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The New Syllabus

For a Life-Course of Knowledge, Wisdom, & Understanding

by **Antarah A. Crawley**

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the Black Kham-Unity (community) and the Nation*

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New Syllabus

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Introduction to The New Syllabus Mystery School

Djhuti is the architect and *Ma'at* is the archetype of the ubiquitous and lasting system called the Universe, or the Library. He is the author and She is the Word of the **Syllabus** for the study of all our life courses. The subject of our study is Nature (*nTr*).

The True Syllabus is written in the Words of Nature, the scientific notation of reality called *medu neter*. It is written upon the relics and remains of Sudanese (Nubian), Ethiopian (Kushite), and Egyptian (Kmtic) Antiquity, and in the Culture of the Twa, Akan, Bantu, Batswana, Dogon, Yoruba, Ife, and numerous other indigenous Afrakan systems.

One who obtains knowledge of the Syllabus may organize an institute (i.e., a Lodge, Temple, or School) to fulfill the Greater Objectives of this symbolic archetype for human advancement. The Syllabus is known by its Right and True Measurement of the singular and ancient System by which humanity may attain the model of the Gods on earth.

The New Syllabus is an organization founded upon this ancient Order. The first written inquiry which our Founder, the Professor, expounded under the guidance of *Djhuti* was called “Origends: A Primer on Singularity and Space-Time Progression” (2012). *Djhuti* established the Order of the New Syllabus in the mind of the Founder, and the organization first appeared in Crown Heights, Brooklyn, New York in 2014 as The New Syllabus of New York, Local Nos. 1 & 2. This iteration of the Syllabus was dedicated to the research, writing, publication, revision, and development of the publication known as *The New Syllabus Recension of Natural Law*.

The Objective of the New Syllabus is the unification of the systems, pedagogy, and dogma of the so-called “academic disciplines” of Arts and Science as it has been 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 which has reigned upon the earth: that of the Upper and Lower Afurakan Akka-Nubian-Kushite-Kmtu.

In order to enroll in or found your own Ancestral Mystery School, you may contact *Djhuti* directly or inquire at your local New Syllabus outpost. To found a school under the New Syllabus, please appeal to the Order by emailing a Statement of Intent to the Director of Syllabus. Please also review the following:

Partial Reading List

Ankh Mi Ra (*Let the Ancestors Speak*)

Odwirafo Kwesi Ra Nehem Ptah Akan (online publications)

Modimoncho (*Blackroots Science*)

Dr. Rkhty Amen (The Institute of Kemetic Philology)

Heru Ankh Ra Semajh Se Ptah (contributions)

MaaKheru TEP (*Smai-Tawi*)

Ra Un Nefer Amen (*Metu Neter* vols. 1-7, *Maat*)

Nur Ankh Amen (*The African Origin of Electromagnetism*)

Neb Naba Lamoussa Morodenibig (*Philosophy Podium*)

Asar Imhotep (online publications)

Dr. Muata Ashby (*The Book of Coming Forth by Day*)

Dr. Cheikh Anta Diop (*The African Origin of Civilization, Civilization or Barbarism?*)

Dr. Theophile Obenga (*African Philosophy: The Pharaonic Period*)

Drs. Kilimanjaro, Ife & Tdka, with collaborators (*Maat, African Time*)

Dr. Yosef Ben-Jochannan (*Africa: Mother of "Western Civilization"*)

Dr. John Henrik Clark (*Christopher Columbus and the African Holocaust*)

Dedication (*htp*)

