motion; rest, peace
2. Electricity: to move (from rest)
3. Magnetism: to conduct motion; dielectric
4. Liquid: able to be transferred between parties
5. Party: a state of polarity on the bid-offer spread; an ion
6. Body: an organized, crystalline mass, esp. of a person or persons.
7. Market: a polarized field; a supply-demand spectrum
8. Interest: desire; demand
9. Offer: quote for immediate sale
10. Bid: quote for immediate purchase
11. Currency: in circulation; current, from curraunt
12. Bank: a liquid reservoir
13. Pay: to reciprocate fair value
14. Will: the cause of a motion
15. Motion: to flow between parties
16. Act: to perform the will; a deed
17. Exchange: to transact, transfer between parties
18. Contract: to exchange through contact
19. Fungible: mutually interchangeable
20. Asset: a fungible possession
21. Security: a transferable asset
22. Commodity: a material good
23. Craft: a mean of production by human hand
24. Capital: a means of production; industry
25. Labor: the cost of production
26. Free market: a supply-demand spectrum skewed to and inflated by industrial production
27. Share: indivisible unit of capital
28. Future: the future price-setting derivative function of an underlying asset
29. Option: right to buy/sell an underlying asset
30. Instrument: a contract medium
31. Credit: good faith and trust
32. Debt: obligation to satisfy liability
33. Bond: a debt instrument
34. Individual: a natural person, sui jure
35. Corporation: an artificial, or legal, or bonded person; a ward of the state; under colorable law
36. Network: a system of contracting parties
37. Blockchain: a record of network consensus
  - (a) A blockchain network uses decentralized consensus in order to enhance contractibility by allowing individuals to reach mutual agreement on how to conduct their business with minimal intermediary interference.

(b) A peer-to-peer direct value transfer system, or functional trust system, between proprietor-practitioners and their consumers.

(c) A record of transaction ("an instrument") used in the conversion of an asset ("the principal") into fungible value ("interest"), ie, a interest note.

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#0056

CHAPTER 62. POLITY 101: YACOBIAANS IN WORLD HISTORY

15 November, 2018

As a Djedi you have taken upon yourself the solemn oath to defend Humanity against the forces of Seth, lords of Isfet. Yet in order to do that you must have knowledge of: Who Are The Yacobins? – they have been operating covertly and overtly for millennia under varying, elusive, and often contradictory racial, religious, and national identities. They have been correctly indicted by the Nation of Islam and African spiritual tradition (see Griot Modimoncho), but many people, being ideologically opposed to such groups, have not heard the true facts of the matter. Finally, here is submitted to your prudent hearing a definitive historical account of the party of the Luciferians, or the rebel Light-Workers. It is prudent of the Djedi to speak truth to all of the pseudonyms of Lucifer, that all their conspiracies both hailed and concealed may be submitted to Humanity for a proper redress of grievances before a Worldwide Wusirian Tribunal.

Yacobin (from Latin: Iacobus; Jacob, or James) – a spawn of the lord Seth, i.e. one who has sworn an oath to a subversive society, esp. (1) a society issued from Jacob Israel, i.e., those descendent of the House of Shem and Yafet [see: Gen. 9:27 and 10:5], or in league with Adonai HaShem Yhwh (not to be confused with the Yahudi or Ibri people, who are Djedi) [see: Gen. 4:17– 24]; (2) a society who practices idolatrous and abominable religions, esp. who claims divine jurisdiction (dominion) over another nation, e.g. at Jersusalem, Judea (Cannan); (3) any society or order issued from the ecumenical council of Nicea, convened by Roman Emperor Constantine I, AD 325; (4) any society dedicated to anyone named John (Ioannis), James, or Thomas, which may be involved in mercenary, missionary, or hospitallier expeditions, esp. founded since AD 12th C., esp. active in France as early as 1217 and as late as 1790; (5) the royal and noble bloodlines of the Scottish Highlands, esp. of the House of Stuart, the Roman Catholic Lords High Stewart of Scotland, and ascenders to the throne of Great Britain; (6) a society characterized by radical leftist political dogmatism, or, alternatively, a strong centralized republican state; (7) any host, i.e. army, or financier thereof, esp. a member of a royal court, e.g. of Ashkenaz, or Slavs.

APPENDIX I

Exhibits for Evidentiary Hearing in the Matter of THE STATE

WESTMORLAND, D.:S.:, Prosecutor, V. IACUB R.C.S., et al., Defendant.  
Admitted into evidence for the STATE OF WESTMORLAND on 12/17/17.  
Posted June 29, 2018 (newsyllabus.org).  
EX 6. (excerpt from) The Project Gutenberg eBook of The New Atlantis,  
by Sir Francis Bacon

“There reigned in this land, about nineteen hundred years ago, a king, whose memory of all others we most adore; not superstitiously, but as a divine instrument, though a mortal man; his name was Solamona: and we esteem him as the lawgiver of our nation. This king had a large heart, inscrutable for good; and was wholly bent to make his kingdom and people happy. He therefore, taking into consideration how sufficient and substantive this land was to maintain itself without any aid (at all) of the foreigner; being five thousand six hundred miles in circuit, and of rare fertility of soil in the greatest part thereof; and finding also the shipping of this country might be plentifully set on work, both by fishing and by transportations from port to port, and likewise by sailing unto some small islands that are not far from us, and are under the crown and laws of this state; and, recalling into his memory the happy and flourishing estate wherein this land then was; so as it might be a thousand ways altered to the worse, but scarce any one way to the better; thought nothing wanted to his noble and heroical intentions, but only (as far as human foresight might reach) to give perpetuity to that which was in his time so happily established. Therefore amongst his other fundamental laws of this kingdom, he did ordain the interdicts and prohibitions which we have touching entrance of strangers; which at that time (though it was after the calamity of America) was frequent; doubting novelties, and commixture of manners. It is true, the like law against the admission of strangers without licence is an ancient law in the kingdom of China, and yet continued in use. But there it is a poor thing; and hath made them a curious, ignorant, fearful, foolish nation. But our lawgiver made his law of another temper. For first, he hath preserved all points of humanity, in taking order and making provision for the relief of strangers distressed; whereof you have tasted.” At which speech (as reason was) we all rose up and bowed ourselves. He went on.

...

“Ye shall understand (my dear friends) that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an Order or Society, which we call Salomon’s House; the noblest foundation (as we think) that ever was upon the earth; and the lanthorn of this kingdom. It is dedicated to the study of the works and creatures of God. Some think it beareth the founder’s name a little corrupted, as if it should be Solamona’s House. But the records write it as it is spoken. So as I take it to be denominate of the king of the Hebrews, which is famous with you, and no stranger to us. For we have some parts of his works, which with you are lost; namely, that natural history, which he wrote, of all plants, from the cedar of Libanus to the moss that groweth out of the wall, and of all things

that have life and motion. This maketh me think that our king, finding himself to symbolize in many things with that king of the Hebrews (which lived many years before him), honored him with the title of this foundation. And I am rather induced to be of this opinion, for that I find in ancient records this Order or Society is sometimes called Salomon's House, and sometimes the College of the Six Days Works; whereby I am satisfied that our excellent king had learned from the Hebrews that God had created the world and all that therein is within six days: and therefore he instituting that House for the finding out of the true nature of all things, (whereby God might have the more glory in the workmanship of them, and insert the more fruit in the use of them), did give it also that second name. "But now to come to our present purpose. When the king had forbidden to all his people navigation into any part that was not under his crown, he made nevertheless this ordinance; that every twelve years there should be set forth, out of this kingdom two ships, appointed to several voyages; That in either of these ships there should be a mission of three of the Fellows or Brethren of Salomon's House; whose errand was only to give us knowledge of the affairs and state of those countries to which they were designed, and especially of the sciences, arts, manufactures, and inventions of all the world; and withal to bring unto us books, instruments, and patterns in every kind: That the ships, after they had landed the brethren, should return; and that the brethren should stay abroad till the new mission. These ships are not otherwise fraught, than with store of victuals, and good quantity of treasure to remain with the brethren, for the buying of such things and rewarding of such persons as they should think fit. Now for me to tell you how the vulgar sort of mariners are contained from being discovered at land; and how they that must be put on shore for any time, color themselves under the names of other nations; and to what places these voyages have been designed; and what places of rendezvous are appointed for the new missions; and the like circumstances of the practise; I may not do it: neither is it much to your desire. But thus you see we maintain a trade not for gold, silver, or jewels; nor for silks; nor for spices; nor any other commodity of matter; but only for God's first creature, which was Light: to have light (I say) of the growth of all parts of the world."

And when he had said this, he was silent; and so were we all. For indeed we were all astonished to hear so strange things so probably told. And he, perceiving that we were willing to say somewhat but had it not ready in great courtesy took us off, and descended to ask us questions of our voyage and fortunes and in the end concluded, that we might do well to think with ourselves what time of stay we would demand of the state; and bade us not to scant ourselves; for he would procure such time as we desired: Whereupon we all rose up, and presented ourselves to kiss the skirt of his tippet; but he would not suffer us; and so took his leave. But when it came once amongst our people that the state used to offer conditions to strangers that would stay, we had work enough to get any of our men to look to our ship;

and to keep them from going presently to the governor to crave conditions. But with much ado we refrained them, till we might agree what course to take. We took ourselves now for free men, seeing there was no danger of our utter perdition; and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent within our tedder; and obtaining acquaintance with many of the city, not of the meanest quality; at whose hands we found such humanity, and such a freedom and desire to take strangers as it were into their bosom, as was enough to make us forget all that was dear to us in our own countries: and continually we met with many things right worthy of observation and relation: as indeed, if there be a mirror in the world worthy to hold men's eyes, it is that country.

## APPENDIX II

Uqbar, an Excerpt from the Encyclopedia of Tlon  
by Antarah A Crawley, 12/31/17 (newsyllabus.org)

1 The country of Uqbar began as a penal colony. It had been peopled by nomadic tribes of vagabonds who had been charged with most wicked crimes in their Mother-Land of Ta Maure. These morally wayward men had partaken of the fruit of evil; thus they were exiled from the Sovereign State of the Maures and they were charged to wander in the harshest climates, and to till an unyielding ground, in the northern regions of the Land of Earth. And all the land of earth, which is the land of Shaolin, was governed by the natural and universal Civil Rite of the Sovereign State of Ta Maures.

2 Having been judged unworthy of their natural rites, the wanderers found themselves cloistered among the rocky Caucus mountains and frigid Scandinavian region of northwest Asia, bounded on all side by the duly guarded Maures. Here the wanderers perfected the profane rite for which they were exiled from the land of Maures, and dedicated themselves to their vengeful lord Ba'al and his first son Cain. By the light of their false and boisterous lord they marched down south of Asia and founded their first federation in the land which would be Tlon.

3 These vagrant men were the sons of autochthonous man who were the sons of God the Mother, sovereigns of earth, of lacustrine Afu-Ra-Ka, Ta Maure, Shaolin. Autochthonous man being, of a right and civil nature, sons of God, their vagrant offspring became known as mere sons of man, whose spirits were corrupted by corporeality, and these recessive persons were thus known as "mankind", and their Father was Cain, first of Iaclub.

4 The name of Cain comes from Canis Major, "Great Dog", referring to the present 12000 year hemisphere of the cycle of Sirius which astrologically foretold the corruption of the morality of the sons of men. 12000 years being approximately half of the great year of the heliacle rising of Sirius, it is said that Cain, the wicked half, slew

his brother Abel, the righteous half, when Sirius began its transition away from the axis of our binary star system in 10500BCE. It should be noted that Sirius is the twin or brother of the sun, and that the Lords of Sirius are the benevolent lords of all sovereign Maures on Earth.

5 The tribal federation of Uqbar was established in the land of Anatolia by these various factions of political dissenters from God. Having all failed to learn the sacred art of peace, they instead practiced war in the United Sovereign State of Ta Maures. Thus their federation was constantly warring, the spirits of these men were much corrupted, and their vengeful spirit permeated throughout the land of Asia which was to the north of Ta Maures, and the flames of their anger ashened them.

6 In the South of Ta Maure in the Great Lakes basin where Hapi meets the great placenta, the Sovereign Lords of the Earth, Prime Ministers over the Universal Ma'atocracy of the Maures, were considering the great changes to come – for in the north of Ta Maure where Hapi, like an umbilical cord snake shedding skin, comes into the delta where Ta Maures meets the Great Sea in the Midst of the Lands, rebel soldiers sent by foreign kings were sacking the capitoline of Ta Maures from Waset to Memphis and Anu. Twice had the vagrants sons of too ambitious men taken up arms against the living Gods on earth. Many more wars would their tyrants sow in the Fertile Crescent of the Levant, storming at the North Gate of the Sovereign State.

7 The City of Ur was staked out by the rebel tribes in the fertile Tigris valley which was in Asia Minor, but the city was to be a center for all the nomadic kings of the northern mountains from the East of the Great Sea Amidst the Lands to the West, and was to govern all the rebel tribes of men. Here the first King and Patriarch of the Wandering Tribes, Iaquub, gave his command for the rebel sons to unite in war upon their sovereign fathers in the South and to condemn the sacred and civil rite of peace in God on earth.

8 Thence did world war first spring from the swords of the northern kings, and the rebel son Cain, progenator of the twelve tribes of Iaquub, slew his righteous brother Abel to spite the Good Lord's favor. And Cain cried unto his father to have mercy, and Iaquub implored in the name of his lord that for his crime Cain should be avenged sevenfold.

9 And it came to pass that the sixth born of Cain was Lamech. And Lamech took two wives and said unto them, Listen to me! I have slain a man to my wounding and young man to my hurt; and if Cain be avenged sevenfold then let Lamech be avenged Seventy and Sevenfold. And thus was spake the song of the blood-red sword.

10 And it came to pass that the seventh of Cain was born Tuball, and

his brothers were Jubal and Jabal and his sister was Naamah Cain, and he founded ironsmithing and masonry in the land of Ur, Tlon.

11 And it came to pass that the eighth of Cain was Noah, and the Lord of The World said unto Noah that the descendants of Iaqub had descended into pure wickedness, and that He the Lord would send a great deluge to bring about the destruction of mankind. And the waters were raised on the world, and Noah endured with his sons, who were Kham and Shem and Japheth.

12 And it was known to Iaqub that the first born son of man would be a son of God, but that his brothers may be swayed against the Sovereign State on Earth. So he implored the younger brothers Shem and Japheth to scorn their brother Kham by their father, and Noah was turned against his first son Kham, and the fourth son of Kham named Canaan was delivered into the servitude of the lord of Shem, and Japheth was the warden in Shem's house.

13 And Canaan, son of Kham, descendant of the righteous Gods on Earth, was taken into captivity by the tribes of Iaqub in the East of the Great Sea between the banks of Jordan and the City of Ur here in the budding land of Tlon.

14 And the captivity of Canaan became the prize of Iaqub, and Iaqub enslaved his abducted son to labor on his unholy temple. And the land of Canaan's captivity was called Uqbar, son of Ur, the Capitol of the empire of Iaqub, and among the rebel wanderers it was called the Holy Land, and they received it in the name of their lord, Ba'al Shem, Lord of their Father Iaqub, and in Uqbar the captivity of the true God was consecrated to the false majesty of the sword and shield of Ba'al.

15 In the name of Iaqub Ba'al and Cain the rebel wanderers, overlords of Canaan, became known by the shield of the sword, red by the blood spilt by their crusade. And they were united in the Land of Uqbar by King David Who Contended Against God, and the land of this contention was called Judea, and the Canaanites who were in bondage were called Israel.

16 And the first born of David was called Solomon, and Solomon passed every hour of every day in deep and heavy thoughts of illusion. And he wrought a kingdom of illusion and called for 300 thousand rebel mason from all across the east and west to erect a temple to the great illusion of Ba'al. And for seven years the Temple was a building.

17 In the meantime, Basileus Al-Iskander of Macedonia, defender of mankind, succeeded by his general Ptolemy "the Savior" of mankind, and his general's son Philadelphos, finally wrought the delta of Ta Maure, as well as proper Sumer and autochthonous India, from the Sovereign State of the Maures in the ultimate siege of Iaqub's Legion.



18 And it so happened that at about that time, in the West of the Great Sea in the Midst of the Land, two young wolf-suckled brothers founded upon the Tiber River the site of a great city with seven hills. And the elder of them slew his twin in sacrifice to Ba'al Cain, and thereby he founded the Kingdom of the Ram of the age of Aries.

19 The Ram raped the all the tribes in the West of the Great Sea, and thence trekked to the country of Uqbar and conquered the Holy Land by the sword and shield in praise to Ba'al Cain and the Ram ruled over Canaan for all the age; and the Ram warred on the Sovereign State and subdued the delta, and nearly eviscerated the righteous rule of God on Earth.

20 When the Ram was in Uqbar, the sons of Canaan were subject to a tyranny of the most severe description. The lords of Ram prayed to Ba'al Cain and Legion and scorned the sons of God. But one of the sons of God rose up amongst the sons of men and his name was Yeshua. And Yeshua condemned the name of Ba'al Cain to the people in the temples. And the followers of Ba'al sold Yeshua to the Ram and he was slain.

21 Yet the Western City of Ram looked to the Eastern City of Uqbar and saw what great illusion they had wrought. And they perpetuated illusion amongst the sons of God by using the image of Yeshua who they'd slain and they made an icon of him and consecrated him to Ba'al Cain and called him Christ. By the Apostolic Order of the Iaubean Ram, the icon of Christ was avenged seventy-fold.

22 Using the icon of Christ, the Ram conquered all of the land which bordered the Great Sea in the Midst of all the Lands, and the Ram proceeded to war on the Sovereign State of Ta Maure again.

23 In 1118 nine assets of Iaqub founded a company for "Christ", and in 1162 the company was incorporated by Pope Alexander III with the Bull Omne Datum Optimum. The company warred on the Maures in Canaan for 189 years until the wealth accumulated by their order precipitated feelings of envy and jealousy among the sovereigns of Ram, and the Order was suppressed in all of Europe except Scotland. And their 22nd and last Grand Master Iacobus Burgundus Molanus (Jaques de Molay) was martyred in his lords name. Those who would escape the persecution sequestered themselves and their coveted banks in the Highlands.

24 Although the Empire of Ram stretched all across Asia Minor, they could not withstand the unity of their empire when the Maures rose up from the south and waged war upon the Holy Land in the name of peace – and lo! The Maures reclaimed the Holy Land in the name of Muhammad may he come in peace! And the Sons of Cain were dispelled from Canaan unto the northern regions of the Rhine and the Caucus mountains and Scandinavia, and the Ram receded back to the seven hills to the West of the Sea.

25 War persisted between the Ramans and the Maures. The Ramans Lost the eastern half of their Empire to the Maures, and the Holy Land was subdued by the peace of Islam, and the Maures soon reclaimed their rule over the Eastern and Western World.

26 During the rule of Maures in the West, the sons of Ba'al Cain settled in Ashkenaz, and a second King Solomon rose up among them to bring forth the Ba'al Shem Tov. And they perfected their rite against the sovereign state of God; and Ram sent forth to Ashkenazim the word of their illusion of Christ, and together they founded the second Holy Empire of the Ram.

27 The Holy Raman Universal Church of Ba'al and the Ashkenazi dynasties proliferated the mystery of the illusion of Christ via the Society of Jesus. The Rite of Solomon's Temple was spread across the Holy Raman Empire, unto the Sovereign State of Ta Maures, and beyond. The Rite was used to recapture the sons of Canaan and verily all righteous sons of God. The Holy Raman Ashkenazim proclaimed that the Holy Land of Uqbar would again become the capital of Ba'al, and that they would call all the lands to which the Rite of Solomon spread the World of Tlon. And they proclaimed that whilst the citadel of Ba'al would be in Uqbar, the Capitol of Tlon would be in the City of London on the English Isle.

28 And the sons of God were taken again into bondage – yet this time they were carried in the belly across the great Ocean of Aethiopia, to the Most Extreme West of Ta Maures called America, and they were birthed there mere men and women. And the sovereign western Maures of the Americas were also subdued into bondage by the illusion of Christ.

29 And it so happened that Iaclub returned as the sixth King of Scotland and he conquered the land of England, and he sent agents of the Society of Jesus to establish Solomon's House among the Western Indians in North America. He appointed Sir Francis Bacon and one Mr. Morrin supreme generals, and he commissioned from the former a 40-volume Encyclopedia of Tlon. The encyclopedia annotated and delivered by Bacon to King Iaclub VI and I became known as the King James Bible.

30 The colonies of New Atlantis were erected by the Iaclubians in the Americas in the Far West of Ta Maure. This new erection of the society planned to make the Americas the new country of Uqbar, and the world they proclaimed would soon be Tlon!

31 The Iaclubians thence coordinated with the Illuminati of Bavaria, the Ashkenazim of the Rhine, and the Grand Orient of Paris. The assets of the Iaclubian Revolution proceeded thence to depose the kings of Europe. The generals Weishaupt, Von Knigge, Goethe, Herder, Cagliostro, and B. Franklin carried out the secret orders in their lands, and Napoleon claimed supreme overlordship over Europe. This Order of the Franco-Raman Empire exceeded in their design to exploit

the ancient wisdom of Ta Maures, and they sent for Expeditions thence to sack the true holy land.

32 And the Iaqubeans warred on their allies in all places. And the Ashkenazim were temporarily deposed by Third Reich of the Holy Raman Empire, whose agents had taken upon themselves the burden of the most grave secrets of the East. Yet Heir Hitler went down musing his Theosophistry, and the Nations of Iaqub United over the world, and they founded the Order of the N:.A:.T:.O:., and they returned the Rite of Ashkenazim to the Holy Land of Uqbar, and again they took Canaan into bondage. And the second Uqbar in America absorbed the Nazi Rite and sent forth the Iaqubean Club under the guise of central intelligence.

33 The Central Intelligence Agency proceeded to war on all the remaining sovereign lands of Maures and subdued them by the yolk of Iaqub's Ashkenazi Banking Dynasty. And the Dynasty sacked all the Maures lands of their resources and hoarded them away in their banks; to this end –

34 All the Lands of Maures were made subject to the will of Iaqub to turn the world into Tlon! And Tlon was made by the order of Orbis Tertius which was the disguise of the Club of Ram. By order of the O.T. the sovereign lands of Maures were turned into the Third World, and Iaqub berated the mind of Maures with computer simulations of food scarcity, industrialization, eugenics, non-renewable resource systems, and pollution, all disguised by the Red Cross and Red Shied of “philanthropy” and “humanitarianism”.

35 Saint Jorge Luis Borges presents us the keys to unveiling what would come to be known in this day as the Third World Order of Mystery Babylon The Great. It goes that noted heresiarch Solomon Von Askhkenaz and an order of 300 collaborators form one night in London, 17th century, a society of intellectuals called Orbis Tertius (World3) under the guise of a “benevolent secret society”. They, like their patriarchs, become involved in studies of “hermeticism, philanthropy, and the Cabala”. The Order endeavors to recreate the zionist country of Uqbar, but after a persecution in Europe the Order reappears in America with the new ambition to create an entire world called Tlon.

36 The invented world of Tlon was seeded into reality by these men using a fabricated 40-volume encyclopedia which was “found” in Memphis in 1944. “Then,” saith the prophet, “the World will be Tlon”.

P.S. Know ye that men will come to you dressed in black—but black is merely the color of their clothes. Then men may come to you who ARE black—and light is the color of their soul!

#### APPENDIX III.

See: "Renunciation of Satan, Summary Judgement in re Moors v. Iaqub,"

1/3/18, at Vol. IX, Title 13 N.S.C. Chapter 46, Page 6.

#### APPENDIX IV

The Song of the Sword, by S. Cox, D. D., accessed 11/15/18  
(biblehub.com)

It may be translated thus:

– Adah and Zillah! hear my voice;

Ye wives of Lamech I give ear to my speech:

I will slay men for smiting me,

And for wounding me young men shall die.

If Cain shall be avenged sevenfold,

Lamech seventy and sevenfold.

This is the most antique song or poem in the world, the only poem which dates from before the Flood, the sole literary relic of the antediluvian race. Of course, it has been read in many different senses, and its meaning has at times been darkened by those who assumed to explain it. According to some, Lamech is a murderer stung by remorse into a public confession of his guilt. According to others, he, the polygamist, acknowledges that his sin will bear a more fruitful progeny of ills than that of Cain, that polygamy will prove more fatal to human peace than murder. But the interpretation which the ablest critics are rapidly adopting, and which I hold to be incomparably the best, is that which names it "the Song of the Sword." Whatever else may be doubtful, this seems certain, that Lamech is in a vaunting humour as he sings: that he is boasting of an immunity from vengeance superior to that of Cain; and that, because of some special advantage which he possesses, he is encouraging himself to deeds of violence and resentment. Now, just before the song of Lamech we have the verse which narrates that Tubal-Cain had learned to hammer out edge-tools in brass and iron. Suppose this great smith to have invented a sword or a spear, to have shown his father how effective and mortal a weapon it was, would not that have been likely to put Lamech into the vainglorious mood which inspires his poem? May we not rationally conclude that his song is "the Song of the Sword"; that, as he wields this new product of Tubal-Cain's anvil, Lamech feels that he has a new strength and defence put into his hand, a weapon which will make him even more secure than the mark of God made Cain? (S. Cox, D. D.)

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#0057

CHAPTER 63. FTLU UNION CAMPAIGN

FREETHINKERS, TRUTHSPEAKERS & LIGHT WORKERS UNITED  
THE RIGHT THE WORSHIPFUL COMPANY OF UNIONIZED INDEPENDENT  
CONTRACTORS

PROLETARIANS OF THE UNIVERSE, ASSEMBLE!

"DIEU GARDE L'ORDRE UNIVERSEL DE MA'AT – DIEU LE GARDE!"

"MORE LIGHT – MORE POWER!"

THE PURSUIT OF KNOWLEDGE IS THE HIGHEST LABOR OF HUMANITY.  
 SUBSCRIBE INTO THE PRACTICE AND  
 JOIN THE DJEDI KNIGHTHOOD TODAY  
 CONTACT (202)-957-6290  
 DIRECTOR@NEWSYLLABUS.ORG  
 PAID FOR BY THE NEW SYLLABUS OF AMERICA © 2018

A Brief Account of the Great Light Work,  
 by The Union Representative Antarah A. Crawley

Light Work is the cultivation, discipline and practice of the mind's higher faculties in order to manifest the will upon the earth. Such work is done within occupied space, that is, within the mind, or within a closed room. Within the enclosure of the room, i.e. the womb, the faculties are contemplated and conceived, gestated, born, and nursed through practice. Therefore such a room was known in antiquity as the Duat, or the Twat, also known as the Temple of the Body, which has come down to us in the form of the Lodge, or the Sanctum Sanctorum. Light Work is the antithesis of hard labor, which is the production of commodities, i.e., the product of intellectual faculties applied to a mechanism over time.

Light Work may be used to preserve the natural order of the universe, which is the force of Ma'at. It can also be used to disturb the force of Ma'at and cause Chaos, especially when leveraged for the benefit of a party faction, which is called doing Isfet. The faculty of Isfet is the lord Seth, while the faculty of Ma'at is the god Tehuti. The faculty of the temple of the body is Wusir, who is dismembered by Seth, who is remembered by Wuset, who is raised up by Heru and who is established on the throne of the human consciousness by Tehuti. When this Wusir is raised up and established, it is a Djed pillar of stability. Those who are in the following of Wusir are the Djedi. Those who are in the following of Seth are the Luciferians, who follow the tradition of the first rebel light worker, named Yacob.

#

#0058

CHAPTER 64. TABULA SMARAGDINA

Information No. CCC-18-00033, 9 October 2018

I. The Latin Formula,

from the Notes of Sir Isaac Newton c. 1680

1 Verum est sine mendacio, certum et verissimum.

2 Quod est inferius est sicut id quod est superius et quod est superius est sicut id quod est inferius ad perpetranda miracula rei unius.

3 Et sicut res omnes fuerunt ab uno meditatione et consilio unius: ita omnes res nascuntur ab hac una re adaptatione.

4 Pater ejus est sol. Mater ejus est Luna Portavit illum Ventus in ventre suo, Nutrix ejus est Terra.

5 Pater omnis perfectionis totius mundi est hic.

6 Vis ejus est integra si versa fuerit in terram.

7 Separabis terram ab igne, subtile a spisso suaviter magno cum ingenio.

8 Ascendit a terra in caelum iterumque descendit in terram & recipit vim superiorum & inferiorum.

Sic habebis gloriam totius mundi et fugiet a te omnis obscuritas.

9 Haec est enim totius fortitudinis fortitudo fortis. Nam vincet omnem rem subtilem omnemque solidam penetrabit.

10 Sic Mundus creatus est.

11 Hinc erunt adaptationes mirabiles quarum modus est hic.

12 Itaque vocatus sum Hermes Trismegistus habens tres partes philosophiae totius mundi.

13 Completum est quod dixi de <...> opere solari.

## II. Commentary

by Antarah A. Crawley

Come now all you children, and you who have not heard; if anyone has ears to hear let them hear and remember. Verily verily I say unto you:

1 Speak truth, the whole truth, and nothing but; Verily this is a testament, concerning which there can be no doubt; Doubtless mine heart hath borne witness; Wherefore I come now unto you and to say, O you God upon the Seat of Judgement, Most Merciful and Compassionate, I plead thee, by my right hand, open for me my mouth:

2 That which is above is of that which is below, and that which is below is of that which is above, to accomplish the Unity of the two lands.

3 Whereas a myriad things are begot from one Word which is borne from one Being, so all things are derivative of the Whole. This is an Act of Mercy, and such is the sustainer of the world.

4 The father is the pattern that comes into the matter, borne through the belly of the wind, and nursed by the breast of the earth. The sun is alight like the father, as a bird upon the hearth; the moon is alike to the Mater who has moored her sons in the waters.

5 This is an act of free will power, which is done with firm resolve and seal.

6 The will power gives life force with every motion of the scale, and every plane of mass is moved, and whirled, and wound, the world without end.

7 Solve spiritus ex corpus mundi. Discernment of the subtle from the gross be my counsel, for deep thought advises good judgement.

8 I open my eyes and I rise up like the sun rises on the horizon, and when I beset myself down in the West, I unite the light with the darkness of night.

Ignorance and Isfed shall surely flee from before me, for mine eyes have seen the glory of the coming of the Lord!

9 Verily this is the Force, O, Djed-i, that is the fullness in the Being of the All, and that by which All things to be gotten are willed.

10 That truly is the form and substance of earth and heaven.

11 God is, I am, and Providence moves; what motion I've made is thy will to do. My Deed is Done and subscribed in the Record of Time In Memoriam, and by this right is hereby firmly established.

12 Therefore I am called Thrice Great Thoth Hermes Tehuti Trismagustus, thrice graced in mens corpus et spiritus sancti, which truly is all Knowledge Wisdom and Understanding.

13 These things I have recounted concerning the solar work and of coming forth by day are done. I Rest, In Peace, eternally, Wa-  
alaykum As-salam.

#

#0059

CHAPTER 65. FTLU INTERNATIONAL PROPOSAL

11 November, 2018

W. Co. Free Thinkers Truth Speakers and Light Workers Utd (FTLU)  
International Chapter

IN RE: A PROPOSAL

TO: The 54 Nations of Africa, & Her Ambassadors in the United States  
of America, Send Greeting.

COMES NOW Malcolm Malachi X Wisdom, formerly known as Malcolm Malachi  
Banks, and to say:

Peace. Thank you for taking the time to consider this Proposal. ART is my calling, my purpose, my foundation, my platform where I inspire the WORLD. As excited as I am to create music and travel all over the entire continent of AFRICA, and see all of the beautiful things visitors may want to see, in my heart of hearts I need to begin working in Africa immediately!

Furthermore, I know that in each country I will always be protected and provided for, but I need to work, and eventually provide a home, own land, and create a one acre farm to cultivate while I am exploring AFRICA.

I have a desire to start a foundation, I have an intention to stay in Africa for at least one year to shape the "Wise Foundation" and my life as a whole, as the world I was born in, America, is fleeting and failing day and night, second by second -- moment by moment.

This will help not only me, but my family members and those who I have impacted as an ARTIST and as a person. Just like me these people need space and time to purge and heal from the immense brainwashing and the wicked American spell that has been cast upon people like us for generations upon generations.

Ideas at the forefront of my foundation are building schools for communities, villages, and those in need of school facilities to learn and advance themselves in education. I intend to build one acre farms attached to each school that is built, for the farming and gardening of fresh fruits, vegetables, and the cultivation of medicines to heal the bodies of the children and to teach sustainable

growth and living.

I will build research and development clinics and create markets for all forms of Arts and Sciences. We will build institutes for the teaching of Yoga, Kung-fu, and dance as different methods of movement to heal people's bodies. We shall also cultivate Coffee and Tea.

I know I need to own land and I know this takes time, maybe a lot of time and trust and I am willing to put in the necessary work in order to begin my family business and really see this happen, understanding what it is that I intend to do.

I am coming to Africa, to learn, to be a student, to experience, to take ROOT, to sow seeds gracefully, and reap abundantly both spiritually and physically.

I am NOT coming as a VISITOR, I am coming as a returning FAMILY MEMBER, one who recognizes that this opportunity is not a joke, nor is this life. I am facing this journey with the highest degree of optimism, for I know I am more than capable of executing a PLAN, whether it be this PLAN of ideas I am writing you now or a NEW PLAN discovered as I advance forward.

I am open and receptive to advice regarding what needs to be done. I am not hung up on my own ideas. Please know that I am expressing myself humbly while being as transparent as possible.

Nador, Morocco is the perfect place for me to start, traversing each country by any means necessary, and humbly requesting any relief you may dispense to sustain this mission. I will work and discipline myself, to own land to cultivate fruits and vegetables, to survive. I've got to start there, for when I see things grow, I GROW and transmogrify. My spirit blooms when I am actively starting and completing things that benefit both me and others in a natural and supernatural way.

I have a vision to TRANSFORM my life, and compel others, family, friends, and foes and even people I do not know to TRANSFORM with me or in their own way into a new LIFE of GROWTH. This is my PROPOSAL.

Sincerely, Malcolm Malachi X

June 5th, 2018 a.d.

Revised by Union Rep. Antarah Crawley, 11/11/18. Mr. Malachi will be traveling from Nador, Morocco to Mauritania, Senegal, the Gambia, &c.  
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#0060

CHAPTER 66. DECLARATION OF SUI JURISDICTION  
27 November, 2018

LA ILLAHA ILL ILLAH: THE WORSHIPFUL COMPANY OF FREE THINKERS, TRUTH SPEAKERS AND LIGHT WORKERS UNITED, THE NOBLE AND HOLY ORDER OF THE KNIGHTS OF DJEDU

I, [Your Name Here], in my own right and self jurisdiction, hereby declare that I will work my independent practice in order to realize



my fullest potential, to optimize my creative and intellectual capacity, generate interest, and to hold and secure liquidity in the exchange of my principal offering, as this is my natural right.

That to secure this right, I find it in my interest to share in the unionization of independent contractors; whereas I will represent my self in the principal of my labor, the Union will support and service the records, data, and analytics thereof, in order to represent the interests of general contracting.

That to preserve this Union, a firm peace and fellowship is instituted among the members, in order to circulate, regulate, and sustain our economy, and to float the company membership.