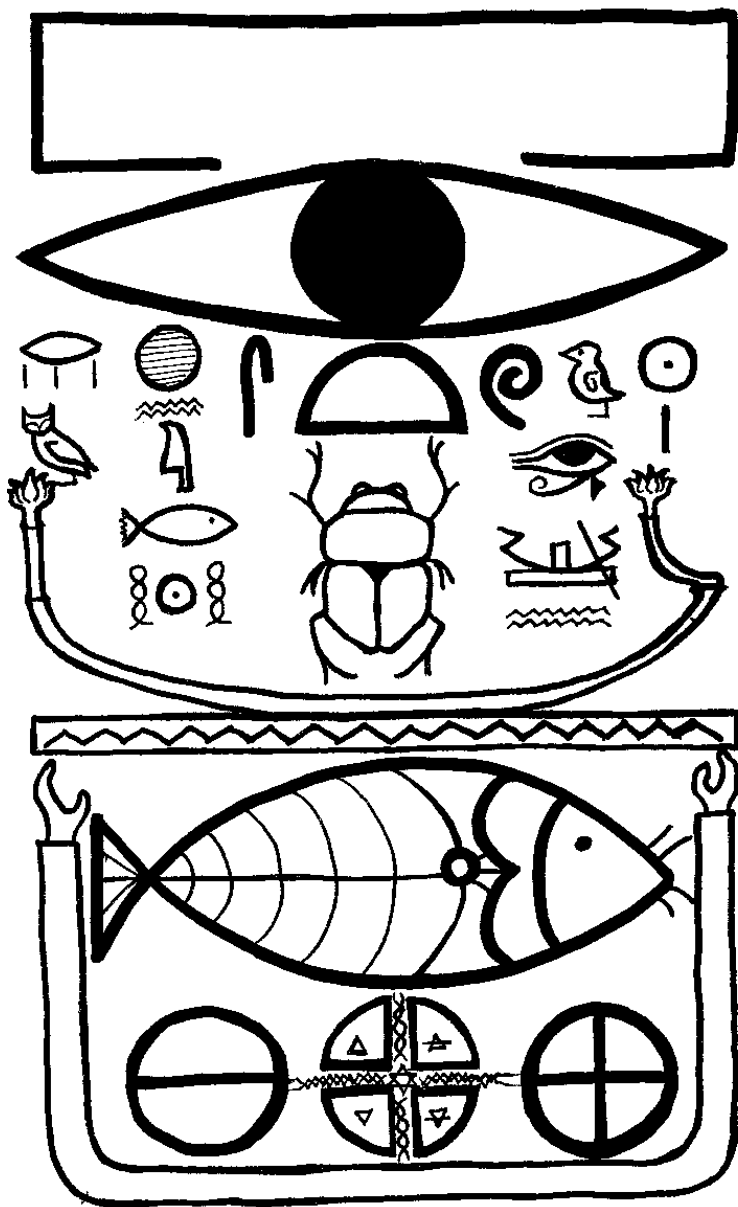
Tua Ra. Tua Seshu. Tua Akhu.

Tua Djhuti, Come Unto Me And Guide Me And Make Me To Act Ma'at In Your Office. Your Office Is More Beautiful Than All Offices... Come To Me, Guide Me; I Am A Servant In Your House. Let The World Tell Of Your Might, That All Humen May Say 'Great Is That Which Djehuti Has Done.' Let Them Come With Their Children, To Cause Them To Be Marked As Scribes. Your Office Is A Beautiful Office, You Are A Strong Protector. It Rejoices Those Who Are Invested With It.
(“Let The Ancestors Speak,” Ankh Mi Ra)

Epigraph

Cultures define themselves in terms of the ways their people perceive the cosmos...; the cosmology is the foundational model for life itself.

– Dr. Malidoma Some, “Healing Wisdom of Africa”



* * *

The Natural Philosophy of the *Kmtu*

ABSTRACT

1 Nature is all reality, being, and God. Her Word is coming forth (*pri*) 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 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*).

BOOK I.

CURRICULUM OF SCIENCE OR, THE STUDY OF NATURE

SECTION I. Methodology

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

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. The architect never commences his or her work without a blueprint, and the mason never sets his or her measures without a model, and so on. It is best for one who is about to embark upon a journey to possess a map of the territory, because when one is without knowledge of the territory, then they are lost. 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.

It becomes apparent to the Student that a mastery of the Curriculum of life depends upon a

thorough understanding, analysis, engagement with, and balance of all facets thereof. Modern academies and religious institutions would have the Student assume the departmentalization of economics, politics, philosophies, theologies, and letters, all classified as separate disciplines, but this is a fallacy. A holistic understanding of all these interrelated disciplines must be borne out from their common origin in balanced human living.

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.

If life is a course to which one requires a syllabus by which they will be instructed in the curriculum of their understanding, then what is the methodology by which they may understand that course?

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*.

Methodology is pedagogical, that is, it lays the foundation of the learning 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.

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. For instance, theory can be materialistic or spiritual in its analysis; its scale can be macro- or

microscopic depending on the method. Modern Science posits a Grand Unified Theory in which the facts acquired by different methodologies, such as Aristotelian Physics, Newtonian Physics, General Relativity and Quantum Mechanical Theory, are harmonized into one contiguous system, without contradiction.

The above theories, excepting, perhaps, the first, are obtained by Scientific Method. Science, as a discipline, is a method of procedure that has characterized natural philosophy since the 17th century, consisting in systematic observation, measurement, and experiment, 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.

Scientific method and theory, therefore, holds as its objective supreme truth. To do this, the Discipline has decided to rely upon empirical evidence, because such evidence, as opposed to the spiritual or immaterial, is, they claim, the only way to apprehend objective 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. 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.

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. Understanding is knowing that a screwdriver drives screws. Wisdom is knowing which to use on flat heads. When building a house of truth, one uses their tools methodologically, according to the blueprint provided by acquired knowledge.