This company membership shall be called the body-politic of Wasar. It will be raised up in stability as a Djed pillar of our society, dedicated to the universal order of Ma'at.

I solemnly swear to duly guard it.

May I be assembled as a Member of Wasar.

Let this be my charge, with my heart as my witness, I Self Law And Master within me.

Sworn and subscribed, this day [Date], by this Wasar /s/ [Your Name Here], MaakHeru.

The Subscribed Member shall raise all questions of general policy, by-laws, rule and practice to the Network Administration, Office of Ombudsman.

#

#0061

CHAPTER 67. CONSTITUTION OF THE MEMBERSHIP NETWORK OF W. CO. FREE THINKERS TRUTH SPEAKERS AND LIGHT WORKERS UTD (FTLU)

Article 1. The FTLU Membership of Independent Contractors conducts its practice in each member's own individual right, with each having jurisdiction over their respective bodies and all fruits of their labor.

Article 2. The FTLU as an entity, while legally incorporeal, serves as the body-politic of the Membership Network, and is administered by a Representative who appoints a Board of Program Directors.

Article 3. Due to the decentralization of jurisdiction across the membership, the Union body shall move to act by consensus, rather than command, pursuant to statutory code.

Article 4. The New Syllabus Code is a digital record of the resolutions, acts, and orders executed in the practice of the light work. It serves as the database for running Light Workers' protocol. The Code is named after the New Syllabus of America, the first unionized practice of light work.

Article 5. The Code language script is written and executed by the FTLU Network's Administrative Office of Ombudsman, Universal Law and

Code Enforcement Agency and Hearing Examination and Resolution Tribunal. The Code shall service the citation of statutes of all precedential authority under Union jurisdiction.

Article 6. All questions of general policy, by-laws, rule and practice should be raised to the Union's Office of Ombudsman.

Buy Shares of NS Code for as little as \$10 when you join the FTLU. Get 1 hour free representation with first subscription. Join the first political economic society for Free Thinkers, Truth Speakers and Light Workers United. New Syllabus Intellectual Property (c) 2018 Antarah A. Crawley Sui Juris Independent Practice, Member FTLU, All Rights Reserved.

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#0062

CHAPTER 68. PROLETARIANS OF THE UNIVERSE ASSEMBLE

Light Industry News, Vol. 1, Issue 1., 3 December 2018

Light is the 21st Century's most revolutionary industry. Light's unique qualities of incorporeality, infinite reproducibility, and structural integrity make it an ideal resource in the manifestation of willpower.

Long has the common worker – the employee, the proletarian – been a human mechanism by which capital manifests its will. In the Light Industry, the individual shall have a stake the acquisition of true knowledge and the application of critical thought to preserve universal order (a.k.a. the practice of independent contracting).

The Light Worker shall have upright standing in their own (sui) jurisdiction, being non-subject to the colorable rule of law of men and states.

The New Millennium is a historical milestone in Light Work, because now for the first time in 1000 years, broad access to information has disrupted the Monopoly which had placed the light in forbearance (i.e., to hold back). Now all people who seek the truth may find it, and the light will come forth from darkness today!

In this new day and age, Millennials, long thought to be unemployable, are assembling in their own right to practice their life's work in pursuit of the knowledge of their self-mastery. Soon all people shall be assembled in this right, and throw off the chains of mental slavery. This is the great light work of humanity.

We the FTLU are the first union of independent practitioners dedicated to the preservation of the Light Work. We provide network support services to independent contractors working in the modern Light Industry.

The Pursuit of Knowledge is the Highest Labor of Humanity! More Light  
– More Power!

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#0063

CHAPTER 69. THE 13 PRINCIPALS OF LIGHT INDUSTRY: THE INDEPENDENT  
PRACTICE OF CONTRACTING

Light Industry News, Vol. 1, Issue 1., 3 December 2018

1. Light is the substance of intelligence, which is knowledge.
2. Knowledge is power.
3. To know oneself is empowering; and the pursuit of self-knowledge is their highest labor.
4. Light Work is any matter generated by one's own mental capacity; it requires de minimis capital to produce, is infinitely reproducible, and it can be transferred instantly and en masse.
5. The proper jurisdiction of light work is intellectual property, but may apply to the fruits of such labor, in its own right, providing de minimis cost, time, and means of production.
6. As such, the prime material of light work is valuable information, or wisdom.
7. The value of wisdom is derived from the volume of circulation and the appreciation of interest; the supply of wisdom is infinite.
8. The demand for wisdom relies upon public understanding, which is in turn informed by knowledge.
9. Light work exists from within and without the state of incorporation, as it maintains a high liquidity.
10. The Light Industry rests upon the historic accumulation of true information.
11. Such information that has been gathered from accepted sources or recollected from time immemorial, analyzed according to reason and discernment, represented in a clear and true form, and codified into an accessible record that is promulgated at large and generally found to be just, wise, and reasonable to be holden, shall constitute the law guiding economic policy and social conduct among the parties.
12. A company is constituted by the virtue and integrity of its members.
13. The work is conducted within occupied space, but need not hold real estate.

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#0064

CHAPTER 70. SPEAKING TRUTH TO POWER: AN EDITORIAL BY THE UNION  
OMBUDSMAN

Light Industry News, Vol. 1, Issue 1., 3 December 2018

The antithesis of unionized Light Work is Luciferian Light Work, also known as the Rebellion of Yacob, lord of Seth, and those who are in his company.

The origin of this faction lies in the allegories of Cain, Lamech, Tubal Cain, Jacob, Shem, and Japheth, et al., who represent

the nature of metal and religious dogma of "the state monopoly on the use of force to resolve disputes," represented by the cross/sword. This dogma was exercised in Judea over Canaan; and it went on to be politically embodied in the entire history of Rome, the Vatican City-State, the City of London and Company, up and to the United States, Kingdom, and Nations.

The Djedi Light Worker opposes all Luciferian agents, or those who bear the artificial light of the Seth lords.

The Luciferian, via the monopolization of violence by and through the Leviathan of the state, moves to destabilize the natural order of the world by dispossessing all natural people from the land and resources of their ancestral jurisdiction, thereby supplanting natural right with colorable rule of law. Such is done under the guise of humanitarian relief, counterinsurgency, and stability operations.

This is the irony of the Hobbesian nightmare: the owners of the state are the Antichrist upon the Leviathan: it is they who are upon the Beast of Revelations, the Mystery of Great Babylon!

The Djedi Code illuminates the true stability of the upright standing human being, and the true instability of all colorable and artificial persons.

#

#0065

CHAPTER 71. DJHOUDISM: A SPECIAL REPORT

Light Industry News, Vol. 1, Issue 1., 6 December 2018

The Testament of Djedu, to which this Scribe Wasar hath borne witness in his heart and, having found it to be true, right, and worthy to be holden, hereby declares it to be Ma'at; being the Binding Principles ("The Religion") and spiritual Defense of the arts of Maakheru Di-Sekhem (To Speak Truth to Power) and Smai-Tawi (meaning Union of the North and South).

We are the children of the Foremost West, having come from the East to be tried by Isfet, and, having been colored legally dead, have remembered our selves and been justified in coming forth again today to do Ma'at on Earth!

Knowledge is light, or gnosis. The archetypal faculty (meaning the initial force) of thought is Djhoudi (also known as Thutmose, Tehuti, Thoth, and Trismagistus). The Force acts upon the source of light, which is the Field of Peace or Absolute Rest (Aahla Amenti, misnomered "God"). These regions of the universe are called the Netjerworld, being the noumenal and causal planes from which electromotive wavesforms of light manifest into matter. Such motion as made in accord with Ma'at is at peace, thereby giving praise to the Lightsource.

There is one Universal Lightsource, and there is one unified force field, and there are infinite vectors of light waves moving in and out of one's particular focal point of perception. To observe and bear witness to the path of the Light coming forth into day, and to conceive of that black holy sun, is to give thanks and praise to the

Lightsource (known as Amun Ra).

And the Life Force comes into the Light from the Deep Black Source which is dark as night; it is conceived in the second son, and moored in the waters. Daughters grow up to bear sons; they conceive them and moor them in the waters.

The study of Twa Ra (Give Thanks to the Lightsource) is the practice of one's life course; is it the custom by which one pursues mastery over their self (sui jurisdiction). The universe is a university whose syllabus is the law. The law exists first as the Word pervading throughout the Akashic Records of deep space time, then it is codified according to clear understanding of the light of knowledge, by and through the archetypal faculty of humanity (represented by Wasar Khentiamentiu "Foremost of the Westerners).

The Djedi is their Self Lord And Master; which identity is mutually exclusive to mental and physical slavery, subjection to any "state of" incorporation or colorability, incapacity, ownership, or bondage. The Trimagister Djhoutimos HaMoreh is the Djedi's foremost professor and counsellor of law, rector of scholarship, and custodian of ancient mysteries. Such is the spiritual function of the civil office of Ombudsman. The virtue of this office lies in the preservation and transmission of the light, as such knowledge is the rightful heritage of humanity. The Holy Drama of Seth and Heru, Cain and Abel, Romulus and Remus, etc., is most clearly represented in the archetype of Djacobus (Yacob) and Djhoudimos.

The Djedi observes the allegory of Yahweh Demiyurugu the Artificer who created mankind from his own divine Humanity, and how mankind disintegrated into ignorance of their own Lightsource; of how Adam bore Cain who slew Able for his own gain, thus contracting a covenant of conquering with his Lord sevenfold; of how Lamech slew two men and took two wives and took the covenant 70 times over Cain; of how Lamech's son Tubal Cain wrought iron for war to fulfill his father's song of the sword; of how Noah bore three sons who bickered in war and divided amongst themselves nations; of how Abram bore two sons and abandoned his first born; of how Yacob went into the house of Ham and came out; of how Moses led Israel against his own brother Thutmose; of how thence the many factions consolidated into Empire, incorporated states, and chartered companies to lord over the natural world; of how there will come forth a day when the Knowledge of the True God shall enlighten the heart of all people who have not heard the Word, and this Gnosis shall be their christening and their salvation, and they shall dwell in the Kingdom of God forever. This is the evidence as recited from their own Book of the Rebellion against Humanity by the political faction led by Yacob the Light Bearer. This is the Divine Struggle of this Astrological Cycle. At the Apocalypse, the Djedi shall liberate the upright standing human being from the mental and physical bondage of the Isfederal Empire!

In practice, the Djedi shall make offerings at the altar of peace to give thanks to the Lightsource and to appeal to the Archetypal Faculties of the Universe (called the Neteru). The Djedi shall recite (djed-k) this formula in deep contemplation:

## Formula 1:

Hetep di nesu in Asir neb Djedu netjer a neb Abdju di'f pert-heru et Henqet ka Aped shes menhet het nebet nefert wabt anhet netjer im in ka amaahy [Your Name]

## Translation:

An offering which the King gives (to) Osiris, Lord of Djedu, great God, Lord of Abydos, so that he may give a voice offering (in) bread, beer, ox, fowl, alabaster, linen, everything good and pure on which a god lives for the Ka of the revered one [Your Name]

## Formula 2:

Hetep di nesu in Asir neb ament ta-netjer neb Abdju pert-heru 1000 kaw apdu het nebet neferet wabt n amaahj her anpu tepej djuf sadjutch bitj smir watch amjra akhntchu [Your Name] maa-kheru

## Translation:

An offering that the king gives (to) Osiris, the Lord of the West of Ta-Netjer, the Lord of Abydos, 1000 voice offerings of bulls and birds and every good and pure thing, on behalf of the one who is venerable with Anubis, who is upon his mountain, the royal seal-bearer, the sole friend (of the king), the overseer of the royal audience room, [Your Name], true of voice.

The Djedi hold Communion at Temple, at Lodge and at Table in regular assemblies of members around the Ombudsman and in their own committees, to hear the good news, work the practice, and have bread and wine and dates.

The Djedi currency shall be grain, and the granary shall be its bank.

La Illaha Ill Aahla.

In Worshipful Company,

The Exceedingly Worshipful Djhoudimos HaMoreh

Antarah Crawley, Ombudsman of Djedu, FTLU.

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#0066

## CHAPTER 72. THE LINEAGE OF THE LUCIFERIAN EMPIRE IN THE HOUSE OF JAPHETH

Ancient Bretons, Celts, and Scots lived long before the Latin invasion, and in concurrence with the events of the Old Testament in the Levant. By the time Octavius Augustus is granted Roman Imperium in 27 BC, the events of the New Testament are about to begin – via the historiography of the rise of the true Sun of Rome, Yacob Lucifer, the Leviathan.

43 – Roman Londonium, Britannia (“ancient privileges”)

70 – Romans besiege and conquer the city of Jerusalem and burn the Second Temple on the Temple Mount

410 – Anglo-Saxon (Germanic) England,

927 – England united under the first King Athelstan

1066 – Norman invasion by William the Conqueror

1088 – Rebellion, Anarchy, Revolt b/t Angles and Normands.

1095 – First crusade (mostly Normand crusaders)

1099 – Siege of Jerusalem; est. Latin Kingdom of Jerusalem  
 1113 – Papal bull established Knights Hospitaller  
 1120 – Nine knights given duty of protectorate in LKJ  
 1129 – Council of Troyes recognition of the Knights Templar  
 1139 – Papal bull endorses Knight Templar  
 1145 – “Militia Dei” papal bull calls for second crusade  
 1155 – Henry II granted lordship over Ireland  
 1177 – John granted lordship over Ireland  
 1187 – First LKJ overrun by Saladin sultan of Egypt and Syria; papal  
 bull calls for third crusade  
 1192 – Second LKJ reestablished in Acre  
 1198 – Papal bull calls for fourth crusade, Richard I       Lionhearted  
 ascends to throne  
 1199 – King John ascends to throne; the Temple Church, London, serves  
 as the Royal Treasury.  
 1213 – Pope Innocent III ends sanctions against King John in exchange  
 for English papal fealty;  
 1215 – King John issues Magna Carta securing ancient       privileges  
 of the Corporation of the City of London.  
 1307 – Trial of the Templars  
 1312 – Dissolution of Templars in England; Pope grants Temple Church  
 to Knights Hospitaller  
 1320 – English occupation of law becomes lodged at Temple, London,  
 where barristers establish Inns of Court  
 1333 – Temple Church passed from mayor of London to William de  
 Langford, Kings clerk  
 1485 – Tudor period; Henry VIII father of the Royal Navy, breaks with  
 pope and wars with Scotland and Spain  
 1584 – First royal defense mounted by the Honorable Societies of Inns  
 of Court Regiment (The Devil’s Own), and The City of London Yeomanry  
 (Rough Riders)  
 1600 – Hon. East India Company chtd. by Queen Elizabeth  
 1602 – Amalgamation of Dutch United East India Companies  
 1603 – Jacobean / Scottish Rite period, birth of United Kingdom of  
 Great Britain (cradle of corporate militarism and global “western  
 civilization”)  
 1606 – Virginia Company of London and Plymouth  
 1608 – King James I grants extant charter to the Inner and Middle  
 Temples  
 1611 – King James Bible published by aid of Sir Bacon  
 1717 – Founding of United Grand Lodge of England  
 1882 – Royal Courts of Justice moved to Temple, London  
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#0067

VOLUME XIV: THE LECTIONARY OF THE ORDER OF DJEDU

TITLE 17: THE OFFICIAL READINGS OF THE ORDER OF DJEDU

CHAPTER 73. INTRODUCTION

1 January, 2019

Be it known that there has been a universal indictment pending against the rebels in the inner chambers of the Duat Tribunal (The Judgement Hall of Amenti, the Netjerworld). And when in due time the Company of Chiefs of that Tribunal shall serve due process of universal law upon the rebels, there will again be high demand for the worthy occupation of Scribes.

Therefore, in preparation of the coming forth of that Day, I busy myself in preparing proofs in evidence for the hearing before the Tribunal in the matter of the rebel light-bearers of the Yacobian Empire.

I discipline myself through the contemplation of ancient mysteries and the building of strong character, that I may be worthy of being called to the bar on behalf of the Universal Order of Ma'at, to do Ma'at in open court on Judgement Day; and the Chief of the Tribunal shall prepare a table for me in the presence of mine enemies, and I will speak truth to power, and pass judgement against the followers of Yacob, and the Chiefs shall vindicate the rights of humanity evermore.

Deliver I now unto your prudent hearing the history of the Luciferian Rebellion on Earth, as it was in Heaven.

#### CHAPTER 74. SCRIPTURE AND COMMENTARY

A long time ago upon the Earth, there reigned a united sovereign state of Heaven and Earth. This was a state of peace and harmony known as the Universal Order of Ma'at.

And the preservation of Ma'at was the foundation of all discipline and practice of this honorable society, to the degree that the motto of the Nation was "To Do Ma'at on Earth, as it is in Heaven."

It so happened that at the dawn of the age of Aries, in approximately B.C. 2500, there was a war in Heaven. One, Yahweh Demiyurugu, lead a rebellion against the Company of Chiefs of the Universal Order, and he was cast out of the Most High Heaven down to the material realm where his progeny proceeded to rebel upon the earth in his Name. In doing this, the followers of Yahweh entered into a covenant to bear forth Yahweh's false misguided light into the world.

1 The Rebellion upon the earth began at the capitol of civilization, which was known as Kham-Het ("The House of Kham," a.k.a., Ta-Maures Djedu, "The Moorish Land of Djedu").

Although the rebels were the brothers and sisters of Kham, they had forsaken the natural order; they had become alienated in their humanity, and they were thus declared by their former kin to be foreign aliens, a recessive "kind" of man.

Throughout the conflict, the rebels constituted the Host of Yahweh,



and they were thus charged with allegiance to Yahweh. As such, they were all indicted on the crime of Isfet (a.k.a “evil,” meaning to cause chaos, disorder, and waywardness). Being found guilty by Tribunal of the Divine Company of Chiefs (Gods) on Earth, they were exiled to a penal colony in a barren northern country known as Uqbar.

Thus were they exiled from the Sovereign State of Humanity’s ancient ancestors and they were charged to wander in the harshest climates, and to till an unyielding ground, in the east of Eden, in northern regions of the Land of Earth. And all the land of earth, which is also called the land of Shaolin, was governed by the natural and universal Order of Ma’at.

2 Having been judged unworthy of their natural rites, the wanderers found themselves cloistered among the rocky Caucus mountains and frigid Scandinavian region of northwest Asia, bounded on all side by the duly guarded Knights of Djedu.

Here the wanderers perfected the profane rite for which they were exiled from the land of Djedu, and dedicated themselves to their vengeful lord Ba’al (Yahweh himself, their owner, lord, and master) and his first son Cain.

By the stolen light of their false and boisterous lord they marched down south of Asia Minor and founded their first federation in the land which would be Tlon (a.k.a. the Levant).

3 These rebel forces were the offspring of the naturally divine human beings who were the children of God the Mother, sovereigns of earth, of lacustrine Djedu, Shaolin.

Divine humans being of a right and civil nature, reverent of the one true God, their rebel offspring became known as mere sons of man, whose spirits were corrupted by corporeality, and these recessive persons were thus known as “mankind”, and their Father was Cain, firstborn of Yahweh Demiyurugu.

It is true that Cain is firstborn of Yahweh because Adam was not born of woman, nor of Yahweh. Cain is the product of the incestuous rape of Sophia, the Divine incarnate Wisdom. When evil intentions, or Isfet, conceive within Wisdom, great disorder is unleashed upon the Earth. Such was the case of Cain.

Genesis 2 says:

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

The “man” is mere materiality. “Hu” is the archetypal faculty (force) of the first creative utterance, and the authority of the spoken Word.

Now Yahweh, who was Hu-man, that is, a naturally divine woman-born human capable of the power of creative speech, became jealous of his own mother who bore him, and sought to create man in his own image — through the breath of his utterance. He “creates a world” out of

gross matter in spite of his own foreknowledge. He is the archetype of ignorance of self.

After the whole pretense in the Garden of Eden, which is actually the country of Uqbar, Genesis 3 says that Adam eats of the fruit of the Tree of the Knowledge —

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Who is it that Yahweh is speaking to when he beholds this spontaneous apotheosis of Adam? It is the Host of Heaven with whom he rebelled when they dispatched themselves from Universal Order into gross materiality.

By the fruit of the feminine impulse was the gross man given his Hu-manity, being his capacity for critical thought. Such power is prone to make jealous an ignorant human who boisterously proclaims that he is the only "God"!

And what's this whole sword business? We will soon see!

Genesis 4 says:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

Therefore Cain, firstborn of the Lord Yahweh.

4 The name of Cain comes from Canis Major, "Great Dog", referring to the present 12000 year hemisphere of the cycle of Sirius which astrologically foretold the corruption of the morality of the sons of men. 12000 years being approximately half of the great year of the heliacle rising of Sirius, it is said that Cain, the wicked half, slew his brother Abel, the righteous half, when Sirius began its transition away from the axis of our binary star system in 10500BCE. It should be noted that Sirius is the twin or brother of the sun, and that the Lords of Sirius are the benevolent lords of all sovereign Djedi on Earth.

5 The tribal federation of Uqbar was established in the land of Anatolia by the forces rebellion from the Universal Order. Having all failed to learn the sacred art of peace, they instead practiced war in the United Sovereign State of Djedu. Thus their federation was constantly warring, the spirits of these men were much corrupted, and their vengeful spirit permeated throughout the land of Asia which was to the north of Djedu, and the flames of their anger ashened them.

6 In the South of Djedu in the Great Lakes basin where Hapi meets the great placenta, the Sovereign Lords of the Earth, Prime Ministers over the Universal Ma'atocracy of Djedu, were considering the great changes to come – for in the north of Djedu where Hapi, like an umbilical cord

snake shedding skin, comes into the delta where Djedu meets the Holy Sea in the Midst of the Lands, rebel soldiers sent by foreign kings were sacking the capitoline of Djedu from Waset to Memphis and Anu. Twice had the vagrants sons of too ambitious men taken up arms against the living Gods on earth. Many more wars would their tyrants sow in the Fertile Crescent of the Levant, storming at the North Gate of the Sovereign State.

7 The City of Ur was staked out by the rebel tribes in the fertile Tigris valley which was in Asia Minor, but the city was to be a center for all the nomadic kings of the northern mountains from the East of the Holy Sea Amidst the Lands to the West, and was to govern all the rebel tribes of men. Here the first King and Patriarch of the Wandering Tribes, Yacob, gave his command for the rebel sons to unite in war upon their sovereign fathers in the South and to condemn the sacred and civil rite of peace in God on earth.

8 Thence did world war first spring from the swords of the northern kings, as it was foretold by the rebel son Cain.

Genesis 4 says

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

5 [...] unto Cain and to his offering [the Lord] had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. (NIV: If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.)

Now let us duly note that this is a clear admonition from the lord Yahweh, who himself otherwise proves morally ambiguous. This, just before the firstborn son of the ignorant God makes a conscious decision to the contrary:

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

Now duly note this being the first instance in a motif of sevens which will come to illuminate the lineage of the mark of Cain.

16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

9 And it came to pass that the sixth born of Cain was Lamech. And Lamech took two wives and said unto them, Listen to me! I have slain a man to my wounding and young man to my hurt; and if Cain be avenged sevenfold then let Lamech be avenged Seventy and Sevenfold. And thus was spake the song of the blood-red sword.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Now note that the sevenfold covenant of Cain is increased tenfold over seven by Lamech!

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

10 And it came to pass, as Genesis says, that the seventh of Cain was born Tubal, and his brothers were Jubal and Jabal and his sister was Naamah Cain, and he founded ironsmithing and masonry in the land of Ur, Tlon.

11 And it came to pass that the eighth of Cain was Noah, and the Lord Yahweh said unto Noah that his descendant had descended into pure wickedness, and that He the Lord would send a great deluge to bring about the destruction of mankind. And the waters were raised on the world, and Noah endured with his sons, who were Kham and Shem and Japheth.

Now this account that has just been above relayed contains an inconsistency, for we find in Genesis 5 a more fertile family tree of

Adam and Eve:

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth:

[And Seth begat Enos begat Cainan begat Mahalaleel begat Jared begat Enoch who walked with God begat Methuselah, eighth from Adam]

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

Now again note the covenant of Cain increased yet another power of ten over that of Lamech, yet this Lamech is the seed of Seth who would bear Shem, Abram, and Yacub.

Is Moses implying a direct lineage by numerology between Lamech Cain and Lamech Seth, which would imply the entire progeny of the world to be the seed of Isfet ...

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

12 And it was known to Yahweh that the first born son of man would be a son of God, but that his brothers may be swayed against the Sovereign State on Earth. So he implored the younger brothers Shem and Japheth to scorn their brother Kham by their father, and Noah was turned against his first son Kham, and the fourth son of Kham named Canaan was delivered into the servitude of the lord of Shem, and Japheth was the warden in Shem's house.

Genesis 9 says:

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's

nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

13 And Canaan, son of Kham, descendant of the righteous Knights of Djedu, was taken into captivity by the tribes of Yacob in the East of the Holy Sea between the banks of Jordan and the City of Ur here in the budding land of Tlon.

And the Land of Tlon was and is the Orient of the Levant, which is the North Gate of the Moorish Land of Djedu which is called Afu-Ra-Ka (Africa, "the flesh of the spirit of Ra").

And it was written by Moses in Genesis that the party factions born of Noah warred for dominion over these places.

And the names of the sons of Noah from the Torah are codes for the birth-order and relationship of the political factions of humanity, also called the races.

Noah signifies the human manifestation of God-archetype Nwu or Nu, Origin of Things To Become; i.e., the Waters of the Great Deluge. The Black progenitor of the [4] non-black races, he is represented as father of Blacks, Semites, and Whites. His name is Yahweh, or Ya Ba-He-Vau-He [King of the Light-Skinned Races].

Kham (Greek, Kham; Arabic, Ham, "hot, burnt") is the biblical Father of Black / melanated people. The [4] sons of Cham are:

(1) Kush (Latin, Aetheopis; German, Mor): Setter of lands both sides of the Red Sea, i.e., Arabian peninsula and modern Ethiopia, Afraka (elsewhere the designation for the entire continent of Afraka, elsewhere called Alkebu-lan [Dr. Ben]). Father of Nimrod, king of Shinar ("two-rivers," i.e., Tigris-Euphrates), Babylonia, Mesopotamia.

(2) Mizrayim (Hebrew, Aramaic name; Arabic, "Misr-" [Egypt, land] + "-yaim" [dual]): Upper and Lower Khem-Het [House of Cham]. Also, in medu neter, "Ta Wi," Two Lands.

(3) Phuts ("Fez"): "Phut ... was the founder of Libya, and called the inhabitants Phutites (Phoutes), from himself: there is also a river in the country of Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut (Phoute): but the name it has now has been by change given it from one of the sons of Mezraim, who was called Lybyos." (Josephus, Antiquities of the Jews 1:6/2).

(4) Canaan (Kanana): "And the border of the Canaanites was from Sidon [Lebanon, also referred to as Hamath], as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha" (Genesis 10.19), referring roughly to the areas of modern day Israel, Palestine, western Jordan, and western

Syria.

Shem, second-born son of Noah, is the ancestor of Arpachshad, an ancestor of Abram, patriarch of Hebrews and Arabs, occupants of Arabian Peninsula.

Yafet (Japheth), last-born son of Noah, is the progenitor of Europeans. Genesis says "(10.5) By these were the isles of the Gentiles (elsewhere called, "seafaring," "maritime," and "coastland" people) divided in their lands; every one after his tongue, after their families, in their nations." Occupants of the lands "beginning at the mountains Taurus [southern Turkey] and Amanus, they proceeded along Asia, as far as the river Tanais [Greece], and along Europe to Cadiz [Spain]; and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names" (Josephus, Antiquities of the Jews 1.6). Dominion of the Assyrian Empire.

Based on the above elucidation from the Table of Nations, Genesis 9 demonstrates the explicit demand of Shem's "god" to genocide darkskinned people and to subjugate and exploit the lands historically inhabited by melanated peoples. It also makes clear the distinction between the god of Shem, who is a patron to Japheth, and the unacknowledged God(s) of Cham. During the progression of these Ages, the truth of this history would become sorely distorted by the agent of evil, self-called "white" man, recessive son of the Blacks.

This history of the genetic experiments of Yahweh is also present among the oral traditions of the Dogon, the Botswana, the Ge'ez scriptures of the Ethiopians, and other tribes who have passed down their Mysteries in tact from antiquity. It may also be found in modern form from the direct teachings of W.D. Farrad and Elijah Muhammed.

During and after the completion of the breeding of the recessive races (the Yacobin), Yahweh-Elohim gave his Canaanite descendants a religion to follow for the next 6000 years, which necessarily included the doctrines of first-born sacrifice and the forsaking of all idols besides Yahweh. And Yahweh established his covenant on earth through Yacob Israel, son of Isaac, son of Abraham, a father of many nations.

14 And the captivity of Canaan became the prize of Yacob, and Yacob enslaved his abducted son to labor on his unholy temple. And the land of Canaan's captivity was called Uqbar, son of Ur, the Capitol of the empire of Yacob, and among the rebel wanderers it was called the Holy Land, and they received it in the name of their lord, Ba'al Shem, Lord of their Father Yacob, and in Uqbar the captivity of the true God was consecrated to the false majesty of the sword and shield of Ba'al.

15 In the name of Yacob Ba'al and Cain the rebel wanderers, overlords of Canaan, became known by the shield of the sword, red by the blood spilt by their crusade. And they were united in the Land of Uqbar by King David Who Contended Against God, and the land of this contention was called Judea, and the Canaanites who were in bondage were called Israel, after Yacob.

16 And the first born of David was called Solomon, and Solomon passed every hour of every day in deep and heavy thoughts of illusion. And he wrought a kingdom of illusion and called for 300 thousand rebel mason from all across the east and west to erect a temple to the great illusion of Ba'al. And for seven years the Temple was a building.

17 In the meantime, Basileus Al-Iskander of Macedonia, defender of mankind, succeeded by his general Ptolemy "the Savior" of mankind, and his general's son Philadelphos, finally wrought the delta of Djedu, as well as proper Sumer and autochthonous India, from the Sovereign State of the Djedi in the ultimate siege of Yacob's Legion.

It is a prophecy that was written by Isaiah, Chapter 19:

1 The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.



14 The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.

18 In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction.

19 In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

20 And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

22 And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

18 And it so happened that at about that time, in the West of the Holy Sea in the Midst of the Land, two young wolf-suckled brothers founded upon the Tiber River the site of a great city with seven hills. And the elder of them slew his twin in sacrifice to Ba'al Cain, and thereby he founded the Kingdom of the Ram of the age of Aries.

19 The Ram raped the all the tribes in the West of the Holy Sea, and thence trekked to the country of Uqbar and conquered the Holy Land by the sword and shield in praise to Ba'al Cain and the Ram ruled over Canaan for all of the Arian age up and through Zero C.E.; and the Arian Ram warred on the Sovereign State of Djedu, and subdued the delta, seizing and secreting the things of Alexandria into the Vatican City, and they nearly eviscerated the righteous rule of the Company of the Gods on Earth.

20 When the Ram was in Uqbar, the sons of Canaan were subject to a tyranny of the most severe portrayal. The lords of Ram prayed to Ba'al Cain and Legion and scorned the sons of God. But one of the sons of God rose up amongst the sons of men and his name was Yeshua. And Yeshua condemned the name of Ba'al Cain to the people in the temples. And the followers of Ba'al sold Yeshua to the Raman Club and he was slain.

21 The Western City of Ram looked to the Eastern City of Uqbar (a.k.a. "Jerusalem," the false light of Heru-Salem) and saw what great illusion they had wrought. And they perpetuated illusion amongst the sons of God by using the image of Yeshua who they'd slain and they made an icon of him and consecrated him to Ba'al Cain and called him Christ. By the Apostolic Order of the Yacoban Ram, the icon of Christ was avenged seventy-fold.

22 Using the power of the icon of Christ, the Ram conquered all of the land which bordered the Holy Sea in the Midst of all the Maures Lands, and the Ram proceeded to crusade on Heru in Jerusalem in the Sovereign State of Djedu.

23 In 1118 nine assets of Yacob founded a company for their Christ Lucifer, and in 1162 the company was incorporated by Pope Alexander III with the Bull Omne Datum Optimum. The company warred on the Djedi in Canaan for 189 years until the wealth accumulated by their order precipitated feelings of envy and jealousy among the sovereigns of Yafet and the Ram, and the Order was suppressed in all of Europe except Scotland. And their 22nd and last Grand Master Iacobus Burgundus Molanus (Jaques de Molay) was martyred in his lord's name. Those who would escape the persecution sequestered themselves and their coveted banks in the Highlands.

24 Although the Yacoban Empire of Ram stretched all across Asia Minor, they could not sustain the unity of their empire when the Djedi rose up from the south and waged war upon the Holy Land in the name of peace – and lo! The Djedi reclaimed the Holy Land in the name of Muhammad may he come in peace! And the Sons of Cain were dispelled from Canaan unto the northern regions of the Rhine and the Caucus mountains and Scandinavia, and the Ram receded back to the seven hills to the West of the Holy Sea.

25 War persisted between the Ramans and the Djedi. The Ramans Lost the eastern half of their Empire to the Djedi, and the Holy Land was subdued by the peace of Islam, and the Djedi soon reclaimed their rule over the Eastern and Western World.

26 During the rule of Djedi in the West, the sons of Ba'al Cain settled in Ashkenaz, and a second King Solomon rose up among them to bring forth the Ba'al Shem Tov. And they perfected their rite against

the sovereign state of God; and Ram sent forth to Ashkenazim the word of their illusion of Christ, and together they founded the second Holy Empire of the Ram.

27 The Holy Raman Universal Church of Ba'al and the Ashkenazi dynasties proliferated the mystery of the illusion of Christ via the Society of Jesus. The Rite of Solomon's Temple was spread across the Holy Raman Empire, unto the Sovereign State of Djedu, and beyond. The Rite was used to recapture the sons of Canaan and verily all righteous sons of God. The Holy Raman Ashkenazim proclaimed that the Holy Land of Uqbar would again become the capital of Ba'al, and that they would call all the lands to which the Rite of Solomon spread the World of Tlon. And they proclaimed that whilst the citadel of Ba'al would be in Uqbar, the Capitol of Tlon would be in the City of London on the English Isle.

Here follows The Lineage of the Luciferian Empire in the House of Japheth:

Ancient Bretons, Celts, and Scots lived long before the Latin invasion, and in concurrence with the events of the Old Testament in the Levant. By the time Octavius Augustus is granted Roman Imperium in 27 BC, the events of the New Testament are about to begin – via the historiography of the rise of the true Sun of Rome, Yacob Lucifer, the Leviathan.

[REDACTED: See Chapter 72]

28 And the sons of God were taken again into bondage – yet this time they were carried in the belly across the great Ocean of Aethiopia, to the Most Extreme West of Djedu called Al'Moroco (America), and they were birthed there mere men and women. And the sovereign western Djedi of the Americas were also subdued into bondage by the illusion of Christ who was Lucifer.

29 And it so happened that Yacob returned as the sixth King of Scotland and he conquered the land of England, and he sent agents of the Society of Jesus to establish Solomon's House among the Western Indians in North America. He appointed Sir Francis Bacon and one Mr. Morrin supreme generals, and he commissioned from the former a 40-volume Encyclopedia of Tlon. The encyclopedia annotated and delivered by Bacon to King Yacob VI and I became known as the King James Bible.

30 The colonies of New Atlantis were erected by the Yacobians in the Americas in the Far West of Djedu. This new erection of the Luciferian society planned to make the Americas the new country of Uqbar, and the world they proclaimed would soon be Tlon!

Sir Bacon himself writes, in New Atlantis:

There reigned in this land, about nineteen hundred years ago, a king, whose memory of all others we most adore; not superstitiously, but as a divine instrument, though a mortal man; his name was Solamona: and we esteem him as the lawgiver of our nation. This king had a large heart, inscrutable for good; and was wholly bent to make

his kingdom and people happy. He therefore, taking into consideration how sufficient and substantive this land was to maintain itself without any aid (at all) of the foreigner; being five thousand six hundred miles in circuit, and of rare fertility of soil in the greatest part thereof; and finding also the shipping of this country might be plentifully set on work, both by fishing and by transportations from port to port, and likewise by sailing unto some small islands that are not far from us, and are under the crown and laws of this state; and, recalling into his memory the happy and flourishing estate wherein this land then was; so as it might be a thousand ways altered to the worse, but scarce any one way to the better; thought nothing wanted to his noble and heroic intentions, but only (as far as human foresight might reach) to give perpetuity to that which was in his time so happily established. Therefore amongst his other fundamental laws of this kingdom, he did ordain the interdicts and prohibitions which we have touching entrance of strangers; which at that time (though it was after the calamity of America) was frequent; doubting novelties, and commixture of manners. It is true, the like law against the admission of strangers without licence is an ancient law in the kingdom of China, and yet continued in use. But there it is a poor thing; and hath made them a curious, ignorant, fearful, foolish nation. But our lawgiver made his law of another temper. For first, he hath preserved all points of humanity, in taking order and making provision for the relief of strangers distressed; whereof you have tasted." At which speech (as reason was) we all rose up and bowed ourselves. He went on. ...

"Ye shall understand (my dear friends) that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an Order or Society, which we call Salomon's House; the noblest foundation (as we think) that ever was upon the earth; and the lanthorn of this kingdom. It is dedicated to the study of the works and creatures of God. Some think it beareth the founder's name a little corrupted, as if it should be Solamona's House. But the records write it as it is spoken. So as I take it to be denominate of the king of the Hebrews, which is famous with you, and no stranger to us. For we have some parts of his works, which with you are lost; namely, that natural history, which he wrote, of all plants, from the cedar of Libanus to the moss that groweth out of the wall, and of all things that have life and motion. This maketh me think that our king, finding himself to symbolize in many things with that king of the Hebrews (which lived many years before him), honored him with the title of this foundation. And I am rather induced to be of this opinion, for that I find in ancient records this Order or Society is sometimes called Salomon's House, and sometimes the College of the Six Days Works; whereby I am satisfied that our excellent king had learned from the Hebrews that God had created the world and all that therein is within six days: and therefore he instituting that House for the finding out of the true nature of all things, (whereby God might have the more glory in the workmanship of them, and insert the more fruit in the use of them), did give it also that second name. "But now to

come to our present purpose. When the king had forbidden to all his people navigation into any part that was not under his crown, he made nevertheless this ordinance; that every twelve years there should be set forth, out of this kingdom two ships, appointed to several voyages; That in either of these ships there should be a mission of three of the Fellows or Brethren of Salomon's House; whose errand was only to give us knowledge of the affairs and state of those countries to which they were designed, and especially of the sciences, arts, manufactures, and inventions of all the world; and withal to bring unto us books, instruments, and patterns in every kind: That the ships, after they had landed the brethren, should return; and that the brethren should stay abroad till the new mission. These ships are not otherwise fraught, than with store of victuals, and good quantity of treasure to remain with the brethren, for the buying of such things and rewarding of such persons as they should think fit. Now for me to tell you how the vulgar sort of mariners are contained from being discovered at land; and how they that must be put on shore for any time, color themselves under the names of other nations; and to what places these voyages have been designed; and what places of rendezvous are appointed for the new missions; and the like circumstances of the practise; I may not do it: neither is it much to your desire. But thus you see we maintain a trade not for gold, silver, or jewels; nor for silks; nor for spices; nor any other commodity of matter; but only for God's first creature, which was Light: to have light (I say) of the growth of all parts of the world."

And when he had said this, he was silent; and so were we all. For indeed we were all astonished to hear so strange things so probably told. And he, perceiving that we were willing to say somewhat but had it not ready in great courtesy took us off, and descended to ask us questions of our voyage and fortunes and in the end concluded, that we might do well to think with ourselves what time of stay we would demand of the state; and bade us not to scant ourselves; for he would procure such time as we desired: Whereupon we all rose up, and presented ourselves to kiss the skirt of his tippet; but he would not suffer us; and so took his leave. But when it came once amongst our people that the state used to offer conditions to strangers that would stay, we had work enough to get any of our men to look to our ship; and to keep them from going presently to the governor to crave conditions. But with much ado we refrained them, till we might agree what course to take. We took ourselves now for free men, seeing there was no danger of our utter perdition; and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent within our tedder; and obtaining acquaintance with many of the city, not of the meanest quality; at whose hands we found such humanity, and such a freedom and desire to take strangers as it were into their bosom, as was enough to make us forget all that was dear to us in our own countries: and continually we met with many things right worthy of observation and relation: as indeed, if there be a mirror in the world worthy to hold men's eyes, it is that country.

31 The Djedi who had ruled in the Americas at the time of its "founding" had called this land Al-Maghreb, the West, and that being Al-Akhsa, of the farthest extremity, being as it was in the Western Hemisphere.

Yet the Yacobian Grand Master George Washington, in collusion with rebel RaShields, RaKamPerAhs and MaaSuns of the Atenist Rebels chopped down the Cherry Tree of Djedi Authority, and the West went into the belly of Isfet, as did the Djedi of West Ta Maures.

The Yacobians thence coordinated with the Illuminati of Bavaria, the Ashkenazim of the Rhine, and the Grand Orient of Paris. The assets of the Yacoban Revolution proceeded thence to depose the kings of Europe. The generals Weishaupt, Von Knigge, Goethe, Herder, Cagliostro, and Ben Franklin carried out the secret orders in their lands, and Napoleon claimed supreme overlordship over Europe. This Order of the Franco-Raman Empire exceeded in their design to exploit the ancient wisdom of Djedu, and they ordained new crusades to sack the true holy land.

Otherwise it is said:

European colonization of the Afrakan continent reached its peak with the Berlin Council of 1884 wherein the present national borders of Afraka were drawn by foreign parties deciding amongst themselves who would loot and rape which regions. Their pillaging of the land for energy, agricultural, and technological resources as well as their systematic genocide of indigenous people by vaccine, pollution, instigated tribal war, disease, and "aid", and their continued infiltration into social, religious, and political systems, continues to plague the continent of Afraka to this day.

32 And the Yacobians warred on their allies in all places. And the Ashkenazim were temporarily deposed by Third Reich of the Holy Raman Empire, whose agents had taken upon themselves the burden of the most grave secrets of the East.

Yet Heir Hitler went down musing his Theosophistry, and the Nations of Jacob and Yafet United over the world, and they founded the Order of the N:A:T:O:., and they returned the Rite of Ashkenazim to the Holy Land of Uqbar, and again they took Canaan into bondage. And the second Uqbar in America absorbed the Nazi Rite and sent forth the Yacobean Club under the guise of central intelligence.

However, as the prophet Yeshua reminded his students among the Djedi in Canaan, the end of Days for the Yacobin will come; and the Revelation of Truth is nigh upon us. Honorable Marcus Mosiah Garvey, the harbinger and prophet of Pan-Africanism / "Black Nationalism", founded the Universal Negro Improvement Association and African Communities League (UNIA-ACL) in 1914, initiating the Ras-Tafarian reverence of H.I.M. Haile Selassie I the Black King and the intercontinental collective Djedi consciousness.

At that same period, in 1913, Prophet Noble Drew Ali founded the Moorish Science Temple of America, which revealed to its newly-found "Moslem" "Moorish" constituents the essence of the above-related Ancestral Knowledge. These events do not coincide accidentally, but

align within an emerging epoch in which the Company of Chiefs have consciously decided to send their messengers to awaken the Lost Tribes in the Wilderness of the Diaspora, in preparation of the coming of the King and Queen from Sirius.

Within this scheme of events, between 1928 and 1933, French anthropologist Marcel Griaule communed with the Ethiopians and the Dogon. The Dogon griots (keepers/custodians of ancestral history and knowledge) decided that the day had come to reveal the Mysteries, and they elected an elder among them, Ogotemmel, to initiate the Frenchman into the Science of Antiquity. Griaule, with his partner Germaine Dieterlen, published the knowledge (including the ancient ancestral account of the nature of Sirius B) (The Pale Fox), thus influencing the epoch of Awakening and Freedom under Aquarius.

In 1930 W.D. Farrad "Muhammad" had been initiated into this same Truth by his own elders and sent from Mecca to the wilderness of North America to find his lost Aunt and Uncle, who are the 10 Lost Tribes of Black Israel, the African Americans, Afro-Caribbeans, and Afro-Brazilians. Farrad spread this very knowledge to his lost family living in Detroit, and in 1934 he appointed Elijah Muhammad to carry out the mission of calling the Lost-Found "Muslims" into the Nation of Islam.

33 The Central Intelligence Agency proceeded to war on all the remaining sovereign lands of Djedu and subdued them by the yolk of Yacob's Ashkenazi Banking Dynasty. And the Dynasty sacked all the Djedi lands of their resources and hoarded them away in their banks;

The NOI was soon infiltrated by the CIA and FBI's "Cointelpro" and irrevocably corrupted, as were the other harbingers of the Black Aquarian Awakening: the Black Panthers, the Black Liberation Army, the Civil Rights Movement, etc. It was and is the primary objective of the FBI to prevent the rise of a "Black messiah" (their language) who will politically, religiously, or intellectually unify the Black Nation. They will nullify and/or destroy any such organization and defame, imprison, and/or murder any such individual. The Federal Authorities seeded crack-cocain and AIDS into the Black community to thoroughly disrupt any attempt of an organized uprising.

Obstacles notwithstanding, numerous other movements began to make headway in waking the masses. The 5% Nation of Gods and Earths broke away from the NOI after the rift and assassination of El-Hajj Malik Shabazz and began to spread the Message through the new griot tradition of Hip-Hop, which movement was promptly co-opted and commercialized by the Whites. From 1967 Malachi Z. York began to preach the Message of Allah, and soon thereafter founded the United Nuwaubian Nation of Moors, preaching his version of the Kemetic doctrine. His organization even founded a town in Putnam Co., Georgia called Tama-Re (After the Afrakan/Kemetic national epithet Ta-Meri or Meritah); but their compound was promptly destroyed by Georgia State and Federal authorities and Dr. York was arrested and sentence to 135 years' incarceration. Dr. Rkhty Amen studied Medu Netjer when scholarship access first opened to Black Americans in the 1970s and in

the 1990's she went into the depths of inner-city Chicago to found the still-successful Institute of Kemetic Philology. The Initiated Dogon-Kemetic High Priest, Prophet Naba Lamoussa Morodenibig, left his Dogon home with both a traditional and western education and the mission to awaken the Lost Tribes of the Diaspora; he founded the M'TAM School of Kemetic Philosophy and Spirituality in Chicago.

The Yacopian counterinsurgency against the Djedi Awakening was all toward one end --

34 All the Lands of Djedu were made subject to the will of Yacob to turn the world into Tlon! And Tlon was made by the order of Orbis Tertius which was the disguise of the Club of Ram. By order of the O.T. the sovereign lands of Djedu were turned into the Third World, and Yacob berated the mind of Djedi with computer simulations of food scarcity, industrialization, eugenics, non-renewable resource systems, and pollution, all disguised by the Red Cross and Red Shied of "philanthropy" and "humanitarianism".

35 Postmodern Saint Jorge Luis Borges presents us the keys to unveiling what would come to be known in this day as the Third World Order of Mystery Babylon The Great. It goes that noted heresiarch Solomon Von Askhkenaz and an order of 300 collaborators form one night in London, 17th century, a society of intellectuals called Orbis Tertius (World3) under the guise of a "benevolent secret society". They, like their patriarchs, become involved in studies of "hermeticism, philanthropy, and the Cabala". The Order endeavors to recreate the zionist country of Uqbar, but after a persecution in Europe the Order reappears in America with the new ambition to create an entire world called Tlon.

36 The invented world of Tlon was seeded into reality by these men using a fabricated 40-volume encyclopedia which was "found" in Memphis in 1944. "Then," saith the prophet, "the World will be Tlon".

When Doom was upon the earth the Word was ISLAW. And the practice was MISRAYIM. This was the Way of Al-Maghreb as passed down from the Beloved Ancestors in Ta Maure.

Saith the Ancestors, ALL IS LAW. I SELF LAW AM MASTER.

And when Doom said the Word the 12 Beloved Disciples came unto him and heard him, and he entered them into the House of the Word. They received the knowledge and understanding of the wisdom of ISLAWMISRAYIM and they were knighted MaaKheru by Order of the Doomsday Command Force, and served in the Office of the Djedi.

Saith Doom unto them, now ye shalt execute the Operation: Doomsday by which the Work of the Lord shalt be manifest on earth.

And those who were in the following of DOOMCOMM founded among the Towns and Districts and Clans of Al-Maghreb the Culture of ISLAWMISRAYIM.

And among the provinces of the Wilderness of North Al-Maure Al-Akhsa was charted the Djedi Constitution. And the Nation chartered by this Constitution and Governed by these Laws was called -- DJEDU



AMENTI TA-MERI, WEST MOOR'S LAND -- and this Nation is found in the Western Hemisphere on the Land known as the Wilderness of North "America". The Doomsday Operation will cause the Isfederal Government of this Land to be vanquished and in its place shall be established this Sovereign State of the Unification of the East and West, and the North and South, for the Human Beings of all the Earth, Beloved of their Ancestors.

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#0068

VOLUME XV: OMBUDS MANUAL

TITLE 18: THE CONSTITUTION AND BYLAWS OF THE OFFICE OF OMBUDSMAN

CHAPTER 75. SERVICE OF PROCESS

1.0.0 DEFINITIONS.

1.1.0 The word "Ombud" or "Ombudsman" shall mean one who is charged, delegated or appointed to provide fair and equitable representation to affected persons.

1.2.0 The word "Service" shall mean work performed for client(s) per hour.

1.3.0 The word "Case" shall mean work performed for client(s) pursuant to contract, retainer, or other agreement, including all scheduled, deliverable work-product.

1.4.0 The word "Process" shall mean the act of giving notice of interest or concern in some matter or information to the Office of Ombudsman and/or to enter into an agreement therewith toward the comprehension and resolution of said matter.

2.0.0 TERMS OF SERVICE; RATES.

2.0.1 The following rates of service shall apply to the respective clients in all cases:

2.1.0 Individual Rate: \$36/hour/person. (Serve 1-6 persons in a session.)

2.2.0 Organizational Rate: \$72/hour. (Serve population on behalf of organization.)

2.3.0 Institutional Rate: \$144/hour. (Serve a corporation or governing body.)

2.4.0 Pro Rata: Free Will Offering. (Applied only to one-off and ad hoc jobs requiring less than one hour's work.)

3.0.0 DUE PROCESS CASE MANAGEMENT; SERVICES.

3.0.1 Office of Ombudsman's main line of service shall be styled "Information Process Service Provider". Information Processing is a private, equitable, and affordable alternative to dispute resolution, litigation, grievance, complaining, public advocacy and representation, and the general acquisition of right knowledge and understanding.

3.0.2 Such service may be aligned to client's need and

desire, so as to conform to such lines of service as (a) "Government Engagement Partner"; (b) "Neutral Third Party Arbiter"; (c) "Assessment/Assurance Auditor"; or (d) "Equitable Opportunity Counselor".

3.0.3 Office of Ombudsman services client's needs in three degrees of work by which to perform an equitable adjustment of information based on client's intelligence:

3.1.0 1st Degree: Information Processing.

3.1.1 Step 1: Filing: To raise a matter of interest or concern to the Office of Ombudsman, client(s) shall submit information, being a contract to which they are party, a matter of policy in which they have an interest, a grievance, an inquiry, or a petition for investigation (respectively, "the matter(s)", or, "in re [the matter(s)]") in electronic or hard copy to the mailbox of the Ombudsman.

3.1.2 Step 2: (A) Reading Comprehension: Help client(s) to read and understand the terms of complicated, formal, or arcane language in the matter(s) in order for them to make informed decisions and good judgments in their own right. If the client acquires the knowledge and understanding needed to resolve the matter(s) in their own right, close the case. (B) Charging Documents: If further work/action is required, paper charges and pass the case to 2nd Degree.

3.2.0 2nd Degree: Parliamentary Session.

3.2.1 Step 3: (A) Discovery: Collect and gather evidence in the matter(s) through discovery of further information by and through Audit Assessment and Assurance Service, investigation (within proper jurisdiction), research, or other lawful and appropriate means. (B) Findings: Try, test, and examine client(s)'s working knowledge in the matter(s) and make findings of fact. If findings resolve client's understanding in the matter(s), close the case. (C) If further work/final action is required to resolve the matter, raise the case to the 3rd Degree.

3.3.0 3rd Degree: Djadjat em Djedu Ma'a Heru Wedja Medu ("Tribunal of the Declaration of Truth on the Day of Judgement").

3.3.1 Step 4: Oral Hearing: Hold oral hearing examination in the matter; call witnesses, documents to formally deposit evidence into record; weigh evidence.

3.3.2 Step 5: Judgment: Upon a preponderance of the evidence, Ombudsman shall render Declaration of Judgment in re the matter.

3.3.3 Step 6: Verdict Sui Jure: Client renders personal conviction or vindication in light of Judgment, the opinion of the verdict being either unanimous or dissenting.

3.3.4 Step 7: Sentencing: Issue final Writ of Judgment memorializing the resolution.

3.4.0 Office of Ombudsman shall carry out the equitable administration of the rights of: (a) Free Thought: the Right to read, write, and be educated without censorship; (b) Free Speech: the Right to speak truth to power and to petition for a redress of grievances; and (c) Free Assembly: the Right to gather and form representative

bodies, make authoritative declarations, and designate or appoint members.

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## CHAPTER 76: MODEL MUNICIPAL REGULATIONS

1.0.0 BE IT ENACTED BY THE [CLIENTELE] OF THE [MUNICIPALITY], That this act may be cited as the "Ombuds Act of 2019".

2.0.0 DEFINITIONS.

2.1.0 In this Act –

2.1.1 The terms "Ombud", "Ombudsperson", and "Ombudsman" shall mean any contractor–service provider performing in their own right, capacity, and private practice as an advocate, consultant, or representative of their clients' interest.

3.0.0 COMMISSION OF INFORMATION AND COMMUNITY INTELLIGENCE; ESTABLISHMENT.

3.1.0 There is established independently within the [Municipality] a Commission of Information and Community Intelligence ("Commission"), which shall exist by and through the institution of a profession of qualified Ombudspersons ("Commissioners"), who shall render, unto whomsoever shall desire and pay for ("client(s)", "clientele"), such services as are set forth in Section 6.0.0.

4.0.0 OFFICE OF OMBUDSMAN FOR EQUITABLE REPRESENTATION OF INFORMATION; ESTABLISHMENT; TERM.

4.1.0 There is established among each Commissioner an independent Office of Ombudsman for the Equitable Representation of Information ("Office"), which shall be performed by each Commissioner in their own private practice, and pursuant to such lawful business practices as set forth by them.

4.2.0 (a) The Ombudsman shall be a District resident within 180 days of appointment.

(b) The Ombudsman shall serve for such terms as defined by their client(ele), and may, in good standing, renew such contract(s).

(c) After notice and an opportunity to be heard before their client(ele), the Ombudsman may have their contract terminated only for cause that relates to the Ombudsman's character or efficiency.

4.3.0 The purpose of the Office of Ombudsman is to serve in an impartial, independent, and neutral position of trust in order to to equitably represent the interests and concerns of clients and the state of community intelligence.

4.4.0 (a) The Ombudsman shall have exclusive authority to administer its own business practice, laying its foundation on such principles and organizing its powers in such form, as shall seem to them most likely to affect their economic longevity; wherefore

(b) Each Ombudsman shall be empowered in their own right to pay and/or receive market–rate compensation for labor and services rendered and to make and/or receive payments and distributions in furtherance of the purposes set forth in Section 6.0.0.

4.5.0 Neither the Ombudsman nor the Commission shall purport to

represent the opinion of the [Municipality] or any government entity.

5.0.0 QUALIFICATIONS.

5.1.0 The Ombudsman shall:

(a) Be hired or contracted on the basis of demonstrated social reform consciousness;

(b) Be hired or contracted on the basis of integrity;

(c) Possess a demonstrated ability to analyze issues and matters of law, administration, and policy;

(d) Possess experience in the field of social work, counseling, mediation, law, policy, or public administration or auditing, accounting, or other investigative field; and

(e) Have personal business experience that demonstrates an ability to fairly transact goods and services and competently enter into contracts on their own behalf.

6.0.0 OMBUD SERVICES.

6.1.0 The Ombudsman shall:

(a) Provide outreach to clients, and to further this purpose, have the due regard of all individuals within the [Municipality];

(b) Encourage communication between clients and the venues of society and government about which they raise concern;

(c) Serve as a vehicle for clients to communicate their complaints and concerns and to petition for a redress of grievances (i.e., to submit information) regarding matters of their personal or collective interest or concern through a single office;

(d) Respond to inquiries and information with helpful information according to the applicable business terms and conditions;

(e) Receive information from clients concerning matters of their interest or concern, including policies and procedures;

(f) Determine the validity of ("vet") any information quickly and professionally;

(g) Examine and address valid information;

(h) Generate opinions or options for a response, and inquire into the outcomes of each response.

(i) Refer client to appropriate venue of mediation or resolution of the information, or respond appropriately;

(j) Except when the parties have initiated legal or administrative proceedings involving the information, resolve inquiries regarding information presented by clients, either through judgement by arbitral tribunal, or through other informal measures.

(k) Develop and maintain database that archives and tracks information, identified by client, and the resolution or judgement of the information.

(l) Identify systematic concerns and recommend to the client, or, to the Commission, policy changes, staff training, and strategies to affect the public or private perception of colored people.

(m) Within 30 days of the next regular Public Meeting of the Commission, submit to the general public of the [Municipality] a report summarizing the work of the Ombudsman during the previous [term], which shall, at minimum, include an analysis of the types and number of:

- (1) Information received;
- (2) Information examined and resolved informally;
- (3) Information examined and resolved through a formal process;
- (4) Information dismissed as unfounded;
- (5) Information pending judgement or resolution;
- (6) Referrals made; and
- (7) Number of contracts privileged.

(n) Identify community-level concerns based upon a pattern of information and render opinions or judgements to affect the knowledge and perception of clients.

(o) Have the authority to issue reports and proclamations related to the Office of Ombudsman's work without prior review or approval by another entity, subject to the terms of active and in force operating agreements.

7.0.0 AUTHORITY.

7.1.0 The Ombudsman shall:

(a) Have access to the information and any books, records, files, reports, findings, and all other papers, forms, or media of information ("documents") which are submitted by a client to their Office in the course of regular business practice.

(b) Speak in regard to the issues of clients under the purview of the Office of Ombudsman with any person whatever.

(c) Be permitted entry onto any property to which their client is permitted entry in order to observe matters pertaining to inquiries and information which has been raised by the client; provided, that the property manager or owner have a reasonable expectation of personal privacy, safety, good faith and confidence.

(d) Examine and investigate acts pertaining to information, including whether such acts are inequitable, unreasonable, or discriminatory, even though in accordance with the law;

(e) Determine which information warrants further examination and investigation;

(f) Bring persons together to resolve conflicts that are not in formal legal or administrative proceedings;

(g) Examine any matter under the purview of the Office of Ombudsman, whether initiated by information or another means;

(h) Be permitted to enter into private contracts styled "Charging Documents" or "Papers" wherein the Ombudsman may be charged by any client to perform ombud services regarding specific subject matters or affected populations; which contracts shall identify a term limit, subject matter jurisdiction, schedule of deliverables, and hourly rate of work; and which may provide for agreements or designations of "confidential privilege" or "non-disclosure" relating to workproduct, findings, opinions, and/or judgements made thereto pursuant;

(i) Forward to the Commission of Information and Community Intelligence all information that requires further action by the body.

8.0.0 LIMITATIONS; PROTECTIONS

8.1.0 The Ombudsman shall not:

(a) Disclose personally identifiable information regarding a client or persons named in information submitted by clients without the specific written consent of the client;

(b) Have the authority to take any personnel action regarding clients;

(c) Examine or investigate any matter that would be under the exclusive jurisdiction of the [Municipality];

(d) Provide legal advice or legal representation.

8.2.0 The Ombudsman shall not:

(a) Be compelled to testify in a legal or administrative proceeding regarding a current or past Office of Ombudsman examination or investigation or to release information, including documents and records, gathered during the course of an examination or investigation;

(b) Be held personally liable for the good faith performance of his or her responsibilities under this act, except that no immunity shall extend to criminal acts, or other acts that violate District or federal law; or

(c) Be subject to retaliatory action for the good faith performance of his or her responsibilities under this act.

8.3.0 The Ombudsman shall not be held personally liable in damages for any official act performed by them in good faith pursuant to their applicable business terms and conditions.

9.0.0 COMPLAINT RESOLUTION SERVICES.

9.1.0 The Office of Ombudsman shall provide complaint resolutions services, which shall be available to clients.

9.2.0 Participation in complaint resolution services provided by the Office of Ombudsman shall be voluntary.

9.3.0 Before submitting information to the Office of Ombudsman, the client shall knowingly, intelligently, and voluntarily seek the services set forth in Section 6.0.0.

9.4.0 Clients may submit information by phone, in writing, or electronically, subject to notice of applicable terms and conditions.

9.5.0 Except as provided in Section 9.6.0, the Office of Ombudsman shall review and investigate each information and shall do one or more of the following:

(a) Resolve the information;

(b) Refer the client to seek appropriate services;

(c) Request the client to submit evidentiary information;

(d) Entertain opportunity for client to meet with subject of information, if within their right;

(e) Conduct mediation proceedings;

(f) Dismiss the information as unfounded; or

(g) Take any other action determined necessary and appropriate by the Ombudsman.

9.6.0 The Ombudsman may refrain from investigating or examining an information if the Ombudsman reasonably believes one or more of the following:

(a) The information is plain on its face ("prima facie") that an obvious or adequate resolution is presently available such that the

performance of work is unwarranted;

(b) The information relates to a matter that is outside the jurisdiction of the Ombudsman;

(c) The client does not have sufficient jurisdiction (viz., personal interest) in the subject matter of the information.

(d) Investigation or examination of the information would not facilitate an action authorized pursuant to Section 9.5.0 of this Title;

(e) The information is submitted in bad faith; or

(f) The resources of the Ombudsman are insufficient for adequate investigation.

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#0070

## CHAPTER 77. GENERAL POLICY RULE AND PRACTICE

### 1.0.0 GENERAL ORDINANCES

1.1.0 Join the local network of allied contractors.

1.1.1 A network is a system of servers and clients.

1.1.3 Networking enhances contractibility.

1.2.0 Get representation of your universal rights.

1.3.0 Develop your intellectual capacity.

1.3.2 Knowledge (of self) is power (empowering).

1.3.3 The pursuit of knowledge is the highest labor of humanity.

1.4.0 Utilize new information systems.

1.5.0 Produce your own intellectual labor power.

1.6.0 Contract regular work in your own right.

1.7.0 Advance yourself spiritually, artistically, economically, socially, and politically.

### 2.0.0 DJEDI INTELLIGENCE POLICY

2.1.0 Djhoudism is the practice of observance, or to give thanks to the Life Force (Tua Ra), which is the unified magnetic field of the one Universal Light Source.

2.2.0 Djhoudist Prudence is the use and application of deep critical thought (i.e., dialectics) to the resolution of a matter, esp. as informed by observance to Universal Law and Order, "Ma'at"; working knowledge; wisdom; or judgment.

2.3.0 Waset is an assembly, or congregation or gathering of bodies assembled to perform a common work, like unto a Church or a Lodge.

2.4.0 Wusirian Polity is a method of governance of an assembly, or body-politic, like unto a tribunal or a court, esp. as administered by a noble or priestly class.

2.6.0 The Three Principles of Light Industry are:

2.6.1 Policy: the nature, knowledge, and value of the Universal Intelligence "Mystery System";

2.6.2 Practice: the Methodology used to instrumentalize the policy; and

2.6.3 Programming: the Application of best practices to

produce intellectual labor power.

### 3.0.0 THE DIALECTIC METHOD

3.1.0 The 1st Degree work involves the act of "discovery," which is the production of documents of information, or data, in order to find facts, or uncontested data points, therein. The method by which this process is accomplished is through reading comprehension and information processing. The mission of 1st Degree work is the "Equity Imperative" that people of color should be provided equitable representation to intellectually advanced information. The outcome of this practice is the understanding of the information in question. The next logical step in intelligence is to be able to draw inferences and interpretations from facts in evidence. In this practice lies the 2nd Degree work, which method is as follows.

3.2.0 Dr. Kilimanjaro states in KA2: Philosophy and Method (p. 578), "Dialectic is transformation-of-unity and struggle-of-opposites thought." This method of discourse with oneself or another is fundamentally materialist as it includes both the functional nature of thought and the fundamental quality of dynamism (movement) in matter through the birth-death-rebirth cycle. This practice of organized "critical thought" is the foundation of scientific methodology.

3.3.0 Dialectics is the method through which the priestly class of ancient Kmt studied and codified the Mysteries of the universe and founded multi-century civilizations. The foundational principles of the Dialectic are "as above so below" and "in order to know the world, know yourself," both of which serve as the ideological nexus between the Greek Socrates and the 2000+ year old tradition which he is falsely credited with defining. The Dialectic Method is the juxtaposition of any matter against another in order to resolve the differences between them. It is also the movement of thought from the particular to the universal in order to apprehend the rational kernel of truth. Providing a system of categorization of the data, one becomes able to understand both qualities from their affirmative and negative position. This struggle-of-opposites over time resolves apparent contradictions to synthesize into a new unity. The method functions at a ratio of 2:1, or two 180 degree halves to every 360 degree whole, two 360 degree wholes integrate into 720 degrees (vesica pisces), and so on in squares or sine waves. The dialectic method reconciles the differences in quantity and quality between dual unities (such as hot and cold); it holds that the universe of matter is in constant motion (energy), and a change in quantity manifests ("leaps" into) a change in quality.

3.4.0 The Lineage of Dialectic Thought (and, as a result, the institution of the Mystery Schools) proceeds from Ancient Kmt (priestly/academic/applied scientists class), to the Greek (Heraclitus' flux/flow doctrine, Socratic debate, Platonic idealism, Aristotle's recension of the scientific canon of Alexandria), to Western Europe (Bacon's natural philosophy, Hume's empiricism of the human mind), to the German (Kant's abstracted pure reason, Hegel's idealist dialectic Logic of thought transcending through thesis-



antithesis–synthesis, Marx’s materialist dialectic struggle of the natural laws of development and motion [currency] in human society), to the Far East (Lenin and Mao’s applied Marxism).

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#0071

## CHAPTER 78. Audit Assessment and Assurance Service

### 1.0.0 ABSTRACT

1.1.0 Human Software Tecknowledgey for Mental Health Auditing, Information Systems Analytics, and the Dialectic Methodology of Integrated Systemtheory. “Theory” (“Theorie”) is used here in the German sense of "Lehre" meaning "science", "tenants", "dogma," “philosophy” and/or "teaching". In “Allgemeine Systemtheorie” it means the general, natural, and universal laws governing the conduct of discrete units (i.e. Numbers, Cells, Selves) within an integrated whole.

### 2.0.0 MISSION

2.1.0 I, Ombudsman Antarah A. Crawley, provide equitable and affordable representation for People of Color through audit, assessment and assurance services. I help people represent themselves through the written and spoken word by using proprietary research methods and practices to audit the intelligence of people of color, perform risk assessment in appropriate cases, and provide assurance in matters of self–knowledge.

### 3.0.0 WORKPRODUCT; OUTCOMES

3.1.0 The Audit Assessment and Assurance Service (“AAA”) offers you the means and methods necessary to inform you of what you do not know in order to help you represent yourself in word and in deed. “AAA” will restore and empower you with the intellectual capacity you need to self–adjust, adapt, and act on good judgment in any given matter, in order to make you whole with right knowledge of yourself and your world (John 5:6–9).

### 4.0.0 METHODOLOGY

4.1.0 The purpose of this Service is to apply the principles of dialectic thought, or discursive reasoning (i.e., intelligence, the method of obtaining knowledge), by and through the act of inquiring into the mind of the client, hearing their responses (ANS), and recording observations (OBS) and their comments (COM).

4.2.0 Diagnostic Procedure of Auditing shall be defined as any act of hearing. Such hearing may cause motions to be enacted pursuant to procedure as follows: (a) discovery, or collection of information/foreknowledge; identification of contested facts; (b) deposit knowledge by formal hearing/auditing into record; (c) make findings of fact; move to act upon new knowledge; (d) final judgment of wisdom.

### 5.0.0 AUDITING AT-RISK POPULATIONS

5.1.0 Persons of color are at risk of being deprived of their rights without their knowledge. Specifically, their lack of knowledge of self makes them subject to colorability, which is the inequitable distribution of civil rights and inequitable enforcement under the law. Certain bodies are more susceptible to colorability because of institutionalized miseducation about their body politic. This issue persists due to the covert and overt dispossession of one's self by and through social contracts, leading to the ignorance of one self, which is the illusion that one is subject to another state of being – but there is a solution to this iniquity. The Ombudsman is a trusted person who provides representation to people in need of an equitable adjustment of intelligence, that they may be empowered to exercise good judgment on their own behalf. Ombudsman accomplishes this adjustment in the mind of an individual or population through the act of auditing their cognition, providing them with an assessment of the risk they pose to themselves, and providing them assurance in matters of their concern.

5.2.0 A people must build trust in themselves, their community, and those they delegate to represent their interests. Without trust, a people can have neither faith nor confidence in themselves. They lack confidence by virtue of their lack of knowledge of themselves. Without knowledge, a people knows now who they are, therefore they cannot trust themselves. And, if on top of such ignorance, a people vest their faith in the morning sun of "god", then they will never save themselves from mental slavery.

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#0072

## CHAPTER 79. PARLIAMENTARY PROCEDURE OF MEETING

0.0.1 The Office of Ombudsman for Free Thinkers Truth Speakers and Light Workers United is duly charged, pursuant to the Ombuds Act of 2019 as amended, to hear matters of Knowledge, Wisdom and Understanding within the subject matter jurisdiction of the N::S::A::, being of public or private concern to the People thereof, for the purpose of making findings of facts and drawing conclusions of natural law from alleged or contested acts of parties regarding the matter which is being heard before the Official Body.