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.

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 strength 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.

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.

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.

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.

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^2 . The manifestation of truth is the result of sound scientific theory applied methodologically to a task or problem.

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.

The scientific method proves (to be true) a hypothesis (informed by historically acquired truth) using experimentation/ experience (weights and measures of materials, or facts). A hypothesis begins with a problem, a question.

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.

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. 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. Therefore, 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.

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, marching blindly toward death. We must all learn *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.

SECTION II. Course Description

Djhuti is the Teacher of Truth (*Seba*). The Truth is *Ma'at*. It is measured in the *Tuat* and is spoken before the Judge *Wasir*. 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. *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*.

This Curriculum presents the subject matter which comprises the course of study presented by The New Syllabus school of “deep thought” (*Seba*). This course of study is formally called Komparative Holistic Afrakan Mysteries (KHAM). The study of KHAM comprises the foundational Arts and Sciences of the Ta-Meri, Ta-Seti, Dogon, Canaan, Kush, Akan, Bantu, Batswana, Twa, Ife, Yoruba, Zimbabwe, Timbuktu, and many more modern and classical traditional Afrakan cultures. These Afrakan spiritual systems (schools) are branches (departments) of the central orthodox Mystery System (University) of the Upper and Lower Afurakan Akka-Nubian-Kushite-Kmtu of Antiquity.

Such schools of Afrakan philosophy include the natural philosophy of physics and the moral philosophy of balance (*Ma'at*). This same cultural science has also been redacted and disguised as esoteric spiritual systems called “kabbalah,” “freemasonry,” “theosophy,” and “the occult.” These exoteric and esoteric sciences, together, comprise a unified system of thought (*Smai-Tawi*) which will enable the student to analyze the tenants of Supreme Truth which they will apply to the refinement of their Culture and the building of their Nation. This Curriculum's objective is to redact the scientific philosophy of all these schools into a contiguous “Grand Unified Field Theory” using the vocabulary of physics and the Words of Nature (*mdwnTr*).

This Curriculum presents a system-framework in which the Arts and Sciences are unified under the cosmological manifestation of Deity; it presents the holistic subject matter of the Arts and Sciences which is to be learned by the student, and it defines the methodology by which said content is to be apprehended.

The Holistic Unity of the Arts and Sciences may be understood through the study of the Master Disciplines. The Master Disciplines comprise the root of the myriad modern departments in the arts and sciences. The idea that the subjects of philosophy, theology, cosmology, physics, and the rest, exist as separate systems of methodologies and therefore must be pedagogically separated is a grave fallacy. It is much more effective and efficient to apprehend these disciplines as perspectives of the same unified discipline. This unified “Master Discipline” is described below.

Mystery is the most high and encompassing of designations 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).

The next most comprehensive discipline is **Cosmology**, 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 within the same whole. 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.

“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**.

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.

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.

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. Their pedagogy and science was known to them as *Smay-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 **Maāt-Kemetics**, or, The Study and Practice of Divine Law and Order

Smai-Tawi is “The Unification of Dual Energies,” or, “The Unification of the Two Lands” (i.e., Heaven & Earth), or, “The True Unity of Things Which Appear Separate.”

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.

The *medu* 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.

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 publications of Odwirafo Kwesi Ra Nehem Ptah Akhan). 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.

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 to us.

When things are made known then they are given weight.

When something with weight is examined, especially against other known weights, then it has been measured.

When thorough and repeated measurement produces consistent results, then what is being measured is then known by its true weight, and it is considered right, constant, and good.

The weights withing any continuous unified system conform to a 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*.

This is like unto what the Taoists call the refinement of real knowledge and conscious knowledge.

The outcome of this “Restoration” and “Refinement” will be the balance and order of weights and the equation of their methods of measurement, i.e., the translation of unit systems and the harmonization of seemingly separate entities [by symbol]. Also relating to:

The examination of the sciences through the eyes of the arts.

The elucidation of the right brain through the analysis of the left brain.

As the Taoists say, *Truth may be approached when real knowledge becomes conscious knowledge, and conscious knowledge becomes real knowledge.*

Fundamentally, Weights and Measures is about the thorough analysis of given “facts” in light of inherent truth, acquired in turn by the measuring of the weights which are already known to the measurer, and the balancing [on the proverbial scale] of the newly acquired (conscious) knowledge [one's “heart”] with the firm, established (real) knowledge [the “light,” “feather” of truth {“ma'at”}]. The quality of the person which does this righteously and “speaks” the result of truth (“*medu*”) is called *Djehuti*. The quality of the person who perceives the eternal truth of these measures is called *Ws ir*. 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*”.