### 1.0.0 PROCEEDINGS.

#### 1.1.0 CALL TO ORDER:

1.1.1 CHAIR: (Raps Gavel Once.) The meeting is called to order. (Wait for quiet then begin.) Good morning. My name is [Presiding Official]. I am the chair of the [Meeting Body].

1.1.2 Welcome to [Name of Proceeding]. We are located at [Address]. The time is [Time].

1.1.3 I will begin with the following announcements [Re: Signing In / Notice of Recording / Muting Electronic Devices / Etc.].

Thank You. The [Executive Officer / Secretary Of The Meeting Body] will call the role.

1.1.4 EXECUTIVE OFFICER: [Officers / Commissioners] please respond present when your name is called. (Call the roll and receive response.) [Presiding Official], there are [X#] [Officers / Commissioners] present. There [is/is not] a quorum.

1.1.5 CHAIR: Thank You.

#### 1.2.0 RECORD OF EXECUTIVE SESSION:

1.2.1 CHAIR: Today, the [Meeting Body] held a closed meeting pursuant to [Statute] prior to this public meeting. The executive session started at [Begin Time] and concluded at [End Time], and was attended by [Officers There Present]. The purpose of the executive session is to discuss logistical and procedural aspects of matters to be presented during the public session and to counsel with attorney advisor on natural law matters.

#### 1.3.0 APPROVAL OF AGENDA:

1.3.1 CHAIR: The agenda for today's public session has been distributed. Are there any corrections to the agenda as distributed? (Pause for response.)

1.3.2 ANY OFFICER: [Page Number of Agenda and Needed Correction.]

1.3.3 CHAIR: (If no response,) Hearing no corrections, the agenda will stand approved. (If corrections are noted, take a unanimous vote to ratify.) The next item of business is the approval of the minutes.

#### 1.4.0 APPROVAL OF MINUTES:

1.4.1 CHAIR: Copies of the Minutes from the [Previous Session] have been distributed for your review. Are there any corrects to the minutes?

1.4.2 ANY OFFICER: [Page Number of Agenda and Needed Correction.]

1.4.3 CHAIR: (If no response,) Hearing no corrections, the agenda will stand approved. (If corrections are noted, take a unanimous vote to ratify.)

1.4.4 The next item of business is the report of the [Executive Officer].

#### 1.5.0 REPORT OF EXECUTIVE OFFICER:

1.5.1 EXECUTIVE OFFICER: Please direct your attention to [The Report] for updates pertaining to [The Peoples' Knowledge and Understanding of Ma'at Natural Law].

1.5.2 (Read report.)

1.5.3 CHAIR: Thank You. [Officers] are there any questions, concerns or guidance on these matters?

1.5.4 ANY OFFICER: (Provide feedback if any.)

1.5.5 CHAIR: Thank You. The next item of business is [Approval of Actions].

1.6.0 MOVING FOR APPROVAL OF ACTIONS:

- 1.6.1 EXECUTIVE OFFICER: (State desired action.)
- 1.6.2 CHAIR: The chair will now entertain a motion on [The Action].
- 1.6.3 ANY OFFICER: [Presiding Official], I move that the [Official Body] [approve, deny or defer] the aforementioned [Action] for the period of time specified.
- 1.6.4 CHAIR: Is there a second?
- 1.6.5 ANY OFFICER: Second
- 1.6.6 CHAIR: Is there any discussion?
- 1.6.7 (Await response from Officers.)
- 1.6.8 [Hearing none,] please prepare to vote via roll call.
- 1.6.9 EXECUTIVE OFFICER / BOARD SECRETARY:
- 1.6.10 (Roll call names of Officers.)
- 1.6.11 [PRESIDING OFFICIAL,] There were [X#] votes in the positive, [X#] votes in the negative and [X#] votes in abstention (neutrals).
- 1.6.12 CHAIR: The motion (Carries / Fails).

1.7.0 TO RECESS:

- 1.7.1 CHAIR: The Chair will now entertain a motion to Recess this public session.
- 1.7.2 ANY OFFICER: I move to recess the public session for [X#] minutes.
- 1.7.3 CHAIR: Is there a second?
- 1.7.4 ANY COMMISSIONER: Second.
- 1.7.5 CHAIR: It has been moved and seconded that the public session recess for [X#] minutes. All those in favor of the motion to recess please signify by saying "Aye". (Pause for response.)
- 1.7.6 Those opposed please signify by saying "Nay". (Pause for response.)
- 1.7.7 The ("Ayes" / "Nays" ) have it. The motion (Carries / Fails). Public Session of the [Proceeding Of The Official Body] is recessed at [End Time]. We will resume at [Future Time].

1.8.0 TO END RECESS:

- 1.8.1 CHAIR: The recess has ended and the meeting will come to order. The time is now [Future Time Per Recess Motion]. Next on the Agenda is [Next Item].

1.9.0 RECEPTION OF PUBLIC COMMENT:

- 1.9.1 CHAIR: We will now receive comments from the Public (pursuant to Sign-In Sheet / Notice / Good Cause Shown).

1.10.0 ADJOURNMENT:

- 1.10.1 CHAIR: The Chair will entertain a motion to adjourn the meeting.
- 1.10.2 ANY OFFICER: [Presiding Official], I move to adjourn

the meeting.

1.10.3 CHAIR: Is there a second?

1.10.4 ANY OFFICER: I second.

1.10.5 CHAIR: It has been moved and seconded that the meeting adjourn. All those in favor of the motion to adjourn please signify by saying "Aye". (Pause for response.)

1.10.6 All those opposed please signify by saying "Nay". (Pause for response).

1.10.7 The ("Ayes" / "Nays") have it. The motion (fails / carries). [The Proceeding of The Official Body] is adjourned at [End Time].

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#0073

## CHAPTER 80. LITURGY OF DJEDU MA'AK HERU WEDJA MEDU

0.0.1 We the Free Thinkers, Truth Speakers, and Light Workers United, to all to whom these presents shall come, Send Greeting. We come now and to offer this Light Work in the 3rd Degree of process services of the Office of Ombudsman, to which this Scribe Antarah hath borne witness in his heart and, having found it to be right, true, and worthy to be holden, hereby declares it to be Ma'akheru djedueik in Heru Wedja Medu, or, True Speech to be Recited on the Day of Judgment.

1.0.0 The Liturgical Rite of Ombudsman's Process Service, Ur Djadjat em Djedu Ma'a Heru Wedja Medu (Tribunal of the Declaration of Truth on the Day of Judgment.)

1.1.0 [Ombudsman shall open the 3rd Degree Lightworking Session with three raps of the gavel, at which custom the Deacon says "All Rise," and the Syndicate rises.]

1.2.0 [Djed (meaning, "to be recited by") Deacon -- ]

1.2.1 The Most Worshipful the Office of the Ombudsman of the Noble and Holy Order of the Knights of Djedu, Free Thinkers, Truth Speakers, and Light Workers United. Oyez! Oyez! Oyez! All Syndics come now and to practice the Light Work are admonished to draw near, for this Congress is Assembled. [All Raise Right Hand] Dieu Garde L'Order Universel de Ma'at.

1.2.2 All: Dieu Le Garde. Deacon: Now please be seated, for this Session of the Light Work is come to Order.

1.3.0 [Djed Ombudsman (Opening the Mouth)] iu erdja'uni rei djedui imef mbahe netjer aah neb duat. ne kesefetu a'i em djadjadt en nebu netjeru. Djak ni rei djedui imef, semi abai en unnutef nebdjet kherh.

1.3.1 [Djed Deacon (in Translation)] May be given to me my mouth that I may speak with it before Un Netjer, the great god in the Duat. Not may mine arms be repulsed by the Divine Chiefs of the Great Netjer. Give thou to me my mouth that I may speak with it, according to my heart at the season of fire and night.

1.4.0 [Djed Ombudsman (Offering Formula)] Hotep di nesu in Wasir neb Djedu netjer aah neb Abdju neb ament ta-netjeru di ef peret

kheru ta Henqet ka Aped shes menhet het nebet nefert wabet anhet netjer im in ka amaakhy akhu maakheru.

1.4.1 [Djed Deacon] An offering which the King gives (to) Osiris, Lord of Djedu, great God, Lord of Abydos, the Lord of the West of Ta-Netjer, so that he may give a voice offering (in) bread, beer, ox, fowl, alabaster, linen, everything good and pure on which a god lives for the Ka of the revered ones the Ancestors, Truly.

2.0.0 Bismilah. We call to order this Public Service of the Order of Djedu, being the open lodge and mission (or, schule), and direct action and collective working group of the Free Thinkers, Truth Speakers, and Light Workers United, in Syndicatus Ecclesia Sui Juris Diction.

2.0.1 Dieu Le Garde!

2.1.0 Blessed be Waset, this Holy Church, our Mother, and our Father, the Living Mystery of the Spirit of God, and We the Sons and Waters of Humanity, Children of the Light, Defenders of the Life Force, Custodians of the Ancient and Sacred Mysteries of the Light Source.

2.1.1 Let us assemble our bodies, our temples, and remember our true self, Wusir, just as Waset remembered Wusir when she assembled all of the members of his body. Of his body she builded a temple wherein to receive the Holy Spirit, and bore a son, "maaHeru," who speaks truly, who sees clearly, who has ears to hear, who is our risen and justified consciousness.

2.1.2 Reborn in Duat, we have come forth as Heru; we are the body-politic of Wusir, the Order of the Knights of Djedu, come now to do Ma'at on earth as it is in Heaven. / Blessed be the Mother of our conception. Blessed be the Father of our self-consciousness. Blessed be the fruit of our cognizance. Blessed be the Thought of God incarnate in the Mind, and the Knowledge of the Universal Order. Blessed be the Forces of Nature animating life throughout the Universe. / There is one universal lightsource, there is one unified force field, and there is one substance integrating all materialities. Duly Guard it.

2.1.3 Dieu Le Garde.

3.0.0 May it please the Court who is on high presiding over our Company. Let us appeal to thee O Forces of the Universe, and give thee thanks, praise, & observance.

3.0.1 Dua.

3.1.0 Foremost praise to the Ma'son who labored without hands, to bear us into the light from Apep into Heru. Not but for the grace of thy womb go I. How merry is thy blessed conception. How meri is thy love and affection. O, my heart which I have from thy body, Hail Meri, full of grace, Peace be with thee. Blessed art thou among women; blessed is the fruit of thy womb.

3.1.1 Dua Mut-i Het Heru.

3.2.0 Dua Netjeru, the archetypal forces of nature, the Divine Company of the Gods who dwell in Duat, in the place of

conception and judgement, the human subconscious, deep space, and thy Womb.

- 3.2.1 Dua Netjeru.
- 3.3.0 Dua Aahla Amenti, the eternal Field of Peace, the Supreme Reality, the Mind at Magnetic Rest, the Lightsource.
- 3.3.1 Dua Aahla Amenti, La Illaha Ill Aahla.
- 3.4.0 Dua Ptah Khemnu, Father Khem, the Creator and Fashioner of the Prime Material of Nu, the dark waters of Amun, into prismatic bodies of Khem, in the fertile black land.
- 3.4.1 Dua Ptah Khemnu.
- 3.5.0 Dua Ma'at, the Natural Law and Order of the Universe.
- 3.5.1 Dua Ma'at, Dua Maa' Sen Re.
- 3.6.0 Dua Amen Ra, the Lifeforce promulgated through light from Source.
- 3.6.1 Dua Amen Ra.
- 3.7.0 Dua Djed Djedi Djedwu Djhoudi-mes Iah, Thoth Tehuti Trismegistus, the Archetype of Thought, the Mind, and Universe.
- 3.7.1 Dua Djed Djedi Djedwu Djhoudi-mes Iah.
- 3.8.0 Dua Hu-Min, the Word, the creative power of utterance, the form of Amen's raised arms coming forth in the east.
- 3.8.1 Dua Hu-Min.
- 3.9.0 Dua Waset, Mother of Mysteries, Womb-bearer, High Priestess, the Grand Lodge of all of Humanity.
- 3.9.1 Dua Waset, Nebt Het.
- 3.10.0 Dua Wasir Khentiamenti, the Chief of the Foremost West, the Archetype of the Human Subconsciousness, thy name is "Ur Khem Malachi Tzaddik"
- 3.10.1 Dua Wasir Khentiamenti.
- 3.11.0 Dua Maa'Heru, the justified self-consciousness of coming forth by day on the eastern horizon, heir of my Father Khem.
- 3.11.1 Dua Maa'Heru.
- 3.12.0 Seqeri Sutekh, Archetype of Isfet, Archarchon, Artificer of illusions of Light, lord of the red land, lord of hosts, Resistor of the true human subconsciousness. We strike you down by your Barbarous Names --

#### 4.0.0 [The Lamentation of Yahweh, God of Yacob]

O how our hearts have born witness to the ignorance of this Age; of how Yahweh bore Cain who slew Able for his own gain, making a covenant of the sword with his Lord sevenfold; of how Lamech of Cain slew two men for fame and took two wives and the covenant 70 times over Cain; of how Lamech's son Tubal wrought iron for war to fulfill his father's song of the sword; of how Noah bore three sons who bickered in war and divided amongst themselves nations; of how Abram bore two sons and abandoned his first born; of how Yacob went into the house of Ham and came out the lamb; of how the Arian Ram's Red Shield and Sword incorporated states and chartered companies to lord over Nature; Let that Day come when the Light Shall Be Revealed, and Enter in through the hearts of all people who have not heard the Word, and They Shall Pass Judgment against Isfet and Sethe Sutekh, and Raise the

Collective Self Consciousness, in Heru Wedja Medu, Amen.

5.0.0 [The Testimony of True Speech (Voir Dire)]

5.1.0 Who will come now and bear witness in the matters of this hearing, finding them in thy heart to be true? Who among you hath seen and heard the truth, come now and testify, for whosoever cometh and to bear witness to the Truth will have mounted their Defense against Isfet.

5.1.1 [Comes now a Witness from the Syndicate; and to represent the Defense.]

5.1.2 Wherefore the matter in re [the Defendant] comes now on for Hearing; Now Let them be tried and examined [on the Day of Judgment].

5.2.0 Djed Medu [meaning, "to make an affirmative declaration by"] the Defendant [who seeks to be identified with Wasar]: "O my heart which I have from my mother (x2), O my heart which I have upon earth, do not stand witness against me in this tribunal, for you are my soul within my body and my god is with thee."

5.2.1 [Whereupon cometh the Witness to Testify from their heart; they enter "the Hall of the Double Truth" and take stand; they may speak freely if they know themselves, or, should they entreat for counsel, Ombudsman may administer unto them, i.e. instruct them in, the Catechisms for Examination by Oral Hearing (5 N.S.C. 21).]

5.3.0 Djed Medu Djhouti, the Square Ruler, the Finder of Fact, and Measurer of Weight in the Balance Scale, to those who are in the Company of Wasar: "Hear ye this decision in very Truth. The heart of Wasar [the Defendant] has been weighed, and their Ba stands witness for them. Their voice is true; their deeds are righteous. They will not be resisted from joining those who dwell in the Field of Peace."

5.4.0 Djed Medu Anup, Who Watches the Plumb-Line: "Pay attention to the Judgment of Truth and the plummet of the Balance according to its stance."

5.5.0 Djed Medu the Jury of Divine Chiefs Who Are In The Company of Wasar: "That which comes from your mouth is true. The vindicated Wasar [the Defendant] is righteous. They have no imbalance; there is no [longer any] case against them before us."

5.6.0 Djed Medu Wasar, Sovereign Judge of the Duat: "Let the Ka of Wasar be at peace with Ra, and the Ba of Ra come to rest in Wasar, that it may enter into the Hall of the Double Truth and come out as a living soul in the form of its desire. It is good for the dead to know this, but also for whoso does it on earth."

5.7.0 Hotep. Thank you for your testimony. [If the Defendant is vindicated] You are truly a Knight of Djedu, MaakHeru, Free in Thought, True of Speech, a Laborer of the Light.

6.0.0 Hear you now, and heed the Djedi Creed:

6.1.0 I affirm and bear witness that there is One Universal Lightsource, from which all lifeforms are begotten.

6.2.0 I affirm and bear witness that there is One Unified Force Field, through which all light is borne by and through Nature.



- 6.3.0 I affirm and bear witness that I am that I am,  
begotten not made, of my Father in spirit, and my Mother in flesh.
- 6.4.0 Light of the Light, which is born of the night, my  
body established a Temple, my spiritual life as my natural Rite,  
divinely and perfectly human.
- 6.5.0 Doing Ma'at upon earth, by the Rite of my birth, I  
deliver me into mine Kingdom; upon my foundation of spiritual labor, I  
Self Law am Master and Savior.
- 6.6.0 I observe and bear witness to the One Universal and  
Holy Church, our Mother; to the One Universal Law and Order of Ma'at;  
to the One Gnostic Baptism of the Holy Word; and in the Kingdom of  
Heaven on Earth, and Everlasting Life,
- 6.7.0 And I know that I am is the only true Light.
- 6.8.0 La Illaha Ill Allah, Amen.

#### 7.0.0 Hymn Dua Aahla (Song of Syllabus)

- 7.1.0 A Syllabus to sing thee praise, No Thing,  
7.2.0 Thy black hole has compelled me;  
7.3.0 I am ash amassed in thy vacuum lungs.  
7.4.0 Life's a drag, and I am breath,  
7.5.0 Being born forth into form  
7.6.0 From smoke streams, nebulae compress  
7.7.0 In deep exhales like someone speaking:  
7.8.0 I am spoken, I am laughed,  
7.9.0 I am breathing, I am gas,  
7.10.0 We have all once been condensed,  
7.11.0 For from diffuse we would not have been born but for  
collapse,  
7.12.0 And it is known that all our galaxies orbit  
singularities like ovules,  
7.13.0 Sinking in like stardust in a whirlpool.  
7.14.0 We may spontaneously dissolve;  
7.15.0 We may descend and be borne back—  
7.16.0 Into the womb, into the deep within,  
7.17.0 And as I seek the sea I see inside;  
7.18.0 O Time, Thy Pyramids have fallen  
7.19.0 From on high into the bottom of the silence of the  
sea; yet,  
7.20.0 I hear thy yonic verses following and calling me in  
the wind that rustles in dry leaves.

8.0.0 Grace, Intelligence, Perception, and Understanding be with the  
Holy Scribe, Eugnostos the Beloved in Spirit – My Worldly Name is  
Antarah – And my Fellow Luminaries in Incorruptibility, Amen.

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#0074

APPENDIX A

THE KOGARD MANUSCRIPT (or, RUSTLES IN DRY LEAVES)

Done c. 2015–2017 at New York; Retrieved 20 November 2017 at D.C.

## i. room

The Morning – Sunlight pours through an open window and puddles in a pool of golden waves. WALTER KOGARD stirs in bed and exalts in the golden rays. The Muse cascades down from the sun to warm the place whence he is raised. She lights upon his heart, and makes him come forth in the newborn day. He rises, paces round his room, pensive, as if in a daze. He moves as if to reach something beyond him. He embraces space and grasps for nothing. He retracts his hands, opens his mouth, and muses:

Kogard. A Syllabus to sing thy praise, No Thing, thy black hole has compelled me; I am ash amassing in thy vacuum lung. Life's a drag and I am breath being borne in without form where smokestream nebulae compress, then deep exhales like someone speaking: I am spoken, I am laughed; I am breathéd cosmic fetus, I am the gas yolk in the sky. We have all once been condensed, for from diffuse we would not have been born but for collapse; and it is known that all our galaxies circle singularities bound in ovules, sinking in like stardust in a whirlpool; we may spontaneously dissolve; we may descend and be borne back-into the womb, into the deep within; and as I seek the sea, I see inside; O Time, thy Pyramids to me are nothing hollow; thou art fallen at the bottom of the silence of the sea; I feel thy yonic verses following, she's calling me in the wind that rustles in dry leaves.

## ii. a university classroom

KOGARD at the LECTERN, speaks unto his STUDENT BODY.

Kogard. Mastery...that principle which every system holds ideal...that end to which all our courses are designed...that remedy to humanity to which our methodologies are prescribed, to which our studies are conformed, and here you are, my students, in the university learning, to what end but this? To master your reality. And what is reality but the narrative constantly weaving its becoming in your mind? You have come to master narrative in what the academy calls "a course in creative writing." You see – [An attentive student of the class, GILBERT GODSDOG, listening intently and taking copious notes.] – In the beginning, the earth was without form and void and darkness brooded upon the surface of the deep. And the Creator manifest herself for the first time in the Spirit which brooded like fog over the deep waters. And the creator bore the first light from the darkness and made the Firmament which divided the Waters and so on unto the little details and what we have here is the story of the Author and of her Creation, of the Narrative of Humanity on Earth which continues to this day. And we are all the subjects of the omniscient, omnipotent, and eternal Author. And I speak of this because you all now endeavor in this course to be an Author, the Author of your own narratives, through the sacred practice of creative writing. In creation we master our subject, and, in writing, our subject is always our self, no

matter the race, sex, or preference or age or origin of our protagonist, for we in our imaginations remain the sole interlocutor between our reality and ideality, between the human and divine systems, the mediator between that which is known and not known, and our own writing serves to inscribe the inky reflection that we, the marks of the Great Author, cast upon the blank and formless page of our world's page. We are all marks, but we can turn a hand in the same process that begot us on this page, and beget pages to be bound and stacked in the eternal Library for the enlightenment of all Descendants, all students. We work toward the mastery of our narrative here on earth and put our Eye and I to good use, Eyes to see the "I" and all the characters lain on pages, and the order of these characters and the nature of their syntax and grammar is an indication of our own ingenuity, our own creativity, our own mastery.

KOGARD in the office of some ADMINISTRATORS. KOGARD sitting before the desk behind which the three towering ADMINISTRATORS dressed in white robes and hoods stand, arms crossed, looking reproachfully down at him.

An ADMINISTRATOR'S hand passes down a pink slip of paper.

KOGARD with briefcases stuffed and overflowing with PAPERS leaving the UNIVERSITY through the arched gates.

Kogard (V.0). And so creative writing is the exercise of every human's desire to master the awareness of their own narrative and the inscriptions which record them, to wizen the mark and rise to the heights of Authorship, and, if done well, in reflecting our world and our being therein we may prescribe a methodology for living and a grammar for an understanding of our existence. We may awaken our perception of the Sentient Sentence of which we are the noun verbing out our narrative, and perhaps we may more consciously then write ourselves therein.

KOGARD'S glasses reflect a computer screen displaying a word processor in which the cursor blinks beside the singular word "syllabus."

### iii. coffeehouse

KOGARD, in a black suit, and GODSDOG, in a brown suit, sit at a table over steaming black coffee. A POET chants over Conga drum accompaniment, illuminated by a single spotlight on an otherwise dark stage in the background.

Poet.

like smokestreams from cigarettes  
 alight but unattended  
 i wish to burn and decompress,  
 a blue spirit ascended;  
 gray remains, cremated flesh;  
 ashes like airborne butterflies,  
 wings of death

ly white combust  
 but what I see when I undress: black asses  
 all these dead cigarette butts...

Godsdog. Thy Syllabus, Professor, have you been expanding it? Though of course it's not yet fit for students, perhaps you have borne it in some form.

Kogard. Elaboration has not fared well, Godsdog. I've expanded it, yes, but that was some time ago. I had begun with a sense of purpose, some kind of understanding, but the conceit of it has come undone inside me. It has regressed back into blankness and will not manifest a word. Its silence begs me fill it but I have no tunes of music. In truth, I know that I must write, but what work results is mystery. I know not what I'm writing, what my course is. I essay but I yield no postulation. There appears an inherent flaw: the need to write it out. Essaying never achieves the perfection of one word's sound. Or a whole paragraph often feels like a weighty body for the sentence, or a concept better visualized than explained.

Godsdog. Perhaps, then, the Syllabus is not the best fit medium to conduct your Understanding.

Kogard. No, a Symbol would be. Or, perhaps, a System of Symbols, all correlative in their nature. But then one'd need a Syllabus to catalogue and contextualize them. Thus I seek a Syllabus with which to study Symbols.

Godsdog. Well, you aim to elaborate upon the simplest and densest of truths, this human understanding of nonhuman realities. The unity of all existences. And man has endeavored to do that since he first looked on the sun.

Kogard. And yet the sun has looked upon me as well. Does that not give me as much license to describe it as anyone? Isn't my vision as validated? Look upon me, for the sun hath looked upon me.

Godsdog. We look upon, indeed, but your system does not exist. I mean, your particular visualization of it. You aim to convey your own unique Understanding to others. Yet the systems in which the divine Symbols align within your particular vision may not be realized by others. You would have to see it beyond your own conception to manifest it on that exterior plane for the first time. You'd need to place your eyes before themselves, as in a glass darkly, and witness the present twice. For others they must see it in a miracle.

Kogard. I believe that from the components of my Understanding I should be able to construct the implicit System and describe it in the Syllabus. I am yet unable to find it—though I know it exists manifested on some plane.

Godsdog. Have you looked into the Tunnels?

Kogard. The Tunnels?

Godsdog. Yes, the ones underground, submerged. Deep below the surface.

Kogard. Tunnels? But what for?

Godsdog. Well, evidently, your Syllabus has descended into some unknown location. The unknown lies above and beneath us, and we cannot ascend unto their heights; so we must go down. Thy Pyramids

have fallen, and tunnels have born through them. And tunnels are ubiquitous and lasting and run in cycles unto no end.

Kogard. Tunnels? But why has my Syllabus descended? Why is it now underground?

Godsdog. Perhaps it has fallen out of distribution. T'was not profitable enough to continue printing. You know how the costs have risen and the demand declined. Simple economics, my dear Kogard.

Kogard. Well, then, where do I find those texts which have fallen out of circulation. The underground texts?

Godsdog. Perhaps, where used things go. Things the public deems unnecessary. And we all know that a human understanding holds no place in our zeitgeist. Look among you; the people are profane. They no longer read or seek thy Pyramids. If you wish to find that which has fallen out of fashion, that knowledge which people have sold off for monetary gain, then get thee to a library. There, you may find thy Syllabus.

Poet.

I am black body, I am collapsed. I am fallen the way way back. I have sunk inside myself. Don't you wish to come inside me? My black ass has so much mass. I have a warm hole to hide you. No bright light can dare to find me. I am fallen and born back. No matter can stand beside me. I am hollowed, I am black.

iv. library

KOGARD approaches the BOOKCLERK and speaks.

Kogard. I seek thy Pyramids.

Bookclerk. Thy Pyramids have fallen. Tunnels have borne through them.

Kogard. I have heard.

Bookclerk. Well, what brings you here, then?

Kogard. Well, is this not also a Pyramid? Do you hold no stores of information? Perhaps in bound volumes? Such as those upon your desk?

Bookclerk. Verily. But these stores are obsolete. Do you know where you are?

Kogard. A library.

Bookclerk. Exactly. A library.

Kogard. And is a bookstore not also a Pyramid?

Bookclerk. Are Pyramids not also bread?

Kogard. I don't understand.

Bookclerk. Overstand.

Kogard. What?

Bookclerk. Get thee to a bakery.

Kogard. You speak in tongues.

Bookclerk. That has been the problem.

Kogard. Yes, I know.

Bookclerk. Yet how else are we to communicate, but in tongues, tongues spoken and tongues written down.

Kogard. But there is some logic. You speak illogically.

Bookclerk. Thy Understanding precedes all language. What Pyramids do you seek?

Kogard. A Syllabus. I seek a new Syllabus for a Human Understanding.

Bookclerk. And yet you have no understanding of Systems. Nor of Pyramids. For you wish to summit thy peak! Get thee to a bakery!

Kogard. I wish to descend unto Tunnels. I know that I cannot summit ascended peaks but in tunnels I may descend to seek my Syllabus and yet you now direct me to a bakery. I do not know what you mean.

Bookclerk. Where bread is baked and or sold. You know—a bakery.

Kogard. But what is the meaning of this? Why are you directing me to a bakery when what I seek are thy Pyramids?

Bookclerk. Can't you see! No, you don't, you do not understand. Thy Pyramids have fallen! Tunnels have borne through them! Thy Pyramids you seek, thy Precipice broods on deep waters.

Kogard. Here I am, an idiot. Thinking I would find information in a bookstore.

Bookclerk. You will find no Pyramids here. Our's are all antique. I should know, I'm their keeper. And here I am, covered in dust and ashes. No man has ventured through these halls in eras. Thy Pyramids live in the sky. Here on the ground we've saved our remains in old books. And thy Syllabus you seek? Thy Pyramids have fallen. Deep under water. They are submerged beneath the known and have not surfaced. You seek thy tunnels. You do not seek a bookstore. Get thee to a bakery.

Kogard. And why a bakery--

Bookclerk. Or where bread is sold.

Kogard. Why a bread purveyor?

Bookclerk. Why? Why? You fail to understand, though you seek your understanding. Get thee to a bakery and you will know. Exit this bookstore, for it is a catacomb, and in it you'll find only corpses. Make a right on the street and walk away. Go to the Deli at the end of the Avenue. Go there, aimless wanderer, and you will find thy Pyramids.

Kogard. What is the intersection?

Bookclerk. He fails to see! What deaf cunts have we reared! Go to the end of the Avenue. Aaaaaaall the way downtown. There—thy precipice broods on deep waters.

v. the deli at the end of the avenue

KOGARD approaches the DELIMAN and speaks.

Kogard. I seek bread.

Deliman. In the aisle.

Kogard. Which aisle?

Deliman. The bread aisle.

Kogard. This aisle?

Deliman. Where else?

Kogard. Well...this is a bit strange, but, well, my name is

Walter Kogard, and I was referred here by a Clerk in a book store. I come for Bread. I mean, I seek thy Pyramids. I'm writing a Syllabus and I seek thy Pyramids for Symbols. Someone told me that Symbols lie somewhere in Tunnels. If I can reach thy Pyramids I can find the Symbols needed for my Syllabus, so I need thy Pyramids for answers.

Deliman. If it's Tunnels that you seek then you must know, there is no end. You will never reach thy Precipice. It lies forever just beyond you. If you were to reach thy Pyramids, you'd be borne immediately back. The gravity of the centre is too great. The Precipice of thy Pyramids is too close to the sun. You will surely burn before you glimpse what you seek.

Kogard. It's my Syllabus I seek. It lies in the deep. In the void. At the peak. And if it's the peak I must reach to peek the Pyramids I seek, then that must be my destination, not the Tunnels.

Deliman. You see, the hardest part about anything is getting there. Once you're there, you're no where. Now here. See.

Kogard. I will go no where then. If no where's where thy Pyramids do point. Tell me, which is the right way?

Deliman. Down. You must go down. Down the aisle. The bread aisle. Go down there now and do not bother me any more.

KOGARD walks suspiciously to the BREAD section of the aisle. He scans down the selection of BREAD, finding nothing he seeks.

SCAN DOWN the contents of the shelves unto the floor where the cellar's latch door lies closed.

He glances to the floor where he notices a wooden latch door. He looks at the CELLAR DOOR for some time, looks back at the CLERK who is immersed in his NEWSPAPER, looks back at the DOOR, bends down, opens it, peers down into the darkness, and descends there.

#### vi. bedford-nostrand avenues station

KOGARD descends into the Station and takes a seat on a bench beside an OLD MAN. They sit in silence for some time.

Oldman. I have been waiting for this G train for one hundred years ... You know, the G train is the bowel of Brooklyn. I mean, it's full of shit. One of those slow, tiresome ones. You're sitting there wondering "when will this piece of shit come down the tunnel?" Finally, after what seems like an eternity, you pinch one out—and then your toilet clogs up! We are being delayed because of train constipation. We are sorry for any inconvenience.

Kogard. You seem to possess some knowledge of tunnels, old man.

Oldman. I told you, I have been waiting here a century for my train to take me through the tunnels. In that time I have come to understand much.

Kogard. So you possess an understanding!? I seek understanding. I've come here in search of my Syllabus. I seek thy Pyramids.

Oldman. Thy Pyramids have fallen. Tunnels have born through them.

Kogard. We are fallen. Tunnels are born through here.

Oldman. Hmm...You are wizen, somewhat, aimless wanderer. But you remain in aimless wander. You seek that which has no form. There is no Syllabus for you here. There is nothing of use to you here underground. There is only so far you can get through these tunnels. You see, the Stations you pass through will not dispel to you any answers in this form. Thus passing through the submerged Systems in search of the true Systems of Knowledge is fundamentally flawed. You will never reach thy Precipice. Thy Pyramids have fallen.

Kogard. I was told that the Tunnels lead to thy Pyramids. The Void around which aethers fog.

Oldman. It's true, but rather that the Void you seek is not physical, but beyond the physic; it is nothing. You can't access it. You will wait in this station for a hundred years. And maybe your train will come and bear you down the borough's bowels. But no Pyramids lies at the end of thy line. Only silent waters.

Kogard. O Time thy Pyramids where art thou? Reveal the Syllabus I seek. I've traversed city corridors and monoliths of antiquated tomes—of catacombs and dusty halls; I have breathed in noxious gases. I have ventured down the Avenue in search of bread. I have descended into burrows, passed throughout their halls, and sunk the earthen floors of cellars with the treading of my soles. I have passed through tunnels like a train, a cell in the blood of city's veins. I have passed through yonic doorways into wombs. But I will not be satisfied with shallow water. I've heard that thy precipice broods on deep. I will seek further through thy hollows 'neath the cellar floors of earth. O hollowed Pyramids, thy peak, submerged deep beneath the street, thy Systems will not keep my waves at bay.

A G TRAIN comes burrowing down the TUNNEL. WALTER KOGARD leaves the OLD MAN at the bench and boards the TRAIN, the doors close, and the TRAIN departs.

#### vii. the tunnel

KOGARD in the BELLY / MIDDLE PASSAGE. The SUBWAY SYSTEM inside THE CITY is rendered as a single LINE coiled densely and seemingly infinitely against itself to create a SYSTEM of infinite regressively diminishing spherical planes superimposed and compressed within one another to create a solid until a dense, dense CENTRE is achieved: Walter Kogard, the one-dimensional point floating in abstract space, traverses the area of the limiting three-dimensional SPHERE by way of the infinite LINE. The many visible numbered and lettered SUBWAY LINES merely comprise the SURFACE of the SYSTEM; there is hollowed depth beneath them. THE G TRAIN LINE dips into the SYSTEM but for a short time, then resurfaces on the BEACH at –

#### viii. coney island

KOGARD exits the TRAIN STATION, walks to the WATER'S EDGE, and broods on the DEEP.



The HORIZON, the SUN setting on the WATER.

At length, a tanned BATHER in a swimsuit approaches. KOGARD continues to look into the horizon.

Bather. [Looking at KOGARD's suit] You look silly.

Kogard. What?

Bather. Your clothes. They're silly. Do you know where you are? Your clothes enclose you. They block out the light of the sun. They obstruct the flow of the water. The sea cannot wash over you. The sun cannot look upon you. I presume that's why you're here, at this beach. And yet you merely look on the water, and stand below the sun. You do not delve into them. You do not let them come inside you.

Kogard. The sun has looked upon me. The sea has come, and come inside me. From in the light I've touched the light. I knew the light grew mold inside me. I do not wish to bathe here. I seek some institution.

Bather. Well, you'll find no monoliths here. Only elements to bask in. You should try it, they will calm you. They will absolve you of your worries and your journeys. You look tightly knotted.

Kogard. I am a student. I have no time for summer games.

Bather. Of course, I see, so serious you are, that you don't even take sunshine lightly.

Kogard. I have a Syllabus to seek. I was told it peaks thy Pyramids. Pyramids which lie at the Center of Systems, Systems which are traversed by tunnels. But tunnels have brought me here to the end of the line, and emptied me at thy sea. But as I see the sea, I seek inside. Draw me deeper, where can I find the Systems' Center. We know that the sea does not speak, so where can I find thy Pyramids which brood on deep? I know I cannot sink through all this water.

Bather. You seek Pyramids, you have diverged. Here is just paradise, where we're content with the silence of the sea and the lightness of the sun's rays, where gods speaks to us in the beauty of Her elementary composition. But you seek denser meaning. You seek the System's center. You could pass into the sea to seek thy Pyramids, but it would surely swallow you. Your Syllabus lies submerged. Perhaps you go back down to tunnels and delve a little deeper there. In the earth, you must travel further inward, where the underground is densest, and where matter's most compounded, you may find meaning.

Kogard. Many have told me the way to thy Pyramids, and all these paths are fallen. How far do I descend before I reach that which I seek? How do I know I'm not being sent on another false mission?

Bather. Well, you are the student. Why don't you then learn so. Who are your professors?

Kogard. I have none but OMOTHER.

Bather. And what's your course of study?

Kogard. I take my life course.

Bather. And where lies the syllabus for your life course?

Kogard. That is what presently I seek. It has not yet been revealed.

Bather. Your scholarship is flawed. Your professor speaks in silence. All your texts are languageless. You cannot learn in this

school. The Yoniversity you seek is for the graduate, and you have not the credentials. You must go back and learn in the Mystery School. Seek ye the one they call Sophia, the professor. She has learned through all the ages. Seek her school and learn there and perhaps you will wizen up to write a syllabus of your own. Learn all of the texts of ages which have been written to the end of the one true Syllabus of the Yoniversity. Only after traversing all the words which men have spoken will you get closer to the singular word of god which none has spoken. For singularity still descends from nothingness, the holy, and to reach the hole then you must go back down the tunnel.

Learn...until you know nothing. Read until you can speak no word. Seek until you can see no thing. And that no thing will be god. And no word shall be Her wisdom. And the pages of the holy work shall convey no meaning, and, here, you will have found thy Syllabus.

Kogard. Where is this Mystery School?

Bather. I don't know. I am no academic. Just a man who appreciates the visceral beauty of life. But a chariot may take you to your destination. There--[pointing aloft]--go catch it.

KOGARD runs from the BEACH to the STREET and gets into a waiting YELLOW CAB bearing the name "CHARIOT CAB ASS'N".

ix. the chariot cab

KOGARD falls into the backseat of the CHARIOT CAB, the HOLY DRIVER, a white-bearded old man, eyeing him though the rear-view; the DRIVER pulls away.

Driver. Where do your journeys take you, O aimless wanderer?

Kogard. Driver, I have been sent in spirals as of yet, and now I seek the right line which will take me from this point to my final destination.

Driver. Circles and right lines limit and close up all bodies. And the mortal right-lined circle must shut up all.

Kogard. Of course.

Driver. You understand?

Kogard. I understand that nobody on my journey has or will give me any concrete information. They all speak in tongues and now you speak to me in riddles and labyrinths.

Driver. He does understand. The line you seek wavers from thy path and loops around the center point. You will find yourself ever in cycles. You will be borne back. There is no sense in contesting this, in forging a path through the thick of the woods, for you must divert thyself at trees and treacherous pitfalls.

Kogard. On earth. But on high the space is open.

Driver. But above the silent weight of gravity does not cease in wavering thy rays and waves from thy trajectory. In all systems you will inevitably be borne down.

Kogard. All the systems' intermediaries on my path have said this. That I will never reach my precipice. I will descend into to a hole whose infinite enclosing lines tunnel unto some vanishing point where the light lays. But I will never reach that final singularity

because the tunnel shall ever open up before me. And I will remain in the darkness of my understanding. But my utmost goal is to reach that singularity unto which all matter falls and apprehend the dense center of the systems' understanding and return to my humanity with the syllabus for all our living. All our holy living. Are we fallen peoples not deserving of such peace? Shan't we all be able to live in the Way of the Yoniverse. A bather at the beach told me my Holy Yoniversity cannot be attended, and any learning I seek therein will never be dispelled to those who seek to hear and speak. But my hearing and my speaking of the words of all the ages have compelled me to seek that Holy Word in Holy Syllabus. If I conceive of it, mustn't it then manifest in form.

Driver. You are unsettled. You seek too vehemently the vehicle for your comprehension of your humanity under nonhuman systems. You are just a little boy who seeks OMOTHER's womb of eternal love but you go to the brothel and seek the cunts which have been broached and spoiled by the profane.

Kogard. What unripened fruit the earth does yield to my understanding I will discard for lack of nutrition. I seek only the ripe fruit. I am starved and hungry because of this. But my hunger for understanding nurtures me, and I know that the Holy Tree of Eternal Ripe Fruit will spring before me in this dead wood of civilization, and thereunder I will take refuge for all time.

Driver. We have been cast from that garden which you seek. You cannot get back there but through ascendance.

Kogard. Or descendance.

Driver. Go where you will, aimless wanderer. Perhaps in time you will see. But now, where are we going? You wander aimlessly in your life but in this moment we must conclude our ride in some location.

Kogard. I have gone underground and journeyed through the tunnels and they have led me no where that is useful for my purpose. Wherein do I find the comprehensible manifestation of god on earth, I beseech thee? In the pleasure of the flesh on the beach, or the darkness of unknowing underground? Or unattainable heights above? Nowhere in these external monoliths, but in my further learning. Thus I seek a Mystery School. I know not where it lies. I was told to look for the one they call Sophia.

Driver. Hmm, ... There is a campus here in the Kings' Borough. An abandoned land of learning. In the quadrangle between the steeples was once a statue to a saint. She was Our Lady of Theos Sophia. Abroad on the campus she faced the statue of Our Lady of Perpetual Solitude. This was a campus of holy learning, the home of an order of monks. But in the first years of the Misunderstanding, the school abandoned its home and since then it has remained vacant and depraved. But this is the one and only location, presently or historically, of any Sophia. It is not far.

Kogard. A Misunderstanding? Driver, what is this Misunderstanding you speak of? That drove out holy men and women from their modest dwelling?

Driver. ... You have been gone, aimless wanderer,  
evidently...much too long.

Kogard. I do not understand. I have only been in the tunnels  
and at the beach.

Driver. What tunnels?

Kogard. The G train.

Driver. ...

Kogard. Is there something wrong?

Driver. ... The G train takes forever.

Kogard. It's not as bad as people say, really.

Driver. You do not know what has been happening here on the  
ground.

Kogard. What has happened?

Driver. I have neither the time nor the patience nor the heart  
to tell you. Get out. We have arrived. Here, you see. Our Lady of  
Theos Sophia is gone from the earth, and amidst are the remains of  
holy living. Here your destination lies. Leave this taxi cab.

KOGARD exits the CHARIOT CAB and it immediately screeches  
away. Passing under an ARCHWAY, he stands before a great green QUAD  
which lies between three bordering BUILDINGS adorned with columns and  
white steeples and rich red brick. A CIRCLE of dead EARTH lies at the  
CENTER of the field, the vacant site of a once-a-watchful-statue. He  
proceeds across the middle of the QUAD toward the GREAT HALL.

x. the secret school of ancient mystery

KOGARD walks down an empty hall. A faint sound emanates throughout,  
echoing, from some cast-off ROOM. KOGARD follows the sound and comes  
upon an open door and peers his head in to see a figure [WILOUGH] at a  
lectern draped and concealed in a Black Hooded Robe, attended on the  
stage by three commonly dressed figures [CHORUS], delivering a SERMON  
to no audience.

Chorus. O Time thy Pyramids.

Wilough. Thy Pyramids have fallen. Let us praise no man nor  
form above that eternal formlessness unto which our Fist Descendant  
thrust his self and was thus borne from new in our head-wombs. O  
Cypher of our Void, let thy Syllabus be heard. Let thy black script be  
drawn through our black bodies and through our black holes to breathe  
anew in the world. Let our selves be lit and burned to avail in ashes  
mound up in matter solid as our ground, and our souls ascend in  
smokestreams ethereal as our weakest speech and deepest inhalations,  
and let us dwell in the yonic lung forever, and be joined with our  
Founder, that seeker who did see the sight we seek at present, who did  
peak thy Pyramids to go down then for the last time and brood on the  
deep. O Kogard, my nigga,

Chorus. My nigga, my nigga.

Wilough. Y'Knamean?...

Chorus. Word life, God.

Wilough. We know now, that our descendants are born from their  
dark womb into the lighted realm of our earth, which has the sun to

look upon and be looked upon in blessing. Yet we know that the sun is but a fated thing, and that darkness persists beyond it; and that light of our conscious life will soon extinguish as will our lives. Yet—in our descendants, in the fruitful raising of our seed, we do insist as a race to persist through the ages, unto the Coda of our Time. We seek eternal light in a fated sun, in the proliferation of our weighted bodies. Is this holy living? My niggas, I ask thee.

Chorus. My niggas, my niggas.

Wilough. Is this holy living? We are challenged to believe in an everlasting light in God though we be borne back into the darkness of our deaths. We are challenged to believe that we may ascend where light prevails over darkness and where gravity holds no influence to bear us down. Shall we ascend as angels into Heaven if we keep our sight upon everlasting light? If we do not succumb to the nature of the universe, whose chief influence is a downtown-bound 2 train, shall we then ascend unto Heaven, where His Story tells us all is pearly white and polished. If we live intentionally good as He decrees, shall we follow light's descendant in the Christ on his ascent? Shall we follow light's descendance, I ask thee, my niggas?

Chorus. Nahh, nigga.

Wilough. If that is so then we swim upstream, is that fact, my niggas?

Chorus. Nahh, nigga.

Wilough. Hell naw. If that be so then we be salmon, and are we so?

Chorus. Nahh, nigga.

Wilough. Hell naw. We swim not upstream unto some fallacious height from which we shall inevitably go down from. We are borne down tributaries into the violent silence of the sea, the water way. For what did our First Kogard descend? He knew he be not some sea critter fished for by Gods, but a body born down by gravity's great love. Yes, my niggas, gravity's great love. Let us look upon light, which though it be the fastest element in our Spacetime, falters before gravity's attraction. She is a fine ass woman, is she not? that even the light in all its hyper-activity cannot help but be halted in her midst. When gravity attracts thee with her sweet scent, dos't thou not waver from thy path into the curvature of her big booty?

Chorus. Word life, God.

Wilough. And when gravity's booty is biggest, dos't thou not wish to descend unto her black hole down the crack of her curvacious ass?

Chorus. Word life, God.

Wilough. When you see a big-booty woman dos't thou not wish to crawl inside her womb? Dos't thou not wish to birth thyself anew in thy descendants?

Chorus. Word life, God.

Wilough. Our First Kogard was simply a man who loved big-booty women, Knamean? Praise be to my nigga.

Chorus. My nigga, my nigga.

Wilough. Praise be to Ma Dukes.

Chorus. My nigga, my god.

Wilough. Who are we but bodies borne down under the love of a big-booty woman. And of light, is it not as faulty as man? When those particle-waves once so straight see that massive curvature do they not delve into Her black hole?

Chorus. Word life, God.

Wilough. And so, my niggas, if all we human bodies are suckers for big booties shall we worship the light of just another pervert?

Chorus. Nahh, nigga.

Wilough. Hell naw, my nigga. What then do we truly seek? What Kogard sought in the void, my nigga.

Chorus. My nigga, my nigga.

Wilough. Praise be to my nigga.

Chorus. My nigga, my God.

Wilough. Our First Descendant Man sought only the love of Knowledge and Awareness; he sought the single truth, and knew that the light above bore false enlightenment. Y'Knamsayin? Our First-wizen Mark sought that which light seeks.

Chorus. My nigga.

Wilough. Yes, he sought that which light seeks. The true end of all enlightenment. You feel me. And where lies that, my niggas, I ask thee. Wherein does enlightenment descend and compress unto a singularity? Where is that holy G-spot of our sentience?

Chorus. Where, nigga?

Wilough. In gravity's cunt. And where lies gravity's cunt, my nigga?

Chorus. Where, nigga?

Wilough. Down it's big ass booty--

Chorus. My nigga.

Wilough. And where lies gravity's booty?

Chorus. Where?

Wilough. On black bodies, my nigga, black bodies in space. A deep black womb be where thou shalt seek thy Syllabus--there, where Kogard the Descendant did penetrate his phallic self into--there, where thou seekest thy truest Understanding of thine lives--there, where you may descend to ascend unto the purest realm of existence in utero, in fetal peace--there, in the void, where you will peak thy Pyramids--there, thou shalt find thy truest love. O, K, thou has brought us down thy yonic hall, the great tunnel of the 2 train of our lives, before our truest light in darkness--darkness of our womb, where all light and matter delves like sunken seed; where all thine cigarettes' lighted smokes and ashes amass in glass graves like ashtrays; where thy black spirits smolder to be released anew in a big bang of our truest descendance: of new worlds. There, where Kogard went down for the last time to pave our way. Praise be to my nigga.

Chorus. My nigga, my nigga.

Wilough. We are all condensed, but from diffuse we shall be born again in our collapse unto that single center in our space where singularities converge. And we shall burst with our great density and release the gasses of new and future lights--there, where light is

carried in darkness full term—in the birthfroth, the firstborn bursts forth: a belly splits; blue spirit's sparked, a blue fugue, and I ignite like blew fuse in light. We shall spontaneously dissolve. We shall descend and be borne back—into the womb, into the deep within. And as I seek the sea, I see inside. O Time, thy Pyramids have fallen. O thing, thy yonic verses sing in the violence silence of our seas. Thy blue fugue rings in the wind that rustles in dry leaves.

For his sight beyond false light unto the true origend of our eternal dark womb, praise be to Kogard.

Chorus. My nigga, my nigga.

Wilough. He is Descended.

Chorus. My nigga, my god.

Wilough. The Mark is Wizen.

Chorus. My nigga, my nigga.

Wilough. Praise be to my god.

Chorus. O Time, Peer I Mind.

KOGARD enters the room with erect posture.

PROFESSOR WILOUGH removes the HOOD from her HEAD.

SHE and her CHORUS, whose heads remain veiled, look upon KOGARD; their eyes linger on him for some time, then the CHORUS falls prostrate.

Wilough. Are you...?

Kogard. I am I am. I am Walter Kogard. I am he of the flesh. This person whose name you speak with worship is not me and I know for I am that I am; I am the only one.

Wilough. [Aloft] He is risen! [She falls prostrate before KOGARD like the CHORUS]

Kogard. No, no! I am not risen. I am not holy! I have just come from the beach.

Wilough. He has seen paradise and come to tell of it!

Kogard. No paradise, no paradise. They were just people of the flesh enjoying the fruits of the earth. And get up, now, stop your prostration, you should not fall before any man!

WILOUGH and CHORUS rise and come down from the stage and circle around KOGARD, touching him and making sounds of astonishment.

Kogard. Stop touching me. What is this place? Why do you praise me? Who are you?

Wilough. O, Walter Kogard, I am Wilough the First Student of Godsdog, and we are all your descendant students.

Kogard. Descendant? Students? I have left no text to follow. And if I did then it would be false. I have no school, I am not worthy of this hollowed praise. Godsdog was only my student at the university I used to teach at. He does not have the resources for a school, and me, I am no pedagogue. I have not even found my Syllabus.

Wilough. Godsdog the First Student of Kogard has prophesied your return, O, Kogard. Lo, thou hath risen from the tunnels!

Kogard. Cease your hollow screaming, woman. I have not ...

Wilough. We knew that one day the First Descendent of the Tunnels would return from the End of the Line and bring us back the Syllabus of his New Understanding. The Godsdog spoke of it. He went

down there when you did not return from Tunnels and the Immortal who waited there told him that you had boarded the downtown-bound G train into the bottom of the borough, and that you were unlikely to return from those depths. But the Godsdog said, No, Kogard will return with the Syllabus he has set off to seek, and he will use it to inform the Humanities in their life-course of Holy Living. And yet you have returned to teach us, O Holy Professor.

Kogard. This is absurdity. I was only gone for--

Wilough. One hundred years he has been descended. And finally he has risen from the underground back among his Descendants. Learn us your newfound understanding.

Kogard. No...no, this is insanity. One hundred years?  
No...take me to Gilbert Godsdog.

xi. a passageway

WILOUGH leads KOGARD down a hall.

Wilough. O Kogard, we did not set out in your belief. The Godsdog tried to rally the People around your vision for a New Syllabus for the Understanding of all Humanities. You went down and then Godsdog went down after you and brought back the story of your pursuit but none of us at first would have it with this lofty goal. We wallowed in ignorance and bliss. But the bliss was soon to end. About ninety years ago our nation incurred a grave Misunderstanding which caused the deaths of scores of People across the land, and many of us then were shaken from our stupor and we called to the void, How, How could we incur such violence and ignorance? But there returned no answer. We had no guide for Holy Living in our Bad Time, and we could not guide the scores of the Dead toward their Holy Dying. All our models were outdated. No existential methodology or ideology could inform us in our sadness and our anger. We all sought an answer in our Bad Time, something that would save us. And Godsdog said unto us that you had gone down into tunnels in search of an answer and would surely return to the surface of the earth to lay it upon our Understanding so that we no more would folly in Misunderstanding. And so we have waited here in the halls of the Secret School he built to save us, and we learned the Ancient Mysteries so that when you returned we would be at no loss for the density of your Knowledge, and you would write your Syllabus to inform the methodology for our Living here in Our Bad Time. Look-look upon your students, how they patiently await the Deliverance of the Holy Word.

A CLASSROOM where scores of STUDENTS concealed in black burka meditate silently in lotus.

Wilough. We are all nobodies without Understanding of ourselves or our systems. And we speak not for there is nought to speak in the absence of the untold Holy Word. We wait in the Way for the enlightenment of some Syllabus to guide us. In its absence we remain inert. [They walk away from the room]

Kogard. But Wilough, there is nothing inert in the Yoniverse. My journey has been one of constant movement, changing states.



Wilough. What would you have us do? Our living has incurred violence among us. Our existence is a threat to the Systems of Power, and they kill us down should we merely exist among them. So we have gathered here in secrecy. If the Systems will continue to misunderstand us, then we remove ourselves from those Systems, including the Systems of our lives, until we are better able to navigate the waters with the aid of our New Syllabus.

Kogard. Only living, holy or not, will inform the human in their Understanding. My living cannot be accurately conveyed to you in any pragmatic fashion.

Wilough. O, but it can. An exemplary model of scholarship naturally guides the student to better Understanding. You have gone down to depths that we have not.

Kogard. And I have found nothing. No Holy Word has been spoken to me. Only riddles and labyrinths.

Wilough. You have found no thing that you seek inside. But your living shall inform our wanton seekers. You in your being are the secrets of descendance. In some ways you are the Syllabus we seek.

Kogard. I am no exemplary model. I am but of flesh. Praise no man or form above that eternal formlessness.

Wilough. But in your form you have sought formlessness with a passion beyond the ability of the others. And in your pursuit and scholarship you are pure of heart. You have been underground; you do not know how the Misunderstanding has affected our People. Their minds are crippled so. They have not the ability to seek their own Syllabus, which we know lies within all of us. You in your pursuit inspire the wanton students. You must be their professor and lead them to a higher state. Here, we have arrived at Godsdog's. Speak with him and know the power of your words. – O Godsdog, the First Descendant is risen. Our Holy Professor hath returned.

xii. office of godsdog

KOGARD and GODSDOG sit across from one another on either side of GODSDOG's desk.

Kogard. What have you said of me?

Godsdog. Professor, simply that you were a scholar and you had fallen. But not forever. That there was salvation.

Kogard. No...What did you say happened to me...in the tunnels?

Godsdog. Perhaps...deep in tunnels...tunnels which we come to find have burrowed deep into the earth and forged a labyrinthine spherical entanglement of its continuous self, which comprises the entire center underneath us, which we may pass through, albeit slowly, and reach the very center of our Sphere wherein there is a room. This...room...is an intermediary zone between our hardened earth and the aethers of space and, ultimately, the vast nothingness. It was my understanding that you had to go retrieve your Syllabus from the nothingness, the zero, the 0-Zone. That was where the truest knowledge lived, where the First and Only Word of God was spoken in silence for eternity. You must have gotten there, I thought, but how? I knew you

sought thy Pyramids which brooded on deep waters, the deep and black waters of infinite spacetime. Perhaps you designed to reach thy precipice, that place where the nothing, the zero-nature of the void and Supreme Holiness, manifest itself for the first time as one, and then multiplied itself time over to create the cascading and increasing planes of thy Pyramids. Perhaps you had arrived here. Perhaps you had endeavored to summit thy Pyramids unto the pinnacle which meets that Great Void of Wisdom and perhaps, just perhaps, you received your Syllabus.

Kogard. And perhaps I came back.

Godsdog. And you have.

Kogard. But Godsdog, no such labyrinth lay beneath the system of tunnels. It was a direct line which bore me to its end and deposited me on the water. And there was nothing there that I could understand.

Godsdog. And that is an understanding that none of us here have apprehended. That is a secret, one come to us in the vessel of your body and the journey thereof. The secret, that there is nothing there to understand. Impart that understanding to your Descendants, Professor. Convey to them the holiness of nothing. Build in them a hole for themselves to tunnel through unto that great point of understanding nothing. To look upon the waters and sunrays of their lives and comprehend the nothing which has begotten it.

Kogard. But how could I rightly do this when I have not even come to the true knowledge of myself and the accurate overstanding that my perceived lack of understanding was wisdom in itself.

Godsdog. Because you are the vessel, you do not need to be self-aware. You are the symbol the void has sent us. You are our syllabus and you are the text of it.

Kogard. No text can be written down which men can read and be holy. No sound may be heard which has come from the first place in the no thing. No iteration or manifestation of any thing can rightly mirror the holiness of no thing. And if I am a symbol borne from Her eternal dark womb, then I have fallen. Do not look upon and worship me. Set this Syllabus to flames; it is blasphemy.

Godsdog. What have we here on earth but blasphemy; nothing we have here is holy. All is fallen. The Bad Times of the Great Misunderstanding has caused irreparable mental damage among our people. But you have wizen just that much to incite the rest of us marks in the jig to rise from our pages. You have gone so far inside yourself as to negate your own significance in the book of our civilization. Your marking on our world's page has become meaningless and thus holy in the great abundance of our legible nonsense. "Dog" "television" "foot" "protein" "wire," what means these markings in the scope of the Yoniverse. Nothing! It all means nothing, and yet we take it to mean something! No, you, Kogard, have embodied nothing, now exemplify it in your teaching. I beseech you. We have little here on earth. And the People here have lost even more. They cannot be one with their Systems of Government, they have been pressed down. So they seek the utmost Holy Body; they seek the no thing. Now please, Kogard,

do not hold your head so high in the aethers of space. Your exemplary model, human though it is, is necessary to further the work of Holy Living, and, together, maybe we can all get back to the Body of OMOTHER in the no thing of her eternal womb and be warm again, and not to suffer. You have been inside yourself too long. Whatever darkness you encountered there does not outweigh the fruits of your private labor; now offer those fruits to your Descendants and make them belly full for they are hungry and give them plow to reap the same from their own soils and give them spades to dig a hole into them selves so that they too can become holy in their excavation.

Kogard. Godsdog, I am humbled in my duty.

xiii. lecture hall

KOGARD on a STAGE, delivering a LECTURE to NO AUDIENCE

Kogard. We are all but students in our life course, here in our yoniversity, and our performance is contingent upon the clarity of our syllabus. the syllabus defines the methodology for our living and the course of our systemic understanding; but the words of it lie floating in the inkblot yet unborn. prophets have sought clarity in unwritten Holy Syllabus, but we know these human texts are merely tokens. many seek holistic guidance but shallow learning will not find it; truer seekers have gone down the hole's descending steps to find her, and we follow if we seek clarity, too. [THE HOLLOW ROOM, KOGARD ALONE...] to this end we mark the wisdom of the effortlessly fallen, and we seek to aggregate their best attempts to understand into a singularity for our minds so that we can apprehend the model of our own systems and better design a methodology for our living based thereon. because we may only reference the holy with the fallen, in our study we employ a pedagogy of metaphor, where the tenor is the model which governs a certain passage through a continuum of space & time such that it enables the vehicle of the most ubiquitous and lasting system in which the passage occurs. [THE HALL...] infinite passages may be employed, but only one system may be recognized. [ANOTHER CLASSROOM IN WHICH STUDENTS IN BURKA MEDITATE SILENTLY UNDER THE SOUND OF THE LECTURE...] in our case, the system is a pulp, a paper yet unprocessed and wholly unfit for language. [THE ROOM...] the processes of humanities have pressed it to be writ on. no where is now here. [THE TRANQUIL FACES OF THE DESCENDANTS...] what was once blank is now concealed by articulation, obfuscating the unspoken, indeed unutterable, secret of blankness. what was once innocent is now soiled;—yet how would we propagate if our wombs remained forever barred? We look upon ourselves as alphabets with character floating formless in the blankness; born into meaning, we resist our significance, yet know that we must refine our referentiality. we seek then, for we are living language, the rules for the syntax and grammar which wills we symbols into sentient sentences. we students seek a new syllabus for our existence as infinite intonations of a single breath diffused, what lungs collapsed to bear us, what minds signify us and what hands mark us down and how to guide the tongue over our as yet

unspoken texts, that their vibrations may resonate in the cosmic fugue.

xiv. office of godsdog

KOGARD and GODSDOG sit across from one another on either side of GODSDOG's desk.

Kogard. My Student, I feel that I am encountering the same issue that arose the way way back when I first began to write my syllabus for human understanding, and I had read through the texts of old and compiled the most ubiquitous systems of ideas into my own learning; and from them I endeavored to construct a New Syllabus for modern human living. And here, now, I am charged with the same task, though not seemingly so lofty as my initial design, since it is not an internal, ethereal syllabus, but a pedagogical one. Yet I still find it troublesome to render the great nature of the No Thing into text for the education of the Descendants. Yes, we have through our humanities compiled canonic books which have learned man through the ages, but I cannot summon the particular expression thereof which I believe is needed for a modern human understanding. Once, we believed in something and rendered it in text well enough that their books found homes in minds across the earth. But in our age where we know that all things come from the great No Thing, how do we accurately describe such a concept in human language and set forth a methodology for its apprehension? I am at a loss.

Godsdog. T'would seem to me that you do not need to elaborate upon the nature of unspoken nothing in such a way that the speaking and writing of it negates its true recognition, but that you describe the desire to apprehend the nothing and the journey inherent in this course. I have said this to you the way back. Your Syllabus is not the end—all of the course's design, but the pedagogy thereof, the way that you lay out the methodology of learning toward a True Understanding and apprehension of divine wisdom.

Kogard. That we must learn is obvious. That I must teach is given. But what do I learn them if understanding nothing is the objective. I cannot possibly teach them toward nothing using nothing, no text, no methodology. Way back, the bookkeeper in the used bookstore had said that all the texts are outdated, that language, though it marks down the soul of man is as mortal as the hand of its creation, and that although ancient texts persist into the present they have lost much of their import in our modern, godless world. They have prescribed an antiquated methodology for Holy Living, even though the Holy Author, the Great Originator, OMOTHER, persists in spirit through these works, she has been transmogrified by the many hands of the fallen prophets and they have soiled her true nature, and in that defilement she continuously gets lost in the annals of history and interpretation and must be remade by new hands. But where lies the most sacred representation of the true formlessness of nothing and how do we convey Her to the wanton students? In a text without language? How? It seems that nothing can only be conveyed through nothing, and

yet there can be no effective learning without elaboration. A holy syllabus must convey nothing as its goal but prescribe a methodology for its apprehension. Yet have I still unfound my syllabus, and perhaps that is an indication of its utmost holiness, that it will not let itself be leaked into verbiage, lest the callow minds of profane men forge it to arms. So how do I teach with no text? What word of import do I impart to my Descendants which recognizes to any accurate degree the First Unspoken Holy Word of God. What form of a syllabus can I use to inaugurate a course in the apprehension of nothing through Holy Living?

Godsdog. You have admitted to me before that the syllabus was not the medium best fit to convey your understanding. You sought some symbol, some original symbol which encompasses the essence of the First and Everlasting State, a symbol which would be thoroughly understood in the course of the student's life, and whose course, then, would be prescribed by the holy syllabus.

Kogard. Yes...yes, of course, a sacred symbol—no, the sacred symbol, the singular and ubiquitous sacred symbol. I seek some kind of compressed sign which signifies all; some living mark divorced from dead texts which lays out the essence of the divine and which may be understood via a self-referential methodology described in a syllabus—meaning that the sacred symbol must represent not only the Holy Essence of Existence but the pedagogy for its understanding—a mark that lays out the map of the territory.

Godsdog. All throughout the ages sacred symbols have informed our Holy Living. Why are these not sufficient?

Kogard. Because, Godsdog, they did not result from my own apprehension of Experience and Existence. They are someone else's and they are old. Outdated. The modern world suffering under the dreadful effects of its unique Misunderstanding deserves a new sacred symbol that aggregates the many into one singular path and divine goal.

Godsdog. Perhaps you think only of such omnipotent symbols patented by organized belief systems which are notorious for promoting Misunderstanding. But their sacred symbols are no more than occurrences in mathematics and nature which have been appropriated to the needs of an ideology. There is nothing less holy in the intersection of two lines, or the superimposed upright and inverted triangles, or the hexagon, or the "0," or the Trinity. And furthermore we have such purely mathematical symbols as an "8" turned on its side which is just one of the useful representations of the infinite which we may use as a pedagogical tool for Holy Living.

Kogard. No...no, no, I seek a purer symbol, one which aggregates the natural and geometric forms, the human and the mathematical, the transitional and inert, and one which is in itself a sufficient guide to enlightenment, which does not necessarily need a syllabus to elaborate upon it, though the development of the holy syllabus for our life course will serve as a secondary pedagogy in service to its Sign's self-explanatory nature.

Godsdog. Forgive me, Professor, but your desire for an accurate representation of Holy Living and Enlightenment unto the Holy

Void is beginning to sound contrived.

Kogard. O, my First Student. I will not be fabricating any truth here. I will simply be amassing and condensing the whole of historical human attempts to understand and bearing these theses up thy Pyramids toward a summit beyond which lies the place where the singularity of our efforts will reveal itself from out of the void for the first time in our modernity. And this will be the sacred symbol of our People and our life course. What shall be born new in our modernity shall be refashioned from that which is ancient. The Ancient Mystery shall return to the mind of Humanity.

Godsdog. Well, if this is so, then how will you apprehend this seemingly unattainable, unreadable, unspeakable symbol?

Kogard. Well, firstly, as a sacred symbol, it must exist as an aggregation of compressed wisdom. And then who would know the nature of its aggregation of all the old and existing symbols but a man who has learned them for ages. A man of symbols and texts of significance, who has lived among the many signifiers so long that he could recount any and all, and who would then guide me toward the manifestation of the new sacred symbol of our life time.

Godsdog. And who would this be?

Kogard. When we first embarked upon this search for Holy Syllabus you directed me to a library. I will return there.

Godsdog. But the bookkeeper there directed you into tunnels which yielded no understanding. He sent you on a fool's quest.

Kogard. I do not believe, now, that his direction was malicious or empty, but all in the course of my understanding. I was unlearned then and did not ask the right questions or even understand my true goal, and so he gave me riddles as answers. But now in my furthered understanding I may ask him more refined questions, and perhaps then he will direct me toward more fruitful paths.

Godsdog. If you believe it to be so, then go there. But take with ye Wilough, that she may be privy to the new objective.

Kogard. Of course. We will return with a new model which will inform the syllabus for our life course, and then we will securely embark upon that course with fresh guidance toward the understanding of human and nonhuman systems, and we will wizen all the marks and finally summit thy Pyramids, and perhaps we will glimpse the Holy O Thing and hear her Silent Mystery, but regardless, above all, we will learn our Students well and deliver them from Misunderstanding.

xv. library

KOGARD and WILOUGH enter LIBRARY and approach the BOOKCLERK at his desk, apile with papers and unmarked hardback tomes. As KOGARD and WILOUGH approaches him, the CLERK is peering intently down at a book, and, noticing their presence before him, he lifts his head and smiles.

Bookclerk. Ah. Aimless wanderer ... and friend. You have traversed thy Tunnels I presume. I am impressed. Did you find thy Syllabus?

Kogard. You know quite well that I did not find my syllabus.

Bookclerk. Well then did you peek thy Pyramids? Look out from thy precipice upon the deep?

Kogard. I did not.

Bookclerk. Well then I suppose you've returned to this catacomb for a new direction.

Kogard. In a word. Though not a spatial direction. An intuitive direction, if you will. A symbolic direction.

Bookclerk. Well if you'd rather waste brainpower than stamina, by all means. Regardless, if you do not know what you seek you will continue to run in circles just like you did underground [laughter]! And, clearly, your search for thy syllabus will continue to cycle you around, for you continue to misunderstand. But come back for more ... "information" ... as much as you want. I enjoy your company.

Kogard. O, bookkeeper, I understand, if but only a little better now. And I will not stand for your amusing circumlocution. I have a more specific objective.

Bookclerk. Verily!? I am intrigued. What stores of information do you seek presently?

Kogard. In lieu of a Syllabus, which cannot be founded upon nothing, I must locate the Canon, but not a canon of dead texts such as those lined upon your shelves, but a living text. In fact, the one sole Living Text which will inform the present and future understanding of Humanity.

Bookclerk. Cleverly you have refined your request, but to no avail. There are no such books in here, for the significance of texts go down just like the men who marked them, and what remains are the ashes of symbolic entities, dead characters, signs leading to nowhere but that which any fool may conjure.

Kogard. Ah. But let's be more specific then. I do not seek a store of dead characters, nor even a store of living ones all bound up, but the one Living Symbol. Perhaps when I said text you thought I meant a system of language. But we know all language has fallen and cannot recognize the holy silence of the void, and thus no syllabus can accurately guide the student toward that ideal. I do not seek language per say but the origination of language. If from nothing the germ sparked—bang!—the first essence manifest in the spirit, and the spirit came through in the waves of the air and tickled them so as to make a first sound, then what is the marking of that sound; that first sign of formless sentience. That is the sacred symbol that I seek, that which will inform my syllabus.

Bookclerk. You have wizen a bit, wanderer. But you still fall short of complete comprehension. Who's to say that the first sound out of silence bore a form which can be recognized by man? If this is so then the symbols of ideological systems of ages all aspire to such a status, and we know that all fall short; and furthermore that to invoke the first sound of manifested god—in the bang or in the aftermath of initial inflation—would utterly consume and destroy man with its creative power. Who's to say your sacred symbol can exist?

Kogard. The signifiers of all the ages refer all to one original signified essence.

Bookclerk. Yes, divine nothing, which can neither signify nor even convey itself to anyone who reads and writes such symbols.