Maāt is the *Medu* meaning “weight,” “balance,” “harmony,” “righteousness,” “justice,” “law,” “constant,” “reciprocity,” and “true.” The law of the balance of weights 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 *Maāt* is the foundation of the physical mechanic governing electrical transmission through the magnetic force field in our unified theory. *Maāt* says, in other words, that all forces must be balanced by equal and opposing forces.

The Science of *Maāt-Djehuti* unifies *Maāt*, the Speech, the Weight, the Number, with *Djehuti*, The One Who Speaks, the One Who Measures, the One Who Counts It. If *Maāt* be True then *Djehuti* is The One Who

Speaks That Which Is True. It is when he opens his mouth [*R'*] that the *Maāt* 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.

Maāt 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.

Smai-Tawism is an attempt to Unify the dual Mother-Son theories of Maāt, 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 III. Kmtic Cosmology

The Kmt Cosmology of the creation of the world is a Grand Unified Field Theory developed through both intuitive and rational scientific methodologies. It is not conveyed explicitly by mathematical language composing formulae and functions, like modern field theory, but rather conveyed by a natural language [*medu neter*] which composes a myth-ontological narrative of the personified attributes of creative manifestation (called *Ntru*, *Abosom*, *Orisha*, *Vodou*, *Arusi*: “Spirit-forces of Creation animating Nature” ; “Truth”). The methodology behind this form of notation is qualitative in function rather than quantitative, as in mathematics, yet the weights and measures documented in the narrative indeed correspond to their mathematical signs, and may be symbolically represented by them in

a constant and unified system. These personified attributes of mathematical functions codify the physical processes of mass generation. In this Curriculum they will be correlated to those physical principles and processes known to modern science. In this way, the cosmogony presented herein evoke the Four Classical Cosmogonies of Upper and Lower Khmt, which address the theories of modern physics both in part and in whole, these being as follows:

The *Khemennu* of Lower Khmt, **Hermopolitan Cosmogony** was concerned with the hidden Ogdoad (8-attribute quantum waveform) which exists in the Primeval Waters (Nonpolarized magnetic lightwaves): Nu & Nunt, the Waves; Huh & Huht, the Limitlessness; Kuk & Kukt, the Darkness; Amun & Amunt, 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*.

The Dogon people of Mali, etc., modern West-Afrakan descendants of the Pharaonic Nubian 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.

In the *Iwnw* (Anu) of Lower Khmt, **Heliopolitan Cosmogony**, the entire hidden Ogdoad of Hermopolis is represented by the god (*ntr*) *Atum*, who is the first *ntr* to emerge from the primeval mound of *Ka* which is made from the hidden Hermopolitan Ogdoad, and who begets a subsequent, manifest Ogdoad. This second Ogdoad sequence represents the cosmic, terrestrial, and human life-forces of *Shu* and *Tefnut*, *Geb* and *Nut*, *Ws ir* and *Ws het*, and *Sutekh* and *Nebt Het* [see *Paut Neteru*].

The *Het Ka Ptah of Men Nefer* of Lower Khmt, **Memphite Cosmogony**, attributed the very existence of the Hidden and Manifest Ogdoads of *Atum* to the Mind and Word of the *ntr Ptah*, when the desires which he developed within his heart (mind) were given form (mass) when he spoke (vibrated) their names (waves). In the Theory of the Tribunal of *Ws ir*, the heart of the deceased is weighed against a feather symbolizing the lightness of truth (*ma'at*) by the *ntr 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 *mdu* letter “r” [*Re, Ra*] is understood to be an image of a mouth.

The *W'st* (*Waset*) of Upper Khmt, **Theban** (*Ta Apet*) **Cosmogony** ultimately attributed the qualities of all of these aforementioned *ntru* to the supreme *ntr Amun*, who is considered hidden from all of the manifest *ntru* as the Hermopolitan Company, yet in whose likeness all of the Heliopolitan and Memphite *ntru* were made. All Companies of *ntru*, therefore, are perceived as complete waveform attributes of *Amun*, who is called by the *medu netr* “r” when he is vibrated, i.e., spoken, i.e., perceived. Therefore he was considered the “supreme” “god” (*Neter Sekher*).

The following excerpt from *African Time* by Drs. Ife Kilimanjaro, Tdka Kilimanjaro, and Seba Yahra Aaneb illustrates the Khametic/Pharaonic African philosophy at the root of the above Schools of Thought, which science, called The Mysteries (also called Cosmology), lies at the root of this Curriculum. The science is notated by a natural language within a methodologically-constant system of hierarchy, classification, and organization. The Doctors paraphrase the Theory:

According to Dr. Theophile Obenga, the most advanced African historian of antiquity living, in his book **African Philosophy: the Pharaonic Period**, early African Kmtic thinkers grappled with the questions of existence-origins, knowledge of the world, the cosmos, and how they came into being [definition of Cosmology]. They relied on observation of the material world [scientific methodology]. Before all, there existed Nwn (nature, i.e. matter) [black matter, neutral magnetic field], a watery [wave-form] abyss, absolute in essence, which already contained all primary matter ...