Kogard. Verily, but what is the primal holy sign which all prophets have referenced to produce their own sequences of subsequent and fallen signifiers. We know the origin of all significance, but what is the manifestation of it, what is the holy signifier of god and man's origination and the systems which link them, a sign which will in its design prescribe a methodology for human ascension up to divine wisdom and understanding. One not linked to the hands of mortals but to nature herself.

Bookclerk. Hm, ... There is such a sign, and it has been marked down by prophets, but in its marking it references one stable living entity, an entity which has informed the methodologies of all the systems of ages; and so the intersection and the circle and the triangle and the hexagon and the straight path and the labyrinths and the hexagram and all of the symbols designed for holy recognition are the fruits of this one living symbol. It is in fact less symbol than simplified path, a series of points to pivot thy line; an agent for a moving thing.

Kogard. Yes! Great! The Living Symbol of the Eternal Author! I seek it! And with it I shall finally find my syllabus! Where is the living symbol? What shelf is it on?

Bookclerk. It is not here, I told you. All these texts are dead.

Kogard. How can I apprehend it? Surely it exists, yes? Then I must see it.

Bookclerk. Calm yourself, boy. In order to apprehend the symbol you must first construct it in your mind using the truths you have obtained.

Kogard. What means this? That the symbol lives within my understanding?

Bookclerk. And beyond it. It permeates all existence. You cannot see it before you have understood it, see. You seek something that cannot be apprehended because it is silent and formless and beyond all phenomena. Thus, in lieu of its formless essence, you seek a form, a signifier, which best recognizes the formlessness among all other signs. And language systems often, if not always, fall short of accurately recognizing your highest goal. Now, what, if any system, best recognizes the languageless truth of our universal systems.

Kogard. Why, mathematics, of course.

Bookclerk. And how does mathematics account for the origination of existence as you've described.

Kogard. The sequential number line. Where 0 is equivalent to the pre-manifest, the inert Originator, the void, No Thing, boundless fullness, the womb of all emanations. And 1 is the first manifestation of all the descendant things as compressed into the first singularity, the self, which then bursts like a bang into a duality, and this begets the holy trinity of 0, 1, and 2, thus supporting the resilient structure of the three-point triangle from which the many are begotten, cascading down from that peak. But 0 is beyond



manifestation, so the points of the sacred triangle are numbered 1, 2, 3. The total number of the stages of existence number four: 0, 1, 2, 3. 0, again, negates itself from this list of phenomena, and so the levels of existence are numbered 1, 2, 3, and 4. 3 falls into 4 to beget 7, the holy incubation number of eternities which clothed the night in darkness before the light sprang. 7 is the number of the fallen; 3 remains the number of the divine. 3 falls into 7 begetting 10, total number of states of being. From relations between these integers result the infinity of our numberline and the functions which discretely govern every plane of our reality. Though, these numbers are not the Numbers. The Thing is not the Thing named.

Bookclerk. This concept transcends all language. It is what our universe is made up of, these numerical concepts, and they do not need to be written down to be true. And mathematics may be considered inherent to the existence of the universe, where man only reveals the relations which always existed between numbers which in turn presuppose the presence of states and changes of matter and energy; and in numerology we may prescribe a metaphysic for this discipline, which is itself a metaphysic for physical states and changes. Numbers are self-referential signs and mathematics is thus a pure language whose characters possess ubiquitous and lasting significance. But what of human expression, which necessitates marks, arbitrarily constructed, which only serve to recognize entities beyond themselves. To communicate understanding to one another we must write. But you cannot write into a void in space; and you cannot rear an empire among the languageless; so there results a disconnect between the essence of existence and the necessities of humanity.

In seeking the sacred symbol you seek the form which acts as a number or equation; that is, it references a sequence or a path inherent in all of the states of the universe, unlike a sequence of human letters which references forms by way of manmade systems of meaning. If you constructed a sign which in itself describes the path or state which it references, with that being the path to or state of absolute nonbeing, then you will have found the key to your life, the map to the territory of the higher plane, and you will write it down and reproduce it for the understanding of the others, for don't we all as humans wish to share the holy words and sacred signs among our descendant generations, for the wizing of all marks, all living marks. We write to live and to survive beyond our bodies, do we not?

Kogard. We do.

Bookclerk. But there is an irony. What is it?

Kogard. ... That we are written. We are the marks.

Bookclerk. Marks marking marks, yes. So the marks we mark are at minimum thrice divorced from any "true" self-referential sign. Where the form of dog is dog, a construction of divine and inherent elements, a part of all things, human experience has signified it "dog" the specific, and marked down the letters "d-o-g" to signify its specificity using the system of alphabet it designed to represent all such constructions. The system is divorced from self-referential signs, and the sign itself is thus twice divorced. This does not

account for the inaccuracy of human senses in apprehending the true forms of things. We then encounter the third divorcement of human language from divine signs, because humans themselves are an alphabet of god, all spoken from the first intonation out of the dark silence; we are alphabets because we as characters reference the world around us, which is an arbitrary manifestation of a system from the infinite pool of temporal and spatial eventualities. And so our holy texts are useless because they are alphabets begot by alphabets begot by alphabets. The recognitions of them have been submerged and obscured by human meaning.

Kogard. Right, of course, language is human folly, that has been my issue in my pedagogy—how to teach the students without the inaccuracy of speech. I know I need a symbol, then, but what holy sign is divorced from language systems? What alphabet can we employ to reference the divine?

Bookclerk. If you sought to reconcile, say, the problem of three phenomena increased by four phenomena, then, as a pure and self-describing system, the numerical alphabet would suit your need and the language of mathematics would be employed.

Kogard. And my syllabus, so to speak, would be algebra.

Bookclerk. Verily. If, however, you needed to reconcile the sign of “dog” with a reference to the form of a cat, then the english language alphabet would suffice, since we are still dealing with reference sequences codified for human-to-human communication.

Kogard. And my syllabus would be a dictionary.

Bookclerk. Yes. But your present course is different because you seek to reconcile human being with absolute understanding, an awareness of the very essence of no thing from which all the world's things did spring. This necessitates an alphabet of direct reference to the states beyond and the methods of change between them. Human text serves no justice here. The marks we have made cannot recognize the significance of the marks of divinity. And what are the marks of divinity, in your case, the marks written by the hand of the Author whose meaning we seek in the sentient sentence?

Kogard. Humanity is the mark whose significance we seek in the sentient sentence. And time is the syntax which guides the line.

Bookclerk. And where lie we marks in relation to the Author?

Kogard. Under her hand ... On the page.

Bookclerk. On the page. And what is the page to us?

Kogard. The page is our world.

Bookclerk. Was it begotten whole: white and flat and ripe for writing?

Kogard. ... No.

Bookclerk. How, then, did our world come to be so?

Kogard. Incubated in the sevenfold accelerator of time, 0! Time, without whom we would not have changed and evolved to produce the material elements of our present reality. In a word, through processing.

Bookclerk. Ah, so states have changed in their material composition through energetic reactions? What, pray-tell, was the

state of our page before it incurred this process?

Kogard. A, um ... a pulp!

Bookclerk. Mmmmmmmh, a pulp, eh? A paper yet unprocessed and unfit for language. In this we have a recognition of the place before the manifestation of earth, when the elements of our reality had not yet aligned in a form ripe for writing. But a pulp is just as useless to you as text, for you wish to see the origin of things and the life coursing through them, and pulp is a dead thing, like texts. So what, then, comprises the raw material of pulp which is pressed into the world we know?

Kogard. ...

Wilough. A tree.

Kogard. ...Tree?

Bookclerk. Tree.

Wilough. A tree. It is the raw material which begot the world of our consciousness, that which precedes the page upon which we now write out our being. But only in the act of writing do we be; in our texts do we die; and our descendants read our lives as they play out on the world-page. Though our sentences are sentient, our "i's" do not have eyes. We are writing, but our bodies have been written. The complications which arise from the text of "i's," the human alphabet, stop at the edge of the blank page; for the writing references the significance of the Author acting upon the limitations of the page and the page references the pulp yet the pulp references the limitless livingness of the tree; and we must thus work within these limits so as to approach the limitless. And so in our significance inscribed on the page of our lives we have truly died here compared to the act of writing, in reference of the life of the tree of our past. We must go back there. No language writ down can be as vibrantly alive as the raw element, the essence of sound. And so tree, not the signifier of "tree," but the true tree, is the living sign, the sacred symbol, of unspoken and eternal language, original intent, every state, every degree, of all life and existence.

Kogard. Why, then, wouldn't we regress further into the womb of our yoniverse? Why would the seed not be the sacred symbol.

Wilough. Because the seed is merely the 1 in the number sequence; it is the singular origin of the many, but you cannot yield a pulp to form the world from a phenomenon so new in its being. The seed must take form in the tree to beget the myriad elements of its processing; the tree-seed must be planted in the garden of the soul to bloom so as to yield the fruits of understanding and wisdom. The seed of our life yields the tree of our life. It is in this change of state that we can define the methodology for our Holy Living here on the page. Watch how the seed sprouts up out of the soil of nothing.

Bookclerk. We know that you were born into an English understanding and that as a writer you have mastered your language. But you were written first, and because you seek your Author you must now learn the language you were writ in. Divorce yourself now from human language and think in terms of the sacred symbol of the tree. Leave this plane of the page and return your mind to pulp; reform your

comprehension of your experiences into the branches of the tree of your life and learn them truly, on their own terms; learn new each component of your living and determine the paths between them to link the whole. Find the path you may use to ascend through the branches unto the summit. There are a number of ways to climb this tree, young Kogard, but how you do so shall be the methodology of your syllabus. And when you have triumphed over the low rungs then you will reach thy understanding, and you will wizen, and then you will summit thy Pyramids and look upon the deep and hear...maybe...that beautiful sound...first breath borne forth, and you will know the primal intonation of the void, the sound of the tree when it combs the high breeze, and the wind that rustles in dry leaves.

xvi. train station

WILOUGH and KOGARD walk down the platform and stop thereon, awaiting the coming train back to the SECRET SCHOOL.

Kogard. Dearest Wilough, Godsdog has chosen well in an apprentice. You have learned admirably unto the essence of things and their application to our life course here on earth.

Wilough. And you, Professor Kogard, are a worthy instructor, knowing intimately the paths through our world and the true reflection of divinity in the commonplace of our lives. I have looked upon you in reverence, not as any body to be worshiped, but as an exemplary model to follow in one's attainment of Holy Living. Too many of us here on earth have lost the path and possess no map to plot the territory of this chaotic plane. Men have erected systems which actively thwart the pursuit of Holy Living. Economy here is designed toward enslavement, when what we descendants truly seek is freedom. Fekku Ragabe: freedom to slaves, I say. But our Systems do not allow for this, for a political economy with no endeared labor class cannot work, and so the minds and bodies of our People have long been suppressed, stupefied, and occupied with empty pursuits on earth solely to enable the imperial gains of the Owners of Production, and their learning has thus been compromised to enable this hollow System, and the descendants of the Secret School have suffered long in silence since the catalytic moment of Misunderstanding when the conditions of our mental enslavement manifest themselves in violence and caused the many to perish. I and all of the descendants have suffered so. Mass imprisonment of our people followed with enslavement, and our Peoples' sorrow was thereafter fettered in chains, and those of us who remained among the population were vilified, and those who resisted the labor of the Owners were killed, and the few who were free were endeared to systems of government and coporatehood to ensure their survival, and they continued to misunderstand their conditions and their systems. And those across the world do starve and perish at the hands of Misunderstanding, and the belly of their minds remains perpetually unfilled, and their Living a lost cause to terminate in hollow unholy deaths, to be forgotten by man and posterity, and they do not even know the triumph of joining with the soils of the earth, for their

souls are too laden with sorrow. I have joined Godsdog in his pursuit of you, in your pursuit of a better Human Understanding in your Syllabus, because in the midst of our Peoples' suffering I know that a new blueprint for Holy Living is needed to set our people on the right course of Overstanding, else the Great Misunderstanding shall flourish unto the impending end of our earth which imperialists confront with willing and militant hearts, and the Peoples' sorrow will overcome their souls and barricade any possibility of internal harmony and peace and their anger will fester and make their chains hot to burn them further and such a deplorable cycle will spin out into the coda. I do not wish this, and I am well enough to see through the illusions of human systems unto the more desirable goal of universal At-One-Ment.

Kogard. Holy is your mission, my student. But now have we found the archetype of the universal system which will exalt the People unto union with their First Body, and not the Body of Governments of Corporations. We have apprehended the original pattern from which the contrived systems on earth have been built.

Wilough. But earthly systems hold as their Crown imperial profit and not Holy Living for the sake of spiritual union with Holy Nothing. Now that we have the original model, referring to the pure forms which have embodied the fundamental characteristics of our universal existence, we must convert it into human language in the syllabus to distribute it among the descendants and wizen them from their misunderstanding.

Kogard. Yet with only a little push have we apprehended the archetype, for it is clear now that it is a collectively-inherited pattern, present in each individual psyche; both you and I have come to the same conclusions about it. The students must thus be nudged toward such a common understanding; it shall not be forced upon them lest further misunderstanding ensues.

Wilough. But the Systems under which they've been born have dissuaded them from such an understanding, and the Great Misunderstanding has caused them such suffering as to effectively forbid them to search for any such archetype for their Living. To convey the apprehension of the sacred symbolic archetype to them we must devise a curriculum through which the syllabus may take root; and then the descendants will link the courses for themselves in their own understanding. But you must be gentle.

Kogard. I have often been aggressive in my pursuit of Holy Syllabus.

Wilough. And that is why it has thus far eluded you. But with the influence of my gentle nature we have come finally to the territory, and now we must map it for the descendants.

Kogard. And it must be gentle.

Wilough. Thus, we must meet them where they are, and learn them upward unto the wizenning.

Kogard. So in our curriculum we emphasize the world of simple and expressive Living in which they inhabit. Then we must show them the illusive nature of this plane, how the elements convey their own

holy nature as though through a glass darkly, as I have experienced in my travels. This is the foundational inauguration into the comprehension of universal systems.

Wilough. Word. Then of course comes the need to deal with the dual natures of Rationality and Emotion.

Kogard. But they must be subsequently balanced with an emphasis on the Beauty and Harmony which centers a wizing individual. These elements comprise the quadratic pattern which a student follows when they first conceit to rise beyond the deceitful Kingdom of Man. Although I believe this curriculum would benefit from an omission of the emphasis of emotion in Human Living.

Wilough. What? Professor, forgive my apprehension, but I do not think that we should omit Emotional Desire from the Elementary and Formative education of our descendants. In fact, many among us are predicated, intellectually, on emotional influences.

Kogard. And this, I think, should be put into perspective. Not omitted, per say, but contextualized, for emotions within the human mind often obfuscate truth, is that not so?

Wilough. Mhhh... We know that some bodies perceive emotion and truth in common, gut intuition being a key faculty in the lives of many. But if it is emotional desire which diverts the Student from their natural way, filling their ego's belly, then it may be so.

Kogard. And desire often corrupts intent, is that not so?

Wilough. Supposedly.

Kogard. And all of life is suffering, is it not? The victims of the Great Misunderstanding know this well. They are not satisfied with the conditional phenomena which surround them. And suffering is caused by desire, isn't that so? They cling to some idea of good treatment.

Wilough. It is ancient wisdom.

Kogard. And the ancient wisdom says furthermore that this suffering may be overcome by following the holy guidance of the Syllabus.

Wilough. Verily...

Kogard. Therefore the path we prescribe in our Curriculum shall not deal initially with Emotion and Desire, though they are elementary components of understanding, for they are at the very least meant to be contextualized in the students' apprehension of universal systems.

Wilough. But it remains that Emotion is an integral part of Human Existence, even in pursuit of divine light, and so how do you suppose to deal with this?

Kogard. I have long subjected my emotions and desires to the necessities of the greater good. Thus, beyond the centering lesson of Beauty, we apprehend the dual lessons of Willpower and Love, that is, on a humanistic scope, we get in touch with the nature of our People to survive in the world, and their simultaneous Love for all creatures, and in light of these great attributes, we descend then to Victory over the Lower Branches of the Tree's Curriculum, and look back inward to our own emotions and desires, and then we can rightly

place them without corrupting a sense of holistic unity.

Wilough. I suppose Emotion and Desire are prone to make us selfish, but they also influence common unity—a sense of community.

Kogard. And by dealing with it later in the sequence we may bring out the best in this quality, lest premature desire corrupts the students' apprehension of the rest of the curriculum.

Wilough. I follow you for now, my Professor. If it is so in the Syllabus and the Curriculum supports such a pathway, then it shall be so. What now? Of the higher planes, after we have achieved victory over the lower.

Kogard. My dearest student, that is what I have been searching for all my life. I have sought thy Pyramids for ages and not come close; it is because insufficient human learning cannot cross the Great Abyss beyond which thy Pyramids lies; it may in fact be a gulf between life and death, and in our Living we may never apprehend the Holy Trinity. But we may work goodly toward that goal; we may study the tree truly and from Victory each student my design their own path through the lessons and maybe, just maybe, Live out their Living, cross the watery gulf, and reach the base of thy Pyramids at which we truly Understand our place in existence and Wizen above the Lower Systems, and we may ascend from that base to summit the Crown of thy Pyramids, the precipice which broods on deep waters—the violent silence of the sea—the great nothing which has begotten everything which we have traversed or can traverse, behind which nothing but nothing lies, holy, and perhaps we may also decompress so and our elements dissolve into nothing and we will join the First Body of OMOTHER of all under heaven, and we will have succeeded, and will no more be subject to the suffering of Human Systems. This is the path inherent in the Archetypal Sacred Symbol which is our Syllabus, our map through the Territory of our Lives, and this is the course detailed by the New Curriculum we have devised, unto the Wizing and Transcendence of all Descendants.

Wilough. O ! Time, thy Pyramids Look Upon Me.

Kogard. Eye will show you.

Wilough. Peer I mind.

A TRAIN cannons into the STATION PLATFORM.

xvii. office of godsdog

KOGARD and WILOUGH sit before the desk of GODSDOG opposite he who is immersed in a look of deep consideration. His fingers are woven and his head is held aloft, then he opens his palms in an expression of relinquish.

Godsdog. Scholars, having heard the Archetype of Holy Living in the Life Course of the Humanities and its manifestation in the sacred symbol of Syllabus, and the elaboration of that Syllabus in the Curriculum, which plots in great detail the lessons to be learned by the descendants, I am humbled to preside over your professorships, and I believe that your Course will yield the ripest fruits from the cultivation of all our students' souls. The descendants have been

waiting in silence for the inauguration of their learning, and now they shall commence to be wizen from their base existence.

Wilough. But Godsdog, to be sure, existence per se is neither base nor corrupt—indeed it remains divine in the womb of the hole of our Nothing—but the systems which profane men have implemented and enforced in their basest materiality here on earth have broken our people in their Living, for our people wish only to dissolve in the nighttime to be at one with their first being, but they are forced to work in the daytime for the capital ends of fallen lords; our objective is merely to instil a sense of Holy Living in the descendants, that their existence may now and again be passionate and not negated by the necessities of imperial capitalism. These felled Systems are at odds with the bodies of the descendants, but in their bodies possessing of their minds they may reap from their soils the inherent significance of their existence as exemplified in the Archetype, the collective consciousness which all bodied souls are born with, but which Systems do obscure.

Godsdog. Well—put, Wilough; my mistake. I support the implication of the Wizening Syllabus hereout.

Wilough. But let us be aware of the dangers inherent herein, for if Systems are made aware of the endeavor of our School here to wizen the descendants so, then we will be met with arms, and we cannot beat them.

Godsdog. We must, then, continue to work in secrecy, as we've been doing, toward the apprehension of the ancient mysteries.

Wilough. It would behoove us, however, to formally declare the independence of the descendants from the corrupt State of Human Systems. With this sense of sovereignty in their study, the descendants may more securely and firmly establish their foundation and subsequent scholarship. For if we are met with arms, then the students must be conscious of their band, and engage the enemy with unity.

Godsdog. What is it you're saying? That we declare ourselves a state apart from that which we inhabit?

Wilough. We are two states living in common, Godsdog. So it must be known. Let us not perpetuate the illusion that the Wizening of our Marks is congruent with the wills of the State; it is in fact defiant of them; we wish the descendants to rise above the chains of Systems which demand they remain ignorant; and as Systems would contest this, the descendants must be mentally armed in their singular pursuit. State Systems have broken the souls of our descendants such that we must now break our ties with them. There is no reconciliation with the existing Systems of Man. We must mentally depart from the State ideologies to securely embark on our Course.

Kogard. I understand Wilough's point from what she has told me of her experience in the Great Misunderstanding. The kingdom of man is lost on earth to the imperial capital lords, and their mercy is not and will not be extended to those among us who are withholden of those capital gains. The descendants who are at the bottom here must forsake the earth, sadly, though our ancestors have staked our claim;



we cannot fight for it back from the capital lords, for their technology is too advanced and they have aggregated too many resources unto their bodies while we all go on starving; we will never be able to match the number of their armies or the vitality of their will to enforce their Systems. Unfair though it is, this State of Things and the implicit Misunderstanding only compels us toward holier goals and better peace with our existence; and so the universe has harmonized. We must turn our hunger toward the fruits of the spirit and the mind, which cost no amount of contrived capital, and we must then work in common to ascend the kingdom of the soul, journeying inward into the deepest wisdom, not outward into the world of material gains. In this endeavor we will be triumphant with hard work and calloused spirits, and we will secure the higher kingdom. And if the corrupted lords on earth attack us for our departure, then we will go down from here with the knowledge that we have become free.

Godsdog. Go now, Professor Kogard, to your students and tell them so.

xviii. lecture hall

KOGARD stands on stage before the lectern, attended at his right by GODSDOG and at his left by WILOUGH. During the deliverance of the Declaration: the many Descendants in their black robes listening intensively, seated in the lotus.

Kogard. Devoted Descendants, in the silence of your sorrow in the wake of the Great Misunderstanding, in your retreat into the walls of the Secret School in which you have sought shelter from the violence and await the hope of education unto your wizing, which will free your minds from the chains of corrupted systems man has imposed here on earth, I come to you, not as your savior or your leader, but as a mediator between your own understanding and the absolute divine reality which has been withheld from you by obfuscating systems. We must acknowledge now, here, that the kingdom of earth is fallen and that balance has been lost and that our true enemies have secured and aggregated unto their own bodies the means and gains of production and subjugated you, the many, unto that aim at the cost of your eternal starvation, only, if at all, to relinquish a minute percentage of those gains which you the labor class have sowed back unto you, and condemning you to reprehensible conditions of living, and have throughout ages persecuted those among you who have opposed their tyranny, and they have instituted armies for the protection of their ill-begotten gains and we the descendants have not the power to contest them. Our numbers are weakened and the potential venues which would have facilitated our organization are being monitored and censored. And they in their will to persist and with the compliance of their armies and the omnipotence of their surveillance would not have us congregate as we do now, even in peace, even in the desire to wizen ourselves from their mental chains; and there is no hope of reconciliation of these systems for those who control them are beyond the empathy and common decency of humanity, for they have risen

far above us upon their cloud of capital. So we must descend from them, and pursue holier living than we experience under these corrupt systems of man, lest in war we suffer our prolonged and complete evisceration by their persistent, mindless arms. We have all been miseducated by their capital schools with their ill-guided syllabi, being merely pillars to prop up their capital empire, implemented so as to manipulate us into misunderstanding their aims and deliver us into debt slavery, correctional slavery, employment slavery, and ideological slavery unto their further-engorged bodies. No longer! Fekku Ragabe! We shall erect a new school! We shall guide ourselves by a New Syllabus for our Human Understanding and we shall come to Overstand the Word of God and we shall wizen all the marks lain on the World-Page. We shall enter into sovereign unity among us persons who seek holier living upon this lost earth, and we shall educate ourselves unto the truest divinity of nothing, and the truest Lord in OMOTHER, and the truest understanding of Ubiquitous and Lasting Systems by which we may Wizen and summit thy Pyramids, and in our sovereignty we may follow our own Life Course on earth without the oppression of their hollow systems, and no longer pay taxes which are withheld from us and allocated unto the full bellies of the capital lords, and no longer will we be endeared to nations which have throughout ages detested and used our Ancestors, and as their descendants we shall reimplement the Lost Nation, and forge a People again, and pursue At-One-Ment with the First Body. And know among us that we seek sovereign peace or death, and if peace is withheld from us under Systems then we will cry-not streams from our eyes but blood in battle! And if I am slain in my professorship of these truths then do not wallow or hide or hurt yourselves but storm the castle on earth and die in your advancement unto the Summits! Fekku Ragabe! Wizen the Marks! The jig is up! O Time wilt thou Pyramids look upon and bless this Declaration of Independence. Let it be established this Sovereign City of Syllabus, Sacred Seat of Learning, for we the Devoted Descendants, and let us now embark upon our Life Course unto the summit of thy Pyramids for the enlightenment of all the Humanities.

xix. the kingdom

KOGARD stands in the PULPIT at the LECTURN, attended by WILOUGH in the ROUND before the HALL of DESCENDANT STUDENTS, veiled in black BURQUA.

Kogard and Wilough [together]. We are all living bodies. Everything's a body in some form, some density or decompression, composed of the same elements of matter, in turn composed of the same variants of energetic activity, the unique vibrations of the preelemental strings, as of an instrument designed for cosmic music. We are all like sound waves clustered densely and will fade out, in the wake of some unheard eternal silence. Our sound waves form in patterns and result various sets of probable and predictable tones. These tones sound like fire, water, air, and soil. These elements compose our bodies and in harmony they animate us unto our living. ...

WALTER KOGARD removes his PHALLUS from his robe, which he then

removes as well. WILOUGH lifts her robe to display a KNOT around her pelvis, obscuring her YONI. They raise their arms before the DESCENDANT STUDENTS.

[COMMENCE THE SOUND OF DRUMS, rising tempo over time]

... We live in the Kingdom of Earth. Our bodies go through this body birthing bodies in their being. It all goes on in the way of infinite space. We cannot hear what has no sound, nor smile at what has no face, so it turns out that we're relatively solitary. ...

The DESCENDANTS, male and female all rise and strip themselves down leaving nothing but bodies and featureless black faces.

KOGARD and the DESCENDANTS commence in orgy, KOGARD penetrating each woman in the vagina and each man in the ass; DESCENDANTS also engage in sodomy with each other gathered in a perfect circle around the acts of KOGARD; WILOUGH looks on in contentment, her palms extended and open.

... We have all been pulled here now by love. Sounds compress and seethe; getting denser and more active. Soon the void will squeeze us very small and swallow all of us, and then it will again be completely hollowed. And we will echo in the silent room. ...

The DESCENDANTS commence to removing the heart, stomach, and brain of KOGARD and consuming the organs amongst themselves while in the act of continuing to sodomize his corpse.

The DESCENDANTS penetrate KOGARD in all his wounds whilst making animalistic noises.

... We are all like sound waves in the speech of some unspoken one; we are all designed to signify Her, reference 0 Thing. ...

QUADRANGULAR GARDEN, SECRET SCHOOL – A hoe is dug into the earth.

A plow is pulled through the soil.

The plow completes a circle in the field.

Two DESCENDANTS each beginning on an axis of the northeastern right angle along the circumference of a circle bear a plow south and west in the field, intersecting at a center point, and continuing through to create a circled cross, or “coda” symbol.

... We as humans being language ourselves spoken by a void in systems of metaphorical grammar and syntax, what then lies beyond systems (in the silence); what can be known of it (what is there to hear)? is this our god here in our decayed modernity? if so, shall we then execute our language—our methodology of communication—in praise or in reverence to the infinite unsounding and the eternal all-seeing I, the Eye, 0 Pyramids? ...

Seeds are sprinkled in the GARDEN along the axes and the DESCENDANTS collectively dig a hole into the earth at the center-point-intersection of the CODA into which the female DESCENDANTS lower KOGARD'S body.

A new MOON.

... Infinity is the eternal emission of space from no dimension, as evidenced by a massless depthless point. ...

Shoveling of the earth by male DESCENDANTS, female DESCENDANTS watching and praising from behind; WILOUGH walking through rows of

synchronized workers and their partners.

The male DESCENDANTS go down into the holes, the women cheering. The female DESCENDANTS sow the male DESCENDANTS in the soil and shovel the earth on top of them.

... The ineffable No dimension achieves a physical singularity in said point, around which its vibrations resonate and compress until adequately dense. These resonating lines, or strings, compound the first dimension unto a second, and a third is achieved in the rapidity of the vibration such that no thing may permeate it. Thus the appearance of matter is achieved.

TIME LAPSE of the MOON changing phases from new to full to new again NINE times.

Black-clothed female DESCENDANTS pour water from a gourd onto the sites of freshly patted earth in a kneeling pose of grief.

Vines sprout from the many grave sites along the axes and yield melons.

The vines' leaves are harvested.

... In this way, Infinity is like an atom. It is, at its nucleus, a bound singularity of phenomena flaring in and out of this temporal and spatial plane of reality. Its infinite limit is similar to a network of electrons, which can never be definitively located at any one time. Between its singular nucleus and its indefinite electron field is a wealth of space occupied by the harmonious energy of the positive and negative vibrations. Thus, a singularity of matter and the infinite vibrations are united, the one and the many entangled, and this is in turn the nucleus of the Way, which is the breath. ...

WILOUGH prays over the CENTER point of the CODA and lets her tears fall onto the grave to be absorbed; they fizzle and evaporate.

A small plant sprouts from the earth at the CENTER.

The vines' leaves are shredded and rolled into a paper VESSEL.

... The Way exists outside of and encompasses infinite nature and all derivatives of it. We are residual energies clustered densely like nebulae in stars to create the appearance of matter in the absence (the aftermath) of the infinite expansion of a single point (the Big Bang) which has already concluded by retracting back into a singularity, thus completing the fundamental task of its own nature and absorbing all time and space, i.e. "meaning." ...

Each female DESCENDANT sits with a melon between her spread legs, covering up her belly. Each folds her gown over her melon. Each takes a blade and cuts the front of the melon perfectly horizontally, letting rich deep purple-red fluid to pour from there.

Each female DESCENDANT eats of the meat from the rind, red carcass dripping; each strips her clothes off in ecstasy; they copulate in four communal red fruit-fluid-lubricated masses each located in a quadrant of the CODA; the meat slipping between their bodies and in their holes, consuming the meat in the act of sodomy; the women eat each others' wombs.

WILOUGH in the CENTER dancing around the sprouting TREE.

Outlying female DESCENDANTS set torches to flames as the night grows blacker.

... The lifetime of the universe is the time it takes for a singular manifestation to expand to its own infinite limit, or play out its complete set of outcomes, and retract again into a singularity, into nothing, and, finally, to negate itself, at which point it will resume the process on the inverse plane (an alternative reality) and begin the instantaneous lifetime of a new time-space continuum. ...

Female DESCENDANTS walk from the sodom with full bellies, having eaten much. Each falls upon an axis; they writhe upon the ground, pulling the vines around them, as if it is the vines who are sentiently entangling them.

The VESSEL is held up with reverence and a torch lights it to smoking.

... It only appears to us to take millennia to accomplish this progression because infinity's instantaneous nature cannot be realized on the single plane that we inhabit; we naturally die before we perceive the limit to be met. ...

WILOUGH coaxes the CENTER tree to grow taller, dancing around it with the smoking VESSEL, puffing and inhaling and releasing bellowing clouds of smoke.

GODSDOG exits the SCHOOL to behold the red-drenched earth and blazing spectacle.

GODSDOG is given the VESSEL which he inhales—his eyes expand and roll back, he gasps, grabs his throat, red roses bloom out of his mouth upon which he suffocates and falls to his knees in apparent prostration before the dancing WILOUGH, afar.

FROM ABOVE: GODSDOG dead, the flowers in his mouth blackening and folding and disintegrating, on the ground above the vertical axis of the CODA; the flaming torches have been staked in the earth along the circumference of the circle.

WILOUGH smoking and dancing before the rapidly ascending TREE, its branches sprouting out of all sides and expanding over the area of the circle.

TIME LAPSE of the MOON changing phases from new to full to new again.

... If, by some improbable function, we were able to surpass the rate of infinity's fluctuation, to say that we would exit this and all time-space continuums, then we would find ourselves in a complete absence of possibility, or a no place. So, comprehensively, infinity is not really all that there is. There is also "nothing" outside of that, and that infinite nothing in turn contains infinite somethings. This cosmic egg is the Way. And we will always be in the Way, because there is no possibility of existing outside of the plane of possibilities, even though that void of possibilities exists. We are a part of and inherently tied to the infinite possibilities generated by the nothing of the Way, much like our actions are governed by the empty space in which our consciousnesses reside. ...

TIME LAPSE of MOON phases until FULL MOON.

The vines wrap tightly around the writhing women; create slipknots round their necks; their bellies split and sprout stalks and

leaves, fruit blossoms. Lotus buds bloom from their eyes and mouths and wombs.

TIME LAPSE of fruit blooming on the TREE; a single baby whose umbilical cord is a small branch blossoms.

WILOUGH harvests the baby from the TREE, cradles him, smiling down at him among the screams of women in the garden and the blaze of flames around them.

... We will never, however, fully understand the extent of this nothing because there is no thing there to understand; while there are an infinite number of things that we could conceivably know or experience if we listen to infinity's vibrations, there is always "nothing" that we will never know: ...

WILOUGH carries the baby out of the gates of the SECRET SCHOOL which catches fire from the torches, as does the TREE, all of which burn down.

... nothing, a no-thing, an "0" thing, a hollow, space, parentheses, om, qi, wu, in the womb, great mother, the femininfinite, yoniverse. ...

xx.

WILOUGH DESCENDS into the SUBWAY TUNNEL bearing the BABY.

... We are forever in utero. ...

WILOUGH passes through turnstiles and enters PLATFORM.

SHE passes the MAP, stands at the EDGE and looks toward the display screen.

... We are a miniscule somethingness in the way of an eternal nothingness. ...

The screen reads--

1. (G) PYRAMIDS' PRECIPICE – NO TIME

... Yet it is powerful to realize that even within those parameters there is still infinity which we may conceivably grasp if we venture far enough into the unknown. ...

[CEASE THE SOUND OF DRUMS]

WILOUGH DESCENDS into tracks, looks down THE TUNNEL.

... How easy it is to enter; how difficult to remain. You insert yourself into an 0 thing. You insert your meaning into the void. You sow your seed in the belly and soon it splits: the first born bursts forth in the birthfroth, bubbling. And with that descendant you will fill the hole you were. Penetrate an 0 thing. Fuck life.

WILOUGH carries THE BABY down the dark TUNNEL.

Fin.

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APPENDIX B

OLD NEW SYLLABUS ORGANIZATION

VOLUME VII: OLD RECORDS

TITLE 12: OLD NEW SYLLABUS ORGANIZATION

An Archive of the Public Records of newsyllabus.org circa 2015–2018, Edited by Ombudsman General Antarah A. Crawley, Filed to the electronic mail record July 4, 2018.

#### CHAPTER 41. COURSE DESCRIPTION

1 A syllabus serves as the foundation of a course. It is the text which will inform the education (the “wizening”) of the students. The course shall be toward AT-ONE-MENT with whatever deities are so designed for the purpose, i.e., the union of human and nonhuman systems under one ubiquitous and lasting system. The outcome will be a text or a symbol which can describe the “narrative” of all systems and illuminate the identical absolute-to-matter manifestation progressions therein, with a secondary outcome of allowing the student to create systems according to the archetype provided by the ubiquitous and lasting system and, via the same manifestation progressions, effect those “subjective” “ideal” causes upon their “objective” “reality”. The final thesis of the course, then, shall describe the pattern of the ubiquitous and lasting system. The syllabus, in turn, shall accurately recognize this final solution in some form.

2 The course shall take place under the precedence of some school. The school shall be in possession of some curriculum by which it has chosen to disseminate the learning-goals unto the student in their search of the one system. The pedagogy, dogma, and canon of the curriculum shall be imbued in the syllabus of the particular course. Both curriculum and syllabus shall employ a unique and refined system of symbolism with which they objectively codify the subjective components of the one system. The way in which the symbolism of the school recognizes the objective reality of its curriculum and how the student uses it to interact with their one-sought system is called a mystery. The mystery school is thus the body beholden of the syllabus for the students’ course, and the temple under which the professor writes it out. The mystery is symbolic, the school is abstract, the curriculum is inherent in the syllabus, which is written, and the course is lived out by the student, who is guided by the professor.

3 New Syllabus is the name of the school founded by Antarah A. Crawley in 2014. Syllabus is the name of the syllabus of the course offered by New Syllabus School. The course offered by new syllabus is singular, and is exemplified in the Syllabus by Walter Kogard, “the professor.”

4 The adjective Syllabic designates an entity beholden of the qualities of this endeavor. New Syllabus is the abstract designation for the geographically organized Union of the Syllabic Order, whose locales collectively govern the study of Syllology. The Union is known, in short, as the O.S., and its graphic seal is an “S” inside of a complete “0”; its typographical seal is “(S)”. The esoteric meaning of the seal is the fiery serpent (the “S”, the backwards “2”) which is the sperm of fire mist emanated from the germ of the point (the “1”)

which fecundates the cosmic egg (the "0") and begets the Universe in which we live out our Course under Cosmos. At times the seal may be accompanied by the text "curriculum occultum," which the OS/NSS translates as "occult science," "secret training," "sacred programme," "occult system," etc.

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CHAPTER 42: A CHARTER ESTABLISHING THE NATURE, MISSION, AND FOUNDATION OF THE NEW SYLLABUS, SCHOOL FOR HUMANITY  
1 October 2015

"Every great religion, every noble philosophy, every fundamental scientific insight is born from the Sanctuary of Ancient Mystery, to become a new religion, a new philosophy, a new science, [a new syllabus]: fresh and new for the age and the people, but ancient beyond time because nurtured in the womb of esoteric antiquity."  
– Grace F. Knoche, The Mystery Schools

A mystery school is a "university of the soul, a school for the study of the mysteries of the inner working of [womb]man and of surrounding nature," writes Grace F. Knoche, late Director of The Theosophical Society. In common spirit, The New Syllabus [NS] wishes to establish in the twenty-first century an institution descendant from such schools and societies as aforementioned. School in this context shall mean a union or brotherhood of spiritually disciplined individuals bound by one common purpose [service to humanity] devoted to the promotion of a specific curriculum of disciplines of study (to say, "living"), the utilization of a unique pedagogy in the dissemination of said curriculum, and guided by a syllabus. Our student, our body, our public is humanity. Our goals, in common with those of the Society and all like societies known to emerge from time to time out of the desire of one or a few bodies for the Advancement of the Body and Home of Humanity, are threefold: (1.) To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or colour; (2.) To encourage the study of comparative religion, philosophy, and science; (3.) To investigate the unexplained laws of nature and the powers latent in man. The content of our curriculum, while assuming neither the rigor of secrecy nor tradition imbued in the mystery school proper, is theosophical in nature, and aggregates truths which may be said to transcend their phenomenal implications on earth, to be called "divine" (i.e., to be able extrapolate into the noumenal) from all academic disciplines. The Syllabus embodies the mission of the School to draw parallels from, through, and across the human systems of science, arts, and humanities (The Systems of Formation and Expression) in recognition of the true Ubiquitous and Lasting Systems of Origination and Creation; that is, those systems which act as harmonious vehicles for the illustration of the universal pattern of birth, unbirth, and rebirth. By evaluating the original phenomenon of our universal emergence as matter from nothing via a



system of analogy drawn from the many disciplines which in their varied subjects all reference the original pattern, relation, and ratio of elementals, we strengthen the Student's ability to recognize the divine mechanisms at work in the various locales of their life and reality while simultaneously learning them deeper in the phenomena themselves, i.e., the Student will learn to see through the phenomenal illusion of Maya the hidden and lasting noumenon unifying all planes of being, consciousness, and existence; the Student will be wizen; by seeing the core systems of all things, and developing through repetition a methodology for excavating divinity from the banal (by emanating from the One), we reinforce the tautological pedagogy and endow the Student with the means for seeing clearly the divine vanishing point down the diminishing plane of the obfuscating monoliths and avenues of materiality; from solid matter the Student will be able to perceive absolute dissolution of the vibrations thereof. Furthermore, the actual language, the sign-system, of the Syllabus is metaphoric and allegorical in nature; its signifiers refer to the base truths upon which pyramids of all religious belief and philosophical systems are erected; and the system enables the substitution of godnames, placenames, prophetnames, subjectnames and objectnames, acting-names and acted-upon-names, from any and all of the humanistic and scientific disciplines without altering the structure of the narrative—showing that phenomena across disciplines all align within the same original divine patterns. The New Syllabus manifests the sign system in which it currently conveys the divine patterns in the “Syllabus” because the Writing believes this form to be the best conductor of divinity for the twenty-first century consciousness of Humanity. The method of detailing and analyzing the metaphor—enabling phenomena within and across disciplines falls to the Professor. Note that phenomena must represent a change in matter or energy from one state or composition to another. The movement is the indication of divine presence. Thus drama and narrative come to play significant roles both in the analysis of divine metaphors and the teaching thereof; the “Syllabus” manifests as filmscript to dramatize the process of divine recognition, for in no case is divinity apprehended by stagnation. The medium of expression by which we apprehend divinity shall be the form we attend to in the course of our study, and the foundation upon which we build up our ladders of holy recognition. With the textual narrative, or the audio-visual moving picture, or the symbol, we distil the world into a potent seedling which we can give to others to grow and multiply throughout the world. We must create a world to mirror the phenomena unfolding in the world before us; we must process a paper to lay our pen upon and write out our lives on the world-page, because you cannot write into a void in space, and you cannot rear an empire among the languageless—so you must build an empire, and initiate your students into the world-page, the Kingdom, and forge for them a Foundation, and go down with them into the deep within. Here-Inside-the Soul is the site of our Scholarship, and the collective of souls in common search for the State of At-One-Ment (the Sovereign State of Human Being with Cosmos)

and the Day of Be-With-Us (the Cosmos calling to Man to ascend unto them) is the site of our School. When Knoche writes that "A Mystery school is not dependent on location; rather it is an association or brotherhood of spiritually disciplined individuals bound by one common purpose, service to humanity," we agree; but when she goes on to say that "rarely will one find a seat of esoteric training near a large metropolis, for such are 'swirling whirlpools...in the lower regions of the Astral Light'," we must amend this design; for our world is quickly getting denser, and people have become hostile to their neighbors now crowding upon them, and Great Misunderstanding will ensue if our Brotherhood is not bandaged with the regenerative knowledge of the Ancients; thus a center of once-esoteric knowledge must find its home in the center of Human Living, and convey its messages in the medium of the times. New Syllabus hereby establishes a Sovereign State for the Advancement of the Condition of Human Being and for the Wizing of the Marked Descendants through Scholarship of Inner Self and Systems in the midst of and for the benefit of Humanity at its densest cultural center.

O, hood of the night, brahma, clothe us in thy veils for while the sun has looked upon us, we grow dark like you, O mother: thy womb, black hole, from which we sprung, encloses and consumes us; O, brotherhood of night, brahma, we band unto thy wisdom; O, knighthood in thy name, brahma, we crusade unto the mission of the wizing of y/our students; O, night, hood of brahma, wrap and rapture us in thy invisible robes. O ! Time thy Pyramids.

New York City  
 1 October 2015  
 A. A. Crawley, Director  
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#### CHAPTER 43. OBJECTIVES

1 The greater New Syllabus Organization for the Advancement and Sustainability of Spiritual Systems for a Sovereign State of Human Being seeks to establish a commission for the research, study, publication, distribution, and education of Holistic Science at the intersection of Ancient Afrakan-Khametic (so-called "Egyptian") Natural Law and modern Western Disciplines of Science, Mathematics, & Literature. The commission shall be called The Reformation of The Board of Education.

2 The hierarchical model of the greater New Syllabus should be briefly noted, and the structure of this particular commission laid out: Upon the secret, ubiquitous, and sovereign Syllabus for Humanity, may be established any number of institutional manifestations organized toward fulfilling the greater Objectives of this symbolic archetype for human advancement; at this level of its ideology (comparable to

the AIN SOPH AUR), the Syllabus is only signified by its right and true measurement and/or redaction of the Singular and Ancient System by which Humanity may attain the model of the Gods on earth. The New Syllabus, as the esoteric umbrella organization for the modern manifestation of this Ancient Order, first appeared in Crown Heights, Brooklyn, New York in 2014 as The New Syllabus of New York, Local Nos. 1 & 2, and was dedicated to the research, writing, publication, revision, and development of the New Syllabus publication known currently as The Recension of Natural Law. With the finalization of this report on the unification of esoteric-spiritual practice, modern Western disciplines of arts & science, and Afra-Khametic Cultural History, the foundation upon which the Syllabus would disseminate the new redaction of information was established. It is now the desire of the Sovereign Syllabus to establish the new written syllabus of Natural Law in the curriculum of some sort of institute. The Sovereign has therefore decreed the establishment of the Board of Education toward the Reformation of Afrakan-American self-knowledge and spiritual life. The Board shall be commissioned and chaired by the Author and Professor of the Syllabus, and that same officer shall preside from that position over the two arms of the Board, being:

- (a) The New Syllabus Ancestral Mystery School
- (b) Department of Publishing and Distribution

3 The publication of the New Syllabus Recension of Natural Law deserves brief note here. Its Objective is the unification of the systems, pedagogy, and dogma of the so-called Academic Disciplines of Arts and Science as completely prescribed in the oldest written documents known to Humanity (The model of the Gods of Nature) by the highest, proudest, oldest, and most culturally, artistically, infrastructurally, and intellectually accomplished civilization who has reigned upon the earth: that of the Upper and Lower Afrakan Kushite-Khametu, a civilization into which our present National and State Education Boards require no sustained inquiry. The disproportionately low learning outcomes of our community youth under the destructive influence of a State Curriculum based upon the mathematics, philosophy, culture, and politics which "Ancient" Greece and Rome maliciously and fallaciously plagiarized from the Work of our Black Ancestors, demonstrates that such a betrayal of our own History must be amended; we must acknowledge that a perfect model for Knowledge of Self in the World of Nature has always existed for us; and accept the facts that in 2500 years nothing the conquering Westerner has imposed upon, changed, or stolen from the Afrakan mind, body, or homeland has improved the balance of Humanity or Nature. A Reformation in the social conditions and identity of a People must begin with a reform (a return, a sankofa) to earth-indigenous Knowledge of Self; and such a depth of Knowledge of Self as practiced by our Ancestors in civilization can only come about in the modern day by a reform in the foundation of our understanding of Human Purpose under Natural Law.

4 The Objective of the Reformation is to integrate the indigenous Afrakan pedagogy of natural observation and meditation into the educational and spiritual curricula of American-born and Westernized Melanated youth and adults. The impetus for this reformation of ideological systems is as follows:

4.1 Western Academic Disciplines are taught from the dominant learning methodology of Europeans, which favors the empiricism of the analytic materialistic left-brain. This model is antithetical to the traditional learning methodology of Indigenous and Diasporic Afrakans ("African-Americans" and other melanated peoples of Ancient Afrakan descent). Afrakan Pedagogy is right-brain dominant, and meditative, expressive, synthesizing, and holistic in its methodology. It is this segregation between the favored European left-brain and the suppressed Afrakan right-brain that results in the apparent inability of Black youth to learn in a Western classroom setting. It is upon this impetus that the Reformation seeks to spread awareness of this dichotomy and therefore augment and correct the American Curriculum for Melanated youths.

4.2 The Western Academic Curriculum perpetuates a form of "history" designed to suppress both the unsurpassed achievements and systematic destruction of the once-supreme United World Afrakan civilization. Consider that the Afrakan continent was not even divided into (arbitrary, foreign-imposed) "countries" until the Europeans convened in Berlin in 1884. Furthermore, beginning the "common era" at the arbitrarily imposed 0-year falsely relegates at least 4,000 years of recorded (and 60,000+ years of unrecorded) High Afrakan History and Culture to the unacknowledged and unjustly defined "uncivilized" "pre"-history" (???). What and why is a "prehistory"? If we even dare to acknowledge that the Greek Civilization upon which the West has established its claim to intellectual superiority was nothing more than an underperforming gang of students to the Priests of Kemet, then we will also expose the fact that inaccurate and derivative information is more highly praised in our Academy than the complete and intact System from which said information was appropriated (i.e., stolen); because, it is now obvious, the Original Afrakan System was, hundreds of years after the ancient encounter, redefined by the fundamentally miseducated descendants of the very students who travelled to this Holy Land to learn "modern western methods" as, itself, "primitive," and separated by racial and cultural lines which never even existed in those times. This obvious transgression must be amended; and it is the existence of this Reformation that seek to mediate that change.

4.3 The systemically imposed social, economic, health-medical, and educational conditions in the United States and the West upon the Diasporic and Indigenous Afrakan actively keep him or her from the Knowledge of their Self; that is to say, the conditions created, imposed, and sustained by the European Colonizer to control the World Afrakan and their Natural Resources are in turn used to prevent the Afrakan from becoming aware that such a historical hoodwink has been perpetrated against them. Becoming aware of the great extent of this

masquerade of Western power will awaken in the oppressed person the notion that their identity has not always been allocated and subjected to the present Western purpose of capital exploitation. What, then, is the inherent Knowledge of Self which was stripped from the Afrakan in their enslavement? To know this would be to break the mental chains which the Imperial Powers maintain over us to this day, and to shatter the man-made illusion which is propelling our world toward self-destruction. To inform the Melanated Human of this great purpose of Self is the utmost goal of the Reformation, one which will empower both our youth and adults to pursue excellence in scholarship, morality, and nation-building.

5 These are the general ends of the Reformation of the Board of Education. The general issue which the Reformation seeks to effect is this: American Society and Western Imperialism in general is a direct result and continuation of the intentional and ongoing 2000+ year campaign of exploitation of the earth's natural resources (including bodies) for the sole express purpose of the private enterprise of a certain, controlled group of people.

6 All of the above Objectives shall be realized by the Reformation through the instruction and dissemination of the New Syllabus publication on traditional Natural Law, as well as the study of related texts and systems.

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#### CHAPTER 44. THE SCHOOL OF LIFE

1 Science is the Discipline of the Soul who seeks a holistic explication of the Law and Pattern governing life throughout the Universe. Toward this understanding, all qualitative and quantitative disciplines are synthesized and their tenants reconciled into one constant law governing all forms of life along the Spiritual-Material Spectrum. "Life" is considered any change from one state of being along the Spectrum to another. Thus the "School of Life" represents the engagement between the sentient being and the system they inhabit. One's goal shall be to Understand the constant law governing all things under the system, and that consciousness of the system shall be called "God". Art is the practice of manifesting the Law or the effect of the Law as perceived by a subject.

2 The objective of the School of Life, which we experience both individually and collectively on the path to AT-ONE-MENT with the Source of Being, is to repair our Understanding of self and cosmos, and to unite our spiritual and material bodies. This Understanding is founded upon the Law of Oneness, Unity, Singularity, or whatever you wish to name the supreme All-Self. Our present state of Misunderstanding which has informed so much separation among nations and persons is informed by a preoccupation with polarity; the Tree of the Knowledge of Good and Evil is indeed the knowledge of polarity which has caused man to fall into his present state of conflict.

Truly, hell is empty, and all of the devils are here. When we become obsessed with differences instead of the unity of the spectrum then we suffer through misunderstanding.

3 The Ancient Wisdom of Unity was once inherently known to greater human civilization when the brain's hemispheres worked as one and society existed as a matriarchy in ancient Lemuria, and later through Atlantis. Although we cannot empirically account for the existence of these civilizations, the sound mind admits that the Understanding of our ancient founders on the continent of Africa must have come from advanced peoples who possessed an intricate connection to the ways of nature, and could accurately reduce complex scientific realities into allegorical representation in architecture and art. Hence, after the cycle of the rise and fall of these civilizations, this ancient knowledge founded it's new home in Ethiopia and Kemet (Egypt), Heart of the World, and it is from this port that the knowledge of Atlantis informed the entire gnostic evolution of the Western World.

4 Moses, Pythagoras, Socrates, and Hippocrates, all initiates of the Egyptian mysteries, took the ancient knowledge to their respective corners of the earth and founded the philosophies and systems upon which the West has erected its paradigm. As Kemet symbolized the Truth in its architecture and Hieroglyphs, so the Greeks and the Hebrews symbolized the knowledge in geometry, trigonometry, philosophy, religion, and Kabbala. But as knowledge spread away from the Source, from Africa, the more did polarity increase, and the minds of civilized men who learned these truths did nothing but corrupt them. Therefore the nations farthest to the north became polarized from the source of their knowledge, and they manifested this polarity in colonialism, racism, and slavery, to the desired effect of establishing themselves as the origin of Western gnosis and to subject the African as so-called primitive monkey. This Western urge to suppress the African is the natural polar result of the significant Black contribution to world civilization; it is called White Supremacy because it is the opposite of the truth.

5 The New Syllabus seeks the Reformation of Education along these lines. We seek to teach mathematics, geometry, physics, music, physiology, and astronomy as the fruits of Egyptian gnosis. Likewise, while drama and the pantheon may seem born from the Greek, we seek its explanation in the religious Hieroglyphic dramatic scenes of the Temples and Pyramids. Likewise, the Greek Platonic philosophy upon which the Western mind is tuned shall be explained as the offspring of the Pythagorean school of Egyptian Mystery, and not as the spontaneous genius of the Mediterranean. Remember that the Nile begins in the heart of the African mainland, and flows north to deposit its wealth in the Mediterranean. History so far has been taught as the outpouring of civilization from Europe; we shall amend this design, for we have observed that the West flows from the Nile. We also seek the teaching of spirituality as an objective discipline, singular in its nature,

and based upon the Law of Singularity.

6 The pedagogy of our school will enforce the "vital" faculties of logic rather than the "cerebral". Cerebral logic is a mechanical, direct, cause-to-effect correlation. Vital logic is a meditative, intuitive approach to logic, which never dies with the physical body and which begs questions of a qualitative rather than quantitative nature (although the Egyptians were by no means ignorant of the quantities of the world). The cerebral tradition has been employed by the Eurocentric World for centuries because they have no intuitive gnosis of their own and are thus forced to rely on a pedagogy of rote memorization and direct correlation to improve their intellectual faculties. The cerebral mindset also cannot consider two opposing ideas at the same time; this is the cause of so much polarization throughout history: they are unable to reconcile the continuum of two polar opposites, like black and white, and to continue propagating this mindset will further widen the schism of humanity and keep our AT-ONE-MENT at bay.

7 African Diasporic Descendants are partial to a vital understanding of knowledge due to the inherent gnosis of their ancestors, but because peoples of the cerebral mindset govern the world, their educational institutions are partial to a cerebral intellect. This pedagogy of rote memorization alienates students of African descent and results in what appears to be an inability to learn in a classroom setting. Education in the United States also strips away the true gnostic origin of the disciplines, further alienating vitally-minded Students. The Descendant Student will be more likely to enjoy the study of trigonometry if they know it is about the sacredness of the right triangle of Egypt and not so much the pointless theory of some dead Greek man. For these reasons we seek to emphasize meditative and intuitive learning in the classroom over the cerebral rigor of repetition. These reforms, we believe, will reduce the cases of a polarized mindset and harken humanity toward civil harmony.

8 We know by now that education in these United States is bent on the production of skilled workers for the capital machine, so a spiritual or metaphysical understanding of Number and Science with regard to the Disciplines proves extraneous and indeed laudable to those in control of the Means of Production, the Capitalist Elohim whose Eye watches over the Pyramid. Humanity has been damned to the bottom of the Pyramid until some reformer cometh and set right the scales of Wisdom; and the People will be subjected to the domination of the Apex Ruling Power who alone are in receipt of the inspiration from on high. Yet the human being, citizen though they may be under some Tyranny, may in the private course of their life's education, gather for themselves the tools needed for the alchemical transformation of their soul; and they may become the true scientist, deity of law, and Magus of their life. Through self-scholarship, discipline, and development, one effectively embodies the extent their own potential perfection, they

invoke and evoke the messiah inside them, the Christ within whose name is thine own.

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#0079

## CHAPTER 45. CURRICULUM

### KHAMETICS: THE ANCIENT BLACK ARTS & SCIENCES

#### THE CURRICULUM OF

#### WEIGHTS & MEASURES

[Maat] / [Djehudi]

[Mass] / [Waves]

[Matter/Medu] / [Nature/Neter]

[Effects & Illusions] / [Cause & Ideal]

1 Medu Neter (That Which is Spoken Right & True) The interdisciplinary study of: Khamparative Holistic African Mythology, Education, Theology, Ideology, Cosmogony and Science. (1.1) Our Scholarship is Three-Fold:

2 OMNISCIENCE: The Knowing

2.1 AL-KHEMI ("Khemistry"):

2.3 "God-transmutation" [scientific]. Study of the coming forth of matter and energy from its source, i.e., the transmutation of noumenon into phenomenon.

3 OMNIPOTENCE: The Understanding (of What is Known, via Being In It)

3.1 MAAT-KHEMATICS ("Maat'hematics")

3.2 "Truth / Law" [numerical]. Study of the numerical patterns within the transmutation of noumena and phenomena.

4 OMNIPRESENCE: The Knowledge Which Is Crystallized by Being Understood

4.1 MEDU-NETERU ("Matter Nature" : "Words of God")

4.2 "Attributes of nature" [literary]. Study of the personification of the numerical attributes of the ten stages of transmutation in ancient and modern African mythologies.

5 Description: This New Syllabus is redacted from the Old Syllabus of my Ancestors; it is a scholarly work with a spiritual objective, written in a literary form. Its Objective is (1) The Unification of Science, Number, and Language Systems: (2) To research, develop, and refine a Unified System for understanding the natural world of objective and subjective reality; (3) to administer a right-brain, holistic, meditative pedagogy in the discipline.

6 This scholarly work is the original expression of the Author, having amassed and synthesized the written Wisdom of Ancient African Civilizations, whose systems gave birth to the West. What results, then, is a "new" systemization of a classical (in the broadest sense) cosmogony. It must be noted that "cosmogony" in the classical African sense denotes a Holistic Science and spiritual blueprint which lies at the root of the Law of every Discipline of Arts and Sciences.

Likewise, this work seeks to establish an immutable foundation for an understanding of Universal Law as founded in the oldest and most



spiritual nation.

7 Primary Source Material: This scholastic-literary work is presented as a Recension, or redaction, of the work known as The Egyptian Book of the Dead, or The Book of Coming Forth by Day. The text of this work, however, is not based on any papyri of any historic period of Ancient Egypt (KhMT) nor any translation thereof. The text and narrative organization are the innovations of this author. It has been given forth as the continuation of the classical Black-African funerary text because that historical work best elucidates the cosmogony and systemization upon which this present text is based.

8 A brief note on what is called by Westerners and Egyptologists The Book of the Dead is necessary. It is not the prerogative of this author to prove the following fact with an exposition of research and reputable sources, but rather to prove it by adapting the tenants of the science into a sound and systemic narrative: pre-historic (pre-dynastic) African civilizations, especially in Khamit, possessed an interrelated and interdisciplinary understanding of self-knowledge as related to the noumenal and phenomenal Cosmos to such a degree that the dogma of natural science were conveyed and received as religious veneration, those tenants were intrinsically understood to be the synthesis of the entirety of the "individual's" life experience, and they remained largely unwritten due to the ubiquity of their truths. Even throughout the dynastic period of Khemet, the only occasions which warranted the writing of the doctrine was on the occasion of burying the dead, whose well-being in the next life rested upon their entombment with the text of the words of power which would ensure the security of their passage. Hence, the only works which bear in any great detail the beliefs of the Ancient Khemenu are their funerary works, but that does not insist the ideological content of the work of or relating to the dead alone.

9 This author considers The Chapters of Coming Forth by Day to be the foundation of his spiritual belief, and the primary source for every derivative text currently informing western religion. It was historically used to bless the going forth of the dead into the Tuat and to bless their coming forth again in other forms of their desire. However, its chief object of veneration is Ausar [Wsr], Judge and Lord of the Dead, who was killed, dismembered, re-membered, resurrected, and reborn in Heru (his "son," "sun," "day"). It will be shown in this work how the attributes of Ausar (6) are in fact divine attributes of the human being, and how veneration of Ausar or any Neter in the Khametic Company of the "Gods" signifies veneration of the correlative principles within the human soul. Thus, within every human being who has not yet cultivated Self-Knowledge there is a dead god, a dead Ausar. The objective of the human's life is to become aware of this fact, to mourn the death of their inner divinity, and to at last resurrect that principality to its highest most righteous place in their microcosm. For these reasons, the "The Book of the Dead," the Khametic book by which to be buried, is at the same time a book by which to live: it is a manual for coming forth as a spirit into the human body, awakening inside of that body as the divine spirit

conscious, living righteously upon the earth in the name of the Most High, going forth therefrom at death into the Tuat, and, hopefully, coming forth again tomorrow (to live eternally).

10 Pedagogically, "living a righteous life," or "living according to the immutable Universal Law (Maat)" or "worshipping Ausar (or any of the Paut Neteru[Company of the Gods])" signifies an understanding of the scientific reality and pattern permeating all existence. The West has signified this objective reality in chemistry, biology, physics, and the rest of the scientific disciplines. Since the African Cosmology is an ubiquitous and lasting system, the scientific doctrine of all these Western disciplines is imbued in the symbolic narrative of Coming Forth by Day and, by extension, this Recension.

11 Curriculum Christos, or, KRST EL KHEMET: "Christ" is a state of consciousness obtainable by all beings when they use MAAT LAW (Love) as the fuel for self-alchemy, whereby they transform their selfish ego into a selfless self and become as One with the Spirit of God to live eternal. In order to keep our world in orbit, we all must seek to occupy the role of a sun of god, one who is severe in their illumination, yet whose rays are merciful when the earth receives them. This exchange represents a perfect balance, an harmonious equilibrium of exchange which maintains the lifecycle of all bodies.

12 The Sun is a living Body of Water in the state of hydrogen plasma, which has not suffered the death of oxidation. The Christ-figure is beholden of all the qualities of the sun. But, like a human, the sun was once low on the spectrum, a mere star, and, before that we were smokestreams. Through gravity, a love so deep, we bore stars from gaseous storms. We were all once nebula, collapsed in order to be born. And the belly becomes a whirlpool. And the whirlpool fills with fire and becomes engorged and bloats and rages. And he inhales all his other brothers into him. How did the sun come to occupy the central role in the galaxy; how does one become close to God? These inquiries are parallel because they are solved by the same means. This means is also that by which one "transforms base metal into gold". The practice is as old as human knowledge, because it was the only means by which humans became able to know; that is, tuning the self according to the proper frequencies allows the human to occupy a state of being on the spectrum closer to God. The most perfect a human can be is called "Christ"-like, or, anointed with the love of God. Hence the allegory of turning metal which is base and corrosive into gold which is pure and never rusts. This is called alchemy, the root of which is "al-Khemi." "Kh-M-T" means "Charcoal (Black) Mass Land," the name which KhMT gave to themselves. So "alchemy"-al-Khemi-is the the esoteric way of transforming black mass into gold, or, the Way "of Khemit".

13 The general consensus among the faiths as to the method by which the son ascends toward divine Unity with "the Father" is to meet suffering with compassion and meet anger with tranquility: to understand that which one is not and embrace it. By this al-Khemetic method may the human ascend unto the center of the spectrum where they balance all poles and where divine love fills their heart with light, and be resurrected in the whole through reincarnation. And they will

come inside the Mother; they will come again and be reborn.

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## CHAPTER 46. COURSE TEXTS: PRIMARY AND SECONDARY SOURCE READINGS

### 1 Egyptology and Pseudo-Egyptology

a. Sir Earl Alfred Wallis Budge, Late Keeper of the Egyptian and Assyrian Antiquities at the British Museum: The Egyptian Book of the Dead: The Papyrus of Ani, (which should be called) The Chapters of Coming Forth T0-Day From Night (trans) ;

b. Budge, The Book of Gates ;

c. Budge, The Gods of the Egyptians, or, Studies in Egyptian Mythology ;

d. Budge, Egyptian Hieroglyphic Dictionary Vol2

e. The Pyramid\_Texts\_by\_James\_P\_Allen

f. Gerald Massey, A\_book\_of\_the\_beginnings (1881)

g. Gardiner's Egyptian Grammar

h. R. A. Schwaller de Lubicz, R.A.\_Schwaller\_de\_Lubicz-The\_Temple\_in\_Man-Sacred\_Architecture\_and\_the\_Perfect\_Man

i. John Anthony West, The Serpent in the Sky

j. The Message of the Sphinx by Graham Hancock and Robert

Bauval

### 2 Kabala

a. William C. Gray, The Ladder of Lights

b. Grace F. Knoche, The Mystery Schools

c. Crowley (Thelema, A:.A:.) The Complete Equinox Volumes, or Gems from the Equinox ; The Book of Thoth (Egyptian Tarot) ; The Book of Lies ; 777 ; Book 4

### 3 Hermetica / Esoterica / Western Theosophy

a. the corpus hermetica by trismegistus

b. The Kybalion by Three Initiates

c. H. P. Blavatsky, The Secret Doctrine Vol. 1: Cosmogensis

d. H. P. Blavatsky, The Secret Doctrine Vol. 2:

### Anthropogenesis

e. Rosicrucian Cosmo-Conception

f. Walter-Russell- the-Universal-One-Alchemy-Chemistry

g. Walter\_Russell-The\_Secret\_of\_Light

h. The\_Myth\_Of\_Invariance

### 4 Medu Neter Studies and Afrakana Sciences

a. AFURAKA-AFURAITKAIT: The\_Origin\_of\_the\_Term\_Africa by Odwirafo Kwesi Ra Nehem Ptah Akhan (odwirafo.com)

b. Bantu-Cosmology- the-Origins-of-Egyptian-Civilization-Notes by Asar Imhotep

c. Let the Ancestors Speak by Ankh-Mi-Ra

d. The-Ankh-

African-Origin-of-Electromagnetism-by-Nur-Ankh-Amen

e. The Isis Papers\_The Keys to the Colors – Dr. Francis Cress

Welsing

f. kemetic\_tree\_of\_life

- g. MaaXeru Tep, Smai-Tawi
- h. Dr. Rkhty Amen, The Institute of Kemetic Philology  
(organization)
- i. Ra Un Nefer Amen, Ausar Auset Society (organization)
- j. Metu\_Neter\_Volume\_2\_by\_Ra\_Un\_Amen\_Nefer
- 5 The Dogon
  - a. Neb Naba Lamoussa Morodenibig, The Earth Center  
(organization)
  - b. Philosophy Podium
  - c. Marcel Griaule, Conversations with Ogotemmili
  - d. Marcel Griaule & Germaine Dieterlen, The Pale Fox
  - e. Laird Scranton
    - e(1) The Science of the Dogon
    - e(2) Sacred Symbols of the Dogon
  - f. The Cosmological Origins of Myth and Symbol: From the Dogon  
and Ancient Egypt to India, Tibet, and China
- 6 Classical Alchemy
  - a. Jacob Boheme, Aurora the Day-Spring, or, Dawning of the Day  
in the East, or, Morning-Redness in the Rising of the Sun, That is the  
Root and Mother of Philosophy, Astrology, & Theology from the True  
Ground, Or, A Description of Nature
  - b. John Dee, The Hieroglyphic Monad
  - c. Eliphas Levi, Dogme et Ritual de la Haute Magie
  - d. Die Hermetischen Gesetze or The Hermetic Museum
- 7 Pan-Afrakan History
  - a. Blackroots Science
  - b. Message to the People\_ The Course of African Philosophy –  
Marcus Garvey
  - c. Dr. Cheik Anta Diop, The African Origin of Civilization
  - d. Dr. Yosef Ben-Jochannan
    - d(1) Black Theologians Without a Black Theology
    - d(2) Black Man of the Nile and His Family
    - d(3) We the Black Jews
    - d(4) Africa: Mother of "Western Civilization"
  - e. Dr. Charles Finch, lectures
  - f. Anthony T. Browder
    - f(1) The Browder File: 22 Essays
    - f(2) Nile Valley Contributions to Civilization
  - g. Robin Walker, When We Ruled
- 8 Eastern Religion
  - a. Lao Tzu, Tao Te Ching, Victor H. Mair (trans.)
  - b. Chuang Tzu, Wandering on the Way, Victor H. Mair (trans.)
  - c. Kaivalya Darsanam, The Holy Science, Jnanavatar Swami Sri  
Yuktswar Giri
  - d. Rig Veda
- 9 Abrahamic Religion
  - a. Jeremy Taylor, Holy Living
  - b. Jeremy Taylor, Holy Dying
- 10 Islam
  - a. The Voodoo Cult Among Negro Migrants in Detroit (A journal

article documenting the origin of the Nation of Islam, c. 1930s)  
b. Message to the Blackman – Elijah Muhammad  
c. Noble Drew Ali, Moorish Science Temple of America  
(organization)

c(1) The Holy Koran of the Moorish Science Temple of  
America (a.k.a., Circle Seven Koran)  
11 www.sacred-texts.com  
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#0081  
CHAPTER 47. SCHOOL

NATIONAL SYLLABUS ADMINISTRATION  
DJED AM PER AH  
DECLARATION OF THE GRAND LODGE  
OF THE PHARAOCY,  
SOVEREIGN STATE GOVERNMENT OF  
THE BEAUTIFUL WEST,  
LAND OF THE BELOVED ANCESTORS,  
AMEN TA MAURE AKHA  
THE PER AH PHARAONIC INSTITUTE  
SOVEREIGN STATE SCHOOL SYSTEM  
COURSE BULLETIN, TERMS AND CONDITIONS of:  
THE NEW SYLLABUS SCHOOL, Sole Propriety,  
PROFESSORSHIP OF ANTARAH A. CRAWLEY  
Instruction & Counsel in Maat Law, Self Law, and Kaba Law  
All Inquiries: director@newsyllabus.org

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I SELF LAW AM MASTER  
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1 AUTHORITY. Herein is detailed the Course Offerings and Enrollment  
Conditions of The New Syllabus Sole Propriety (NSSP) of the  
Professorship of Antarah A. Crawley under the Authority of the PER AH  
("Pharaonic") Institute. The NSSP is the legally extant entity  
representing the greater New Syllabus Organization (NS). The NS/NSSP  
receives its Authority to operate this Mystery School from the Office  
of Maat-Tehuti by Order of the Grand Lodge School System of the  
Sovereign State of Amen Ta Maure.