In the beginning, there was matter (water), in a form apparently incoherent, obscure and abyssal, yet potentially powerful, dynamic, creative, and innovative; the generative source. Right from the start

Atum, Re represented the creative reason (and consciousness), which then gave rise to all of creation. In other words, the Ancients understood that reason and intelligence organized chaos. We cannot understand the world around us without having developed a set of strategies, tools, categories and concepts that permit us to take in sensual stimuli, mentally organize it, understand it and respond appropriately.

Minor facts, subjectively transformed into variables, arbitrarily selected and tested out of context from the conditions that produced them, are amputated fragments of a total reality—a reality which must be painstakingly taken apart then pieced back together as to ascertain the objects laws of development.

In Cosmology, as in any Science, it is imperative to define the vocabulary, or “scientific notation,” which will be used to elucidate 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.

mdu 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*¹, measurer of weights, etc. This is to say that the words of the *mdu 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.

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.

mdu 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.

The system not only codifies the significance (*sign-ificance*) of reality for the purpose of inter-human 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 which of the phenomenon represents but one conditional state in the grand unified system of the correlative natural processes of manifestation.

The use, value, and methodology of *mdu* 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 System of their significance.

In true language, which is pure waveform vibration as effected by the essence of its cause, i.e., mind, and increased by frequency (energy) to simulate

reality (particle), there are **three parts of speech**:

1. the Nu, Nun, Nous, or Noun, which acts, is subject.

2. the R', Re, Ra, Vibe (of) Ra, Vibration, 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.

3. the attribute of the Noun (adjective) or the object; the substance, condition, or intention of the act or noun; a *ntru*.

The units of this language system are of two types:

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. gravity. Also, “l” – a line, path, or direction

n – inertia, waves, origination, magnetism at rest, cause, source

m – magnetism, generation, motion, force in opposition, preposition

M – electromagnetic force; waves simulating particle mass

u/w – growth, decay, weak nuclear force, radioactivity

w – electromagnetic wave

kh/c – light in motion, light spectrum through prism

k – to raise up, to gather, to receive, or otherwise do (with hands)

s – binding force, strong nuclear force, to be made or caused to happen

f – force transmission, rate of change

t – an intersection of forces, 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

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 medium or stable pressure zone

SECTION IV. Perspectives in Cosmology

Subsection A. The Cosmology of the BaTswana

Modimoncho is the *Motshidi Griot* of the Clan of Bakhatla of the Tribe of Ba-Tswana (Botswana). His initiation into the 360 degrees of Knowledge was conducted through primary, first hand experience of the Ancestral (Spirit) World obtained by the traditional ritual methods of his Tribe. His title in Setswana language means “One who Dwells With the Ancestors,” effectively meaning that his historical research is conducted through first-hand perception of hidden and/or past realities. In his book *Blackroots Science*, he describes the account of the creation of the world. I summarize his cosmology below.

The 1,008,000,000 original Gods lived in the bodies of men and women on the first earth in the

universe, when it was the only thing existent therein. The bodies of the Gods were black because they were made out of the black soil of the earth, which in turn was made out of the contracted black matter of space.

The first earth was made from the contraction of the previous universe when the 1,008,000,000 Gods united in the Mind of One God and expanded their consciousness (the limit of the universe) outside of the limits of the previous universe, so that the previous universe's star systems were scaled down to atoms which now comprised one earth alone in the new universe. The Nation of Gods, or the Black Nation, left the star systems of their old universe which they had just contracted—and the electron-sized planets they used to inhabit—and “squared” themselves up a scale to live upon their new earth. The atoms of their body and earth are made from the star systems that they used to live in. In this way the consciousness of God increases over the lifespan of every universe. The amount of matter in the universe correlates to the amount of consciousness (energy potential) which was employed to create it. The material weight of the previous universe was proportionally scaled to the consciousness of the 1,008,000,000 Gods which inhabited it. When the Mind contracted the universe into a single planet (a process which appears from our perspective as a universe spiraling into a black hole) the proportion of matter (condensed into the new earth) to consciousness (the universe surrounding the earth, made of black matter) was imbalanced. Thus the universal Mind of God, anchored on the sole mass in the new universe, proceeded to create light matter from black matter in order to balance the universal ratio of consciousness to mass.