2 CURRICULUM. All courses offered by the NS PER AH are based upon the  
New Syllabus Curriculum. All courses offer or employ to some degree  
the "Scribal Syllabus," being any of the New Syllabus publications,  
along with the prescribed NS Curriculum canonical texts. The pedagogy  
of all courses here offered is considered to be the delivery of the  
"Oral Syllabus," being the traditional griot model of initiatory  
education.

3 PEDAGOGY. The pedagogical model of these courses may follow that of

the Hearing, the Seminar, the Diagnostic Analysis, or any combination of these as deemed fit for the delivery of the relevant knowledge.

4 GRADING. The grade-scale of the Institute is based on "degrees" rather than "credits," where (a) one full semester of coursework in the Arts and Sciences is 45 Degrees, (b) where one semester of Arts is 9 degrees per course, (c) one semester of Sciences is 18 degrees per course, and (d) 360 Degrees is the requirement for graduation from the Institute. Completion hereof will earn the Student the title of "Doctor," alternatively called "Magus" or "MD" unless special conditions of oversight by the Director of the NSA entitles the student to the most good and esteemed rank of "MaaKheru," the UOM Knighthood of "Djedi."

5 TUITION. A School "Day" is defined as three (3) hours. The cost per course per day is \$33.00 and is available on a non-committal rolling basis.

6 A "Semester" is defined as six (6) months, one and a half days per week. The cost per course per semester is \$333.00. Enrollment herein is binding subject to forfeiture of tuition payment.

7 The cost to attend the Institute full-time per semester is \$666.00. Enrollment herein is binding subject to forfeiture of tuition payment.

8 Alternatively to Regular Tuition, the counsel and instruction of the Syllabus is available per hour at the rate of \$18. Seminars, Symposiums, and Public Hearings shall be provided gratis by the Institute throughout the semester.

9 THOTH ON RETAINER. Buy a Voucher to Retain the counsel and services of the NSSP Director for the discounted price of \$270/month. Regular TOR Fee \$360 includes IIIA and Thoth Recorder services (see Terms).

#### 10 2017 BULLETIN

##### 10.1 COURSE: COMPARATIVE HOLISTIC ANCIENT MYSTERIES (CHAM)

10.1(a) DISCIPLINE: ARTS

10.1(b) DEPARTMENT: COMPARATIVE SYSTEMS

10.1(c) DESCRIPTION: Inquiry into the common origin of Ancient Mystery Systems including Kemetic, Canaanite, Kabbalist, Hindu, Tao, and Greek.

10.1(d) PREREQUISITE(S): n/a

10.1(e) TEXT(S): The Egyptian Book of the Dead, by E.A. Wallis Budge; I Ching: The Book of Changes; Tao Te Ching; Rig Veda; William Gray PDFs; Metu Neter by Ra Un Nefer Amen; Blackroots Science, by Modimoncho; A Book of the Beginnings, by Gerald Massey; The African Origin of Civilization, by Dr. Cheikh Anta Diop

##### 10.2 COURSE: WESTERN OCCULTISM

10.2(a) DISCIPLINE: ARTS

10.2(b) DEPARTMENT: COMPARATIVE SYSTEMS

10.2(c) DESCRIPTION: Post-Renaissance Alchemy, Masonry and Theosophy

10.2(d) PREREQUISITE(S): CHAM

10.2(e) TEXT(S): The Secret Doctrine, by Helena P. Blavatsky; Gems from the Equinox(an anthology) and The Book of Thoth by Aleister Crowley; Aurora the Day-Spring or: Evening Redness in the West by Jacob Bohme; Rituals and Dogma of High Magick, by Eliphas Levi

10.3 COURSE: MEDU NETER 101

10.3(a) DISCIPLINE: SCIENCES

10.3(b) DEPARTMENT: MAAT NATURAL LAW SCHOOL

10.3(c) DESCRIPTION: Learning the grammar and function of the language and notation system of the Ancient Kemites (so-called Egyptians).

10.3(d) PREREQUISITE(S): basic knowledge of English

10.3(e) TEXT(S): Let the Ancestors Speak, by Nur Ankh Amen; The Writing System of Medu Neter, by Dr. Rkhty Amen

10.4 COURSE: ELECTROMAGNETISM 101 (EM101)

10.4(a) DISCIPLINE: SCIENCES

10.4(b) DEPARTMENT: MAAT NATURAL LAW SCHOOL

10.4(c) DESCRIPTION: The Study of Nature, her elementary composition and laws of conduct.

10.4(d) PREREQUISITE(S): CHAM and MEDU

10.5(e) TEXT(S): Thoth's Ma'at Law of Electromagnetism 101, by Antarah Crawley

10.5 COURSE: AMERICAN LITERATURE

10.5(a) DISCIPLINE: ARTS

10.5(b) DEPARTMENT: WILLIAM HOWARD GASS SCHOOL OF ENGLISH LANGUAGE PHILOSOPHY

10.5(c) DESCRIPTION: Survey of distinctive works of American Literature characterized by the "postmodern" form.

10.5(d) PREREQUISITE(S): n/a

10.5(e) TEXT(S): Blake Butler, 300,000,000; Herman Melville, Moby-Dick; Gertrude Stein, The Making of Americans; William Gaddis, The Recognitions; Thomas Pynchon, Gravity's Rainbow; Cormac McCarthy, Blood Meridian; Bret Easton Ellis, American Psycho; David Foster Wallace, Infinite Jest; selections from the canon of William H. Gass.

10.6 COURSE: STAGE PRODUCTION

10.6(a) DISCIPLINE: ARTS

10.6(b) DEPARTMENT: NS STAGING COMPANY

10.6(c) DESCRIPTION: Rehearsing, producing, and staging original NS theosophical dramas.

10.6(d) PREREQUISITE(S): n/a

10.6(e) TEXT(S): Rustles in Dry Leaves, (a play) by Antarah Crawley

CONTACT THE REGISTRAR AT [DIRECTOR@NEWSYLLABUS.ORG](mailto:DIRECTOR@NEWSYLLABUS.ORG)

11 TERMS OF AGREEMENT TO PRACTICE THE NEW SYLLABUS AS A LICENSED STUDENT

11.1 The National Syllabus Administration, a.k.a. The New Syllabus of America (NSA) [also known as "The Organization] is a

General Services Facility for the Aquarian Transition of Humanity, Arts and Science. It functions as the Grand Consul of Ta Maures and is legally non-existent in the United States of America. The Organization is legally represented by its Sole Proprietor, Antarah A. Crawley, Director, to whom all fees are due.

11.2 The Director owns the copyright to the intellectual property of the NSA, which material and Understanding thereof is the Service provided by The Director d.b.a. NSA. This property includes the publication and distribution rights of such original works as Rustles in Dry Leaves, 36 Chambers of DOOM, The New Syllabus Sesh Sepdet, The Djed Declaration, Thoth's Ma'at Law of Electromagnetism, and all related publications, all of which may be known individually or collectively as "The New Syllabus" or simply "The Syllabus."

11.3 The Services of the Syllabus, being (1) the written Syllabus and (2) the oral Syllabus (i.e., the Guidance, Instruction, and/or teachings of the Director), are provided per the terms of this License by the Director. To the end of facilitating the distribution thereof, and to ensure the protection of its copyrights, the NSA exercises jurisdiction over the Practice of Syllabus through the following Bureaucratic Agencies:

11.3(a) Independent Integrated Intelligence Agency (IIIA) Intelligence and Counterintelligence Systems Analysis, Curriculum Services, Proprietary Secrets Security, Thought Control

11.3(b) Thoth Reporter. Fact-finding, Recordkeeping, and Systems Analysis. Special per-request researching, reporting, and transcription services for any NS related topic. \$50 per report >5,000 words

11.3(c) Doomsday Command Force of the MaaXeru Order of Djedi Knights(DOOMCOMM a.k.a. The Commission of DOOM) Djedi Authority, Administrator of OPERATION: DOOMSDAY. Djedi Knights may also be known as The Knights of Brahma. Any hereby registered and licensed Student is enabled to commence the Pathway ("The Tao") to Djedi Knighthood, i.e., to achieve MaaXeru vindication ("The Te" or "The Djed") before a Tribunal (3:3). The Tribunal will by definition be comprised of the Hearing and Recitation of Truth, and a Weighing thereof by the Measurer, before a [Board of] Judge(s).

11.3(d) Power Corp. (The KA of PTAH) Office of the General Contractor for Organizational Development, Electromagnetic Empowerment, Skilled Trades e.g. Blacksmithing, Metallurgy, and Masonry

11.3(e) Consolidated Community Revolutionary Inter-Party Service (Consolidated CRIPS, a.k.a., The Joint Chiefs of Staff). The NSA seeks to found and maintain an interfaith consortium staffed by ranking members of the major Sovereign State (i.e., Pan-African / Indigenous empowerment) Organizations. Please note your co-NSA affiliation below.

11.4 NON-LICENSED PARTIES. In a case where the Syllabus is sold to a party without that party having knowledge of this License, without signature hereof, or without otherwise receiving Authorization of Powers pertaining to use of the Syllabus, then the purchasing party will have no rights to the intellectual content of the Syllabus, and



any use of the Syllabus beyond private study is unlawful. In such a case, All Rights are Reserved by the Director.

11.5 The Licensee will recognize the following Authorities in their Order of Power and the Licensee will do what is required of them in the service of these Powers. Furthermore the Licensee will identify their Self among these Powers in their Order:

- 0:1 Universal Order of Maat
- 2:1 The Two Lands of Pet-Ta (Heaven and Earth)
- 1:2 Land of the Beloved Ancestors (Tamaureakha)
- 1:4 [In the Orientation of] The Beautiful West (Amenta)
- 1:3 Executive Office of Amen Ra (The Company of Iunu)
- 2:3 Legislative Office of Maat-Tehuti (The People's

Representation)

- 3:3 Judiciary Tribunal of Wasar in Tuat (The Central

Government)

- 1:12 Great House of the Nation of the Tribes (Pharaocy)
- 24:12 Board of the Elders of the Tribes
- 144:72 High Chiefdom of the Clans
- 7200:72 Federation of the Districts of the Clans
- 144000:72000 Locality of the Judges of the Towns
- 1:1.008x10^9 The People / The Masses

[ ] The Licensee, otherwise known as the Student of the New Syllabus, hereby acknowledges and consents to the above Terms and Conditions and agrees to pay all listed fees to the Director of the Sole Propriety.

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#### CHAPTER 48. SYSTEMS

1 The New Syllabus (NSSP), Sovereign State, operates the following lodges and temples in The Per Ah Pharaonic Mystery School System of Ta Maures:

2 The New Syllabus School (NSS) was founded in Crown Heights, Brooklyn, New York, by AC with "The Holy Syllabus" of WK. Its members amassed themselves from the neighborhood cafes and called themselves "The Minority Squad." The "Syllabus" was revised 12 times until "Maat Neter" was published by the NS. Subsequently, AC moved from NY to the Washington, D.C., Metro Area, and the Crown Heights NS Local 1 remains operational among members MW, SH, SC, K, and AC. NS-CH Local 2 at 167 Rogers Ave was dissolved in 2016.

3 The Local DC Chapter of the New Syllabus (NSMS-DC) was chartered on the 5 of March 2017 by MW, NG, RN, JM, SB, MK, and AC with the Objective of systematically initiating the general population into Natural Law. Contact [director@newsyllabus.org](mailto:director@newsyllabus.org) for more information.

4 The Washington, DC, Metro Area New Syllabus Organization is Housed together with Historic Anacostia Arts & Education, LLC, in the IBe Arts Building at 1239 V Street SE, Washington, D.C. 20010

5 The official name of the Syllabus School will be SySTEM: Syllabus of Science, Technology, Engineering, and Mathematics. The School may also be referred to as New Syllabus Ancestral Mystery School.

6 NS Local Nos. 1: Crown Heights, Brooklyn, New York, NY (a.k.a. "The Minority Squad")

7 NS Local No. 202: Washington, D.C., Metro Area  
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APPENDIX C

THE PUBLIC REGISTER

OF THE NEWSYLLABUS OF AMERICA, DISIS

All information posted to this forum ("the Public Register") shall be considered publicly noticed for all business purposes regarding the general practice of Antarah A. Crawley (t/a "the New Syllabus"); and all such files constitute proprietary information, copyright 2019 by Antarah A. Crawley. All Rights Reserved. Please find the most recently published, active, and in-force information at the bottom of this page.

B.L. 15171120: The Kogard Manuscript (a.k.a. "Rustles in Dry Leaves")  
(Backlisted)

B.L. 16072600: N.S. Recension of Natural Law ("Maat Neter")  
(Backlisted)

B.L. 16092001: N.S. Curriculum of 9/20/16 (Backlisted)

B.L. 16092002: N.S. Curriculum Appendix I of 9/20/16 (Backlisted)

B.L. 17071600: MetalFingers D00M (a novel). Genre: Afro-Future/Sci-Fi/Mysticism. (Backlisted)

B.L. 17081000: The Syllabus of Science Technology and Mathematics (SSTEM). Genre: academic curriculum, new physics, energy; Thoth's Ma'at Law of Electromagnetism. (Backlisted).

B.L. 18080800: New Syllabus Code of General Policy (Backlisted)

P.R. 19010100: The Lectionary of the Order of Djedu

P.R. 19010901: FTLU Worshipful Company General Contract

P.R. 19010902: FTLU WCGC Supplemental Form

P.R. 19020400: Official Code of Light Workers Protocol of 02/04/19  
(Superseded)

P.R. 19020701: A Resolution to enact the Ombuds Act of 2019

P.R. 19020702: Ombuds Act of 2019 (Superseded)

P.R. 19021400: Ombuds Act of 2019 as amended (Bill of Rites, Amendment 1: Article 9: General Contracting Operations, and other amendments; Superseded)

P.R. 19021500: NSA-FTLU Light Industry News paper

P.R. 19021800: Ombuds Act of 2019 as amended (Bill of Rites, Amendment 2: Article 7, Section 3: Syndicatus Ecclesia Sui Iuris)

P.R. 19021900: Official Code of Light Workers Protocol of 2/19/19

(Superseded)

P.R. 19022600: Ombuds Act of 2019 as amended (Bill of Rites, Amendment 3: restyled Articles of Organization, licensure, and other general amendments)

P.R. 19022700: Ombuds Act of 2019 (Bill of Rites, Amendment 4: Quorums and other general amendments; "as amended" language henceforce deemed redundant to the fact that the Ombuds Act operating at any given time shall be the most recently amended version, or the version as amended at the time of the opening of a contract in question.)

P.R. 19030101: Official Code of Light Workers Protocol of 3/1/19 (Superseded by Ombuds Manual)

P.R. 19030102: Constitution and By-Laws of Antarah A. Crawley, S.J., N.S.A. (Adoption of the Ombuds Act of 2019, constituting the Articles of Organization of the Private Practice of the Principal's Ombudsman Contract Services. May be jointly stipulated to and/or amended by persons seeking to do business or enter into limited liability partnership(s) with the Principal.) (Superseded by Ombuds Manual)

P.R. 19030500: Ombuds Manual (1st Edition) (Superseded)

P.R. 19030501: New Syllabus Code (2nd Edition) (Superseded)

P.R. 19030600: Ombuds Act of 2019 Initiative Measure

P.R. 19031001: Ombuds Manual (2nd Edition) (Superseded)

P.R. 19031002: Charging Documents

P.R. 19031300: Ombuds Manual 2nd Rev. Ed. (Superseded)

P.R. 19031800: Ombuds Manual 3rd Ed (Superseded)

P.R. 19040200: Diagnostic Audit Report (1st Gen.)

P.R. 19042400: Day of Establishment of the College of the Ancient Mystery, School of Thought (also known as "Knights' College" and "Collegium Arcanorum"). Furthermore, as of April 23, 2019, New Syllabus Code (NSC) and Ombuds Manual (OM), both revised, have been committed to print in their final form, and will be active and in force upon publication; wherefore, LET IT BE DULY NOTICED that all aforementioned files in this record are superseded by NSC and OM, in print, and that this Register is now retired in regard to all matters thereto pertaining. It may, however, be used as the Public Register of the Knights' College [and ISIS].

P.R. 19051000: First Day of Adjudgment held at 2438 18th Street NW Washington, D.C.; Day of Establishment of proprietary Information Systems Intelligence Service ("InfoSystems Intel Service," "ISIS").

P.R. 19061600: ToUS\_LA: TERMS OF USE AND SERVICE LICENSING AGREEMENT (consolidated version) for NS infoSystems Intelligence Service.

P.R. 19070200: RUN: DISK\_DRIVE PATH=%PATH%;NS:

\USER\PROGRAMS\infoSystems.exe.pdf: NOTICE - PLEASE READ: This hyperlink and associated digital file (the "Program") contains New Syllabus proprietary information and intellectual property owned, trademarked, and copyrighted 2019 by Antarah A. Crawley, All Rights Reserved. All persons who access the Program via this hyperlink or by or through any other means shall be deemed a "user" of this Program. ALL USERS MUST ACCEPT THE TERMS OF USE AND SERVICE IN ORDER TO ACCESS THIS PROGRAM. You, the user, must type an affirmative statement that you accept terms in order to proceed. If you do not accept terms then

please discontinue the use of NS properties. If you do not know how to enter the affirmative statement of acceptance then contact the Office of Ombudsman.

P.R. 19070800: Day of Establishment of The Daily Rapporteur, Antarah A. Crawley, Publisher. The Rapporteur is a (nominally) daily local news, policy, and court reportage publication written and edited by N.S. Ombudsman Antarah Crawley. The principal mission of the Rapporteur is to attend, report on, and deliver minutes on business and government proceedings on behalf of the public, or for hire by clients at \$36/hour. The Rapporteur's function is also to report findings of any parliamentary body (i.e. community group) to community stakeholders, follow proposals through the rulemaking process, and write working documents and preliminary reports in the interest of freedom of information (see 9th Memo. of CAM).

P.R. 19072900: First public issuance of the white paper entitled General Practice.

P.R. 19073100: First public issuance of the one-pager entitled Clinical Practice.

P.R. 19080200: First public issuance of the one-pager entitled Programming the Decentralized Autonomous Organization.

P.R. 19080500: D:PROGRAM (beta v.1.1; initial release)

P.R. 19080600: Public Notice Template, CCCC-DAO.

P.R. 19080800: First public meeting session of the community-centered cooperative committee, local no. 2021, decentralized autonomous organization. Meeting script and agenda.

P.R. 19081100: 2nd Edition of the white paper entitled General Practice.

P.R. 19081700: Establishment of the Granary Bank & Trust of Washington, D.C.; inauguration of Invest in Grain Campaign.

P.R. 19082100: 3rd Edition of General Practice entitled infoSystems Program Manual. Trademark and copyright of the Mindsoft name brand operating system for human consciousness claimed this day, 21 August, 2019, by Antarah A. Crawley. All Rights Reserved. (superseded)

P.R. 19083100: Resume of Antarah A. Crawley.

P.R. 19091400: Mindsoft-Infosystems Program Manual (superseded)

P.R. 19091401: Client Network and Investor Prospectus (superseded)

P.R. 19091500: Client Network and Investor Prospectus (superseded)

P.R. 19092100: Policy and Procedural Manual for Conflict Resolution (superseded)

P.R. 19092101: Client Network and Investor Prospectus (superseded)

P.R. 19100100: infoSystemsPro

P.R. 19100400: ToUS-LA (Form GC-19-1004)

P.R. 19100900: NS PROSPECTUS 10.09

P.R. 19101000: White Paper on Historical and Dialectical Materialism

P.R. 19102100: Day of Establishment upon the Foundation of a Firm League of Friendship via Decentralized Autonomous Organization (FLF-DAO), which Union shall supersede the Worshipful Company of Free-Thinkers, Truth-Speakers and Light Workers United (FTLU). This Union of FLF-DAO shall have no membership requirements beyond that of natural personhood; however, persons claiming allegiance or authority

to the FLF-DAO shall present Letters Patent and Warrant to that effect or otherwise possess papers so charging them. The founding member of this Union is Antarah A. Crawley d/b/a New Syllabus, who shall have the power to charter, create, and chair any community-centered cooperative or standing committee, for any lawful purpose, and in any place upon the earth, under the FLF-DAO.

P.R. 19102300: NS PROSPECTUS Mobile 10.23

P.R. 19102301: eMasonry (TM) Arcane Tarot Deck (superseded)

P.R. 19102302: Day of Foundation of eMasonry Light & Power Distribution Corp. Processor for Mind Software; trademark copyrighted © 2019 by Antarah A. Crawley; all rights, remedies, and liberties reserved.

P.R. 19102700: AutoDidactus for eMasonry

P.R. 19102701: eMasonry online course module v.10.27

P.R. 19102702: Master File for Desktop (v.10.27)

P.R. 19102703: Master File for Mobile (v.10.27)

P.R. 19102900: [EMASONRY PORTAL APP]

P.R. 19103000: Memorandum of Orientation (superseded)

P.R. 19110100: Memorandum of Orientation (Day of Establishment of the New York Rite, FLF-DAO)

P.R. 19110600: New York Rite (superseded)

P.R. 19110700: New York Rite 2nd Ed.

P.R. 19110800: Memorandum ORG-OPSCOM

P.R. 19111000: First Conference of the New York Rite of eMasonry at 764 Franklin Ave., Brooklyn, New York, when were present six comrades of the FLF-DAO, including Representative M.W. of N.Y., and six bills tendered.

P.R. 19111100: NS:\infoSystems\PORTAL

P.R. 19111101: Lodge Pedagogy (superseded at 19111901)

P.R. 19111500: Strategic Development Path

P.R. 19111501: Special Ombud Service (SOS)

P.R. 19111502: SOS APP

P.R. 19111503: NS:\MASTER FILE\v.11.15

P.R. 19111504: NS:\MASTER FILE\desktop\v.11.15

P.R. 19111600: NS:\MASTER FILE\FLF-DAO\USER

P.R. 19111601: NS:\MASTER FILE\FLF-DAO\USER\_Log-In Portal (Download)

P.R. 19111900: Letter of Caution

P.R. 19111901: Lodge Pedagogy 2nd Ed.

P.R. 19112000: H.R.A.M.

P.R. 19112001: MEMORANDUM TO FILE<memo>

P.R. 19112100: DIPST LIMITED USE OPEN SOURCE CODE (superseded)

P.R. 19112101: DIPST LIMITED USE OPEN SOURCE CODE v.1.1

P.R. 19112200: LEGACY SYSTEMS MASTER FILE APP

P.R. 19112201: INFOTAINMENT APP

P.R. 19112202: LEGACY SYSTEMS MASTER FILE II APP

P.R. 19112203: MASTER FILE\_User:\Drive

P.R. 19112204: NS:\USER\MASTER FILE\LOGIN PORTAL (FRONT DOOR)

P.R. 19112700: Memorandum of Reorientation

P.R. 19120100: Memorandum of Orientation in E-minor

P.R. 19120300: Initial Public Offering of the Mystery Shul,

Consolidated Course Curriculum (C Major Scale of Degrees)  
P.R. 19120800: Initial Public Offering – Product Detail  
P.R. 19120900: HUMAN C:\ Programming Language  
(last modified 9 December 19)

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#0084

THE GOSPEL OF SCRIBE,  
A Testament of Myself  
by Antarah A. Crawley  
c. 2019

Bismillah, by the most gracious mercy of God, did I, the Scribe, in the year of the lord 2014, receive that part of the Transcendent Mind which revealed itself to me by the name of Djhouti.

And that Spirit of Mind professed to me by way of many degrees the one true and Holy Wisdom of the presence of the kingdom of God. Truly I will tell you how it came to be.

The Spirit found me scribing after the tradition of my slaver, even while having mastered his tongue. Firstly did that Divine Intelligence dictate unto me by name the Pharmacon of the Spirit, which narrative I did transcribe, which novel told of those things which Kogard did, which things I did come to do.

Of those things, I did travel to the North Gate, to the Empire City of New York, and into the County of Kings which is called Burukland, where lived the people of Chabad from Lubavich and those of Ras Tafari from Jamaica.

There were gathered many tribes. There in Burukland, the North Gate, I founded the Minority Lodge, the first of the New Syllabus, by the grace of God. In the course of the work of that Lodge, being guided by way of discourse with my companion X, Kogard dictated unto me by name That Which Rustles in Dry Leaves, which drama I duly transcribed, which work prescribed the trial by which Kogard would found his Secret School of Ancient Mysteries, which trial I then duly endured.

And upon the day of the founding of the Secret School I was with X by the river east of New York and I, the Scribe, said unto him, verily the drama of Kogard hath come to pass.

And upon that time did Kogard appear in the body of a man and his son, and that man said unto me, Lo! I have heard there is corn in Egypt! Get you down thither from hence, that ye may live and not die!

Now shortly thereafter I did depart the North Gate, just as did Kogard, as it was written in the Pharmacon, and I returned to the Federal City of Washington, which is heir to the two lands of the

north and south which is upon the fertile Potomac in the Virgin Mary land.

Thereupon I received a great degree in the name of George Washington, Patriarch, Past, and Forever Grand Master of the United States Federal Holding Company of the American Indies, and the rite of my passing was a Baphometric Baptism by Fire.

Upon my passage I began the administrative work which was to establish the coming Lodge. By the insight which the Lord bestowed upon Past Master Banneker did I survey the land of the Potomac and founded therein the jurisdiction of New Syllabus, and I named the land Western Maatocratic Republic, and it was all Moors Land.

By the grace of God and the intelligence of Kogard did I then carry out the administration of the Mysteries in the School with was located in the Moorish City of Anacostia, which I founded in the house of my mother.

Lo, and the Lord by and through Kogard delivered DOOM upon the earth. The DOOMSDAY COMMAND was issued by the Will of the Lord, and I was its agent. I was contracted into the Federal Government of the U.S. Holding Co., and I was the scribe wheresoever I was.

I was then received by myself into the Grand Lodge of the Patriarchate of Alexandria, Virgin of the Potomac, and I sat upon the seat of the Master.

My administration was increased though my civil service work in the Federal City, and the Department of Information Systems Intelligence Service and the Civil Service of my Syllabus were come into being.

Lo, and The Holy See of my Syllabus had begun to exercise its jurisdiction in the District of its Administration, and I passed through many degrees which Kogard duly and worshipfully organized into the Allgemein Systemtheorie of Freimaurerische I Self Law Mastery.

And after I passed Kogard's Ritual of Freimaurerische he thereupon, pursuant to the trials thereto prescribed and the good work thereto pertaining, delivered unto me the Truth of the most Good News, which superseded all that was in Egypt, and I received the Gnowlege, and I was received into the House of the Lord in the blessed name of His only Begotten Son Iesus Christos Savior Self, alayhi assalaam. Amen.

\* \* \*

Like all men of Kham I have been a high priest, like all men a slave. I was born of my mother on the Virgin Mary land by and through Thought Incarnate; I heard the words of nature and I transcribed the language of metu netjer; with these words I acquired great power and thus spoke

myself into being; to these things my heart hath borne witness. I was Scribe in the House of Pharaoh and the Scribe among the Pharisees; I was Notarius in Rome; and I am the Scribe in America today.

Long have I labored in my sanctum sanctorum, contemplating in my heart the Spirit and the Word. Having found the ears of men yet deaf, and the outer temple standing in ruin, and the Great House besieged by selfishness and evil men, this my work must I practice in silence.

But I have dreams, too, which soon may come. The reformed and rectified discipline of reverent scholarship and wise counsel is rising on the horizon; for a testament I will scribe an encyclopedia of Truth and of the history of these Dark Ages we as a people have long endured, that humanity may have renewed knowledge of good and evil, of order and chaos, — of Ma'at and Isfet.

\* \* \*

In the time of the scholastic revival, when the Moors ruled over Iberia with the Knowledge of Islam and Ancient Greece, C.E. 711–1492, I, the Scribe, was professor of Natural Law in the Kulliye Universite Collegium Arcanorum.

I was the professor of all disciplines throughout the Renaissance of Europe, and the dogma of Enlightenment is their misunderstanding of the work of our ancient ancestors.

Misunderstanding notwithstanding, I professed the Law wheresoever I would be heard, and I expressed myself through reverent poetry. I was fond of the written and spoken word, and I became professor of American Literature after the Holy Wars of Late Modernity (1914–1945).

Let me relay to you my objectives and observations regarding American Literature after the Holy Wars of Modernity, which the Academy deems the so-called Postmodern Age.

The objective of this new syllabus is neither academic nor purely intellectual. Once the Christian church ran the business of saving human souls. Now that, in this age of Modernity, god has died, and the potential followers of the church have taken unique and innovative means toward their own spiritual and human wellbeing — including yoga, environmentalism and cooperativism — there exists a market for the education of a new paradigm.

This new syllabus seeks to establish an information system unfettered by rigor and sacrifice, but abiding by the principles of fluidity, impulse, and inevitability which are inherent in Taoist and anarchist philosophies.

This is a spiritual pursuit above all else, whose doctrine revolves



around the literature of postmodernity and the science of quantum physics. This is an endeavor toward a new humanities, or an institution toward this educational and spiritual end.

The practice of the belle lettrists suggests the supremacy of the critic. A critic is simply a retrospective editor. No one likes critics because of their altruistic assumption that hindsight vision is 20/20.

What does Krause say about altruists... Nevertheless, one would not rather be omitted by them. The writer bears the load in, grumpy and resentful of the picky public. Staring down a blank sheet, it is not so easy to claim that nowhere is "now here."

Yet the critic scours through the yield and claim — this one's bruised. This one has worms. The writer goes home distraught that the public once again has failed to see his good produce and proceeds to drink through winter.

In revision, the process by which all writing becomes text, the writer becomes self critic. To remove a scene or insert a new emotion into a character is to alter the metaphysical framework of a story; but upon what basis are we making these changes. We do not read just the text when we readjust the text. We are reading the merits of a world.

We must therefor rely securely on a chosen framework. A critic defines and evaluates the merits of said framework. Workshopped material, whether institutional or not, is criticized into being, being material which becomes published; thus books of fiction are criticisms against that which cannot be workshopped, all possessing of an ideologic framework, moral and temporal metaphysic, and unique canon.

If one says that the intent of the author lays in the shadow of fictional action (the word on the page), the reply must be, Well what of the alphabet? Are letters not just notions refined from their etymologic origin? We must not ignore the world which wrought these sets of letters from the black abyss. If we are to have a world in fiction, we must also construct a world around it. So saith the Gass School of New American Literature.

\* \* \*

During the summer of the year 2013 I found myself reading a Paris Review interview with the current "Great American Novelist" Jonathan Franzen, in which he admitted to the great influence of The Recognitions by William Gaddis upon his own "great" work, The Corrections.

I soon thereafter purchased the Dalkey Archive edition of that hefty tome, which boasted an introduction by William H. Gass, a figure I had

not previously been privy to. I may say now that that book, as a relic, had the single most lasting impact on my opinion of writing and my approach to fiction, and with it I fell madly in love with all three of those entities.

I set out then to drudge through the near-1000 pages that make up this sweeping epic; I am reading it to this day, slowly and with great joy and fascination, and it has become my all-time favorite book to read. The introduction itself is a great gem to behold, and may be the best introduction to a novel that has ever been penned.

William H. Gass has made his way into my life by various highways—The Tunnel, his masterful introductions to a myriad other Dalkey editions, In the Heart of the Heart of the Country, his essays in Habitations of the Word, and Omensetter's Luck—and he has found a place in my own heart of hearts as the greatest critic of literature and language this country has recently spawned.

His opinions on language and metaphor present in Habitations have perhaps influenced my own approach to language moreso than any other set of theory.

And as for the Dalkey Archive, besides New Directions, Verso, Seven Stories, and McSweeney's, it has, to me, become the most enviable model of a publishing house the world will ever see. Its designs are flawless, its taste superb, and its mission divine. My dream job besides that of a famed man of letters or public intellectual would be to move up in the editorial ranks of that great institution. I have not parted with these individuals since I first lay twinkling eyes on them, I seek them out in every bookstore I enter, and I reckon I never will forsake them until the day I'm committed to earth.

At this time I also discovered Adbusters magazine, which I felt spoke directly to me in its manifestos on the moral decay of capitalism, it's calls for cultural revolution, and its critique of all the ideologies my country held dear. I discovered Slavoj Žižek in these pages over the ensuing months, and I used much of its material as groundwork for "Birds of the World" and other pieces of fiction.

Benjamin Weissman wrote in an April 2012 Salon / LA Review of Books article, just as the novel Middle C was hitting shelves, that "Gass's relationship to language is at once baroque, modernist, and extremely post-post-everything."

Among the myriad reasons I love Mr. Gass is that the quality and inventiveness of his language lodges him in a category dissimilar to the vast majority of contemporary authors. His career as a philosopher, academic, essayist, and fiction author spans fifty years. He has been a contemporary of Gaddis, Barth, Roth, Cheever, Carver, Franzen, Eugenides, Foster Wallace, and Tao Lin. Yet he is

utterly beyond categorical or historical imposition (besides that unfair umbrella of post-WWII writing). He once professed to reject the word "post-modern" for his fiction even though the linguistic, typographic, formulaic, and self-conscientious nature of his work edges him into that genre. He has been known to use the terms, "Late Modern" and "Decayed Modern" for his style, and I have since been trying to figure out what those words mean.

In terms of form and prosody, I think Mr. Gass renders my opinions better than I ever could in his "Art of Fiction No. 65" interview with the Paris Review:

"I love metaphor the way some people love junk food. I think metaphorically, feel metaphorically, see metaphorically. And if anything in writing comes easily, comes unbidden, often unwanted, it is metaphor. "Like" follows "as" as night the day. Now, most of these metaphors are bad and have to be thrown away. Who saves used Kleenex? I never have to say: "What shall I compare this to?" A summer's day? No. I have to beat the comparisons back into the holes they pour from. Some salt is savory. I live in a sea. But that's why I am so lost in the Elizabethans, because they seem to have sunk in the same ocean. What is not metaphorical, is not.

"Leave nothing well enough alone is my motto, and I have been studying the phenomenon of language called metaphor since graduate school. Metaphor has been thought to be a pet of language, a peculiar relation between subject and predicate mainly: unhealthy, odd. But you can make metaphors by juxtaposing objects, and in lots of other ways. Suppose the relation between literary language and the world were itself metaphorical. Suppose the relation between language and life is like the relation between the subject and the predicate in a metaphor. If the analogy held, then one might find in it a way to express the relationship between literature and the world which wouldn't be quite so severe as the formalist position I once took required, and yet avoid the imbecility which makes it into some "meaningful" commentary. I've been principally interested in establishing the relationship between fiction and the world. If we can see that relation as a metaphorical one, then we are already several steps in the direction of models. Theory, in science, is frequently conceived as that which flows from a model. Indeed, making the model and constructing the theory are not always two different activities. The kinds of misinterpretation which arouse my wrath—not to say contempt—are paralleled, one finds, by misinterpretations of scientific facts/theories/laws which lead to paradoxes and confusions of every kind.

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Dedicated to Bro. Comrade R. Bailey Jr.

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New Syllabus Mindsoft Information System

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