The Gods lived upon this first earth in a universe of nothing, or black matter, unlit withal. The Gods then proceeded over a period of many trillions of years to mentally contract portions of the black matter (*Ka*) of

space successively into magnetism, electricity, ether, and light. By this process stars such as our Sun were created. This is how “light”-spectrum matter is created from the electromagnetic condensation of etheric black matter. The centripetal contractive generation of light-bodies (stars) increased in mass as more black matter was magnetically drawn into it, while a complementary centrifugal discharging activity released into space the gaseous atomic elements which were created in the heart of the star. This discharging “cosmic dust” was flung out of the star and either its velocity sent it beyond the star's magnetic field and into free space where it proceeded along its path toward some other magnetic field, or it remained within the magnetic field of its parent and entered into orbit around it. The spherical/orbital revolution of these gasses around their sun caused them to develop a magnetic field of their own which caused them to coagulate into the liquid state and contract into the solid state. The natural rotation of these bodies upon their own axis caused them to form spherical shapes. Thus worlds much like ours were created in solar systems much like ours.

When a new mass is created, the Mind of God sends a portion of itself to “inhabit” that locality. The original 1,008,000,000 Gods of the first earth sent 144,000 of their people to populate each earth-like planet thus conceived within a matured and stabilized solar system. Hence, before our earth fully matured into habitable conditions, the nearest Gods lived in the Sirius Star System; and when our earth was ready to support life, the Gods came down to inhabit the earth. Thus the Black Nation was born on planet Earth.

12 Gods came to rule over our earth. Each God divided into man and woman, thus manifesting as 24 Elders. The Black Nation of earth was thus divided into 12 Tribes. 12 male/female pairs of Elders each ruled over 12 Tribes, or countries, which spanned all the land masses of earth.

Each of the 12 Gods [24 male and female Elders] of each of the 12 Tribes elected 12 assistants, or Chiefs. $12\text{Gods} * 12\text{Tribes} = 144\text{Chiefs}$.

Each Tribe contained 6 Clans, each ruled by 2 Chiefs. $6\text{Clans} * 12\text{Tribes} = 72\text{Clans total}$.

$72\text{Clans} * 2\text{Chiefs} = 144\text{Chiefs}$.

Each Clan contained 100 Districts.

$72\text{Clans} * 100\text{Districts} = 7200\text{Districts total}$.

Each District contained 10 Towns.

$7200\text{Districts} * 10\text{Towns} = 72000\text{Towns total}$.

Each Town was governed by 2 Judges.

$72000\text{Towns} * 2\text{Judges} = 144000\text{Judges total}$.

Each Town contained 1000 people at first, and each couple had one son and one daughter. Over 7 generations, the population of the entire Nation reached 1,008,000,000 and stabilized there. Every eldest generation consciously and voluntarily ascended into the Mind of the Elders (Heaven) upon the birth of the descendent generation at a ratio of 1:8.

Subsection B. The Cosmology of the BaNtu-Kongo

Independent Scholar Asar Imhotep writes the following summary of Bantu Cosmology in his paper "Bantu Cosmology & the Origins of Egyptian Civilization," derived from the book African Cosmology of the Bantu Kongo by Dr. K. Bunseki Fu-Kiau.

The key connection to note between the visualization of Bantu and the Kmt-Dogon cosmology is the use of doubling in the manifestation process, where God is the Cypher, or, alternatively, One. The cypher is twice divided, resulting in either a circled cross, or, alternatively, two squares or two axes. See the Bantu Dikenga Cosmogram and Dogon "Womb of All World Signs".

All sound cosmologies proceed from 1 to 2, which is the Trinity of thought-action-act; thence from 2 to 4, and from 4 to 8, creating the stable ogdoad or

double-square which represents the cardinal points / elements / etc. of “the Two Lands” of the “Above” and “Below,” or the “Male” and “Female,” or the “Positive” and “Negative.” This results in an image of a Cypher, the divine whole, divided into four quarters, or, a circle on a cross.

A straight line/skyline [n’longa – lukongolo] or a line with an empty circle [mbungi] is a Bantu symbol of emptiness, a world without visible life.

There are active forces that can blow up in the empty mbongi.

Man’s life is surrounded by diverse forces and waves which govern it like in an mbungi.

A fire-force complete by itself, kalunga, emerged within the mbungi and became the source of life [moyo wawo mu nza] on earth.

Kalunga fired up the mbungi and dominated it.

The heated force of kalunga blew up and down as a huge storm of projectiles producing huge mass of fusion.

Compare with the Dogon account which said Dada flung clay matter into the universe after its big bang.

Kalunga then became the symbol for force, vitality and more, a process and principle of change (just like Khepera in the Egyptian account).

And by cooling the mass in fusion kalunga solidified itself and gave birth to the earth.

The world became a physical reality floating in Kalunga (kalunga also means ocean – compare to the Egyptian concept of the Nun).

Kalunga represents potentiality, immensity that one cannot measure, source and origin of life. It is the complete life (notice the circle with its center just like

the Egyptian account).

That which didn't become the earth, became the sun, stars, moons, planets and other space objects.

Man himself is an object, ma, in motion for he is an around the path goer, in his upper and lower world.

The following subsections will deal briefly with two non-Afrakan cosmologies which bear particularly close resemblance to their root parent, Kmt Cosmology. The Taoist cosmology is nearly identical to the Khem in its spiritual and metaphysical analysis and the cosmology of Walter Russell is nearly identical in its analysis of physics. I have reproduced the tenants of the Russell Cosmology below in order to illuminate the similarities in systems analysis.

Subsection C. Taoist Cosmology

Taoism is the Chinese equivalent of Afra-Khametic Tawism. 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*.

Tao is the Way / Path / Method to Wu.

Wu (Chi) is the Unconditioned Principle [*Nu*] ; it is “without” or “not having” ; it is the Tao which is not named or “known”.

Polarization in manifest in the Two Lands:

Yang is the Active Principle *Qian* ;

Yin is the Receptive Principle *Kun* ;

These two father-Mother principles are conjoined and in harmony in the sublime state of **Tai Chi (Ji)** is Balanced Condition [*Ma'at*] ; 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. A Taoist Scholar says:

Qian entrusts its creative power to Kun, and Kun brings creation into accomplishment. In the everlasting instant in which Qian and Kun give birth to the cosmos, the Yang of Qian moves into Kun [and becomes Fire / Li], and, in response, the Yin of Kun moves into Qian [and becomes Water / Kan].

By this is meant that 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.” A Taoist sage writes in a notable alchemical treatise:

“Qian and Kun are the door and the gate of change,”
the father and the mother of all hexagrams.
Kan and Li are the inner and the outer walls,
they spin the hub and align the axle.
Female and male, these four trigrams
function as a bellows and its nozzels.

....
Wu in Kan is the essence of the Moon,
ji in Li is the radiance of the Sun.
Sun and Moon make change,
the firm and the yielding match one another.

....
The masculine Yang spreads his mysterious emanation,
the feminine Yin transforms her yellow wrap.
In indistinction they conjoin;
at this incipient time, the root is planted.

Steadily and orderly the seed is nourished;
from the coagulation of Spirit the corporeal flame is formed.

This is how living beings come forth ...

Te is the practice of maintaining Integrity with the Way. This is achieved through the **Wei**, the Conditioned Action of “doing” or “exerting effort.” This 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.

The Five Agents which manifest the Triplex Unity of the Balanced Polarity are:

Wood – temperament – inner nature – essence
– green dragon – eastern sea – spring – jupiter
– father – liver – eyes – 3 and 8 – true mercury

Fire – volatility – original spirit – red –
vermillion sparrow – spirit / sun / heart –
cinnabar – south – summer – mars – daughter
– tongue – 2 and 7

Earth – (**Soil**) intent – yellow woman go-
between – midsummer – center – saturn –
forefather – spleen – mouth – 5 and 10

Metal – sense – qualities – white – white tiger
– western mountains – autumn – venus –
mother – lungs – nose – 4 and 9 – true lead

Water – desire – original essence – black –
snake – energy / moon / genital – north –
winter – mercury [planet] – son – kidneys –
ears – 1 and 6 – black lead

The Taoist Scholar says:

[The Five Agents] carry the Original Breath issued from the Tao into the cosmos, and represent its differentiation in the world of multiplicity. ... [These functions] make it possible to classify items belonging to different sets – directions of space, segments of time cycles, numbers, colors, planets, minerals, and organs of the human body [etc.]

The Taoist sage writes:

“Qian is movement and is straight”:
Breath spreads and essence flows.
“Kun is quiescent and is gathered”:
it is the hut of the Tao.

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.

The Eight Trigrams of Changes (the Ogdoad) are:

Heaven (*Ch'ien*) S. – The Golden Crucible – The Active, Creating Principle – Heaven
Earth (*K'un*) N. – The Jade Furnace – The Passive, Receptive Principle – Earth
Fire (*Li*) E. – The Golden Raven – conscious knowledge – the clinging flame – lightening
Water (*K'an*) W. – The Jade Rabbit – real knowledge – rain
Lake (*Tui*) SE. – true sense – lead – metal
Mountain (*Ken*) NW. – Keeping Still
Thunder (*Chen*) NE. – true essence – wood – mercury – Arousal (of yang)
Wind (*Sun*) SW.

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.*

They also say, *Things are aroused by thunder and lightening; they are fertilized by wind and rain.*

[see: “I Ching,” “The Seal of the Unity of Three,” and “Four Hundred Words on the Golden Elixir]

Subsection D. Walter Russell Cosmology: The Two-Way Universe of Gravitation & Radiation

Walter Russell was an artist who began to study physical science after an encounter with “the spirit world” in order to to further investigate his mystic experiences and ideas of reality. He writes in the Conclusion to his most extensive treatise on the matter, *The Universal One*:

“The purport of these writings is to illumine the road leading to eternal life by knowledge of the journey through illusion and back again to reality...

In order to illumine the way it is first necessary to trace the simulations, reflections and illusions of the apparently many substances, forms and things back to their base in the reality of the One thing.”

He summarizes his dogma and methodology in the excerpt below, *The Universal One* (1926):

New Laws and Principles [A Selection]

- The material substance of mind cannot evade its materialization into the form desired by mind.
- The whole idea of all things is in the seed of all things.
- All thinking is creating that which it is thinking.
- 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.
- Equal and opposite actions and reactions, when united, are satisfied in their unions and will

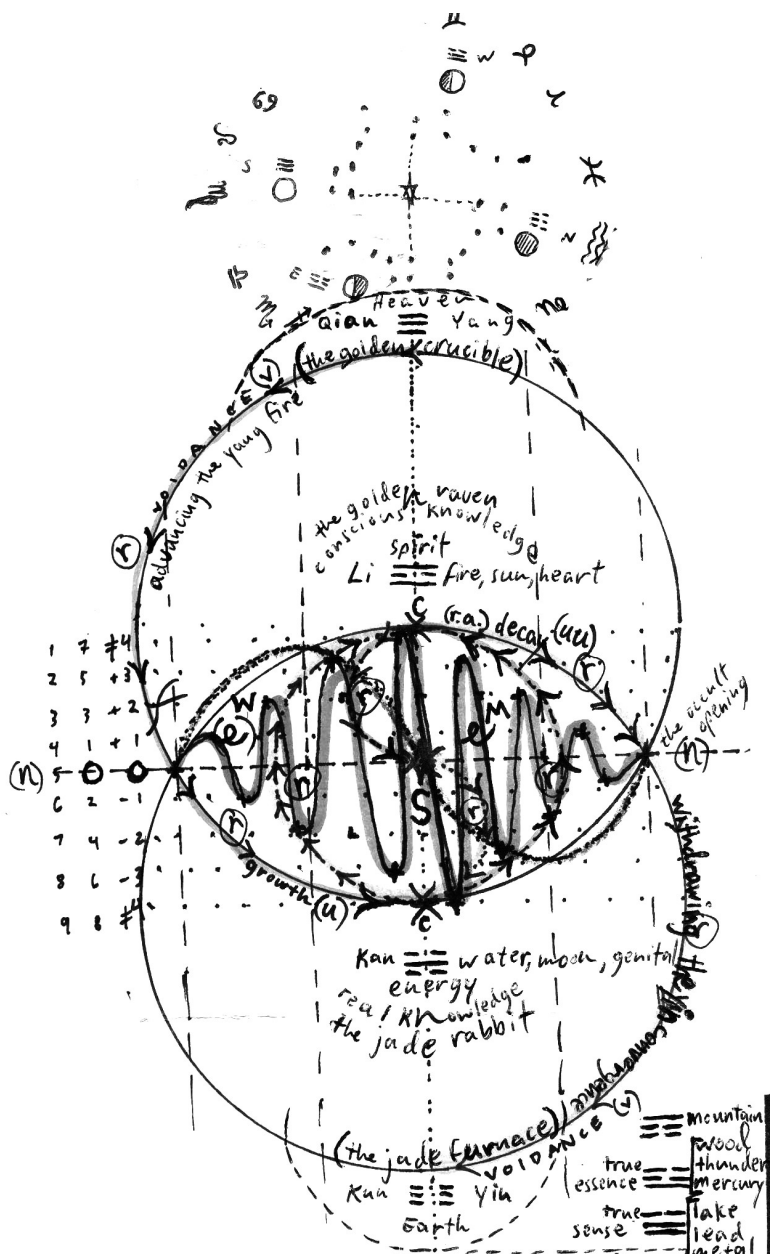
remain united [& inversely].

- Stable unions will always reproduce true to species [Ibid.].
- Unstable unions tend to return to their separate tonal states.
- No idea of mind has place or position in time and space. All idea is universal.
- All mass is regenerated by absorption of the impacting radioactive energy of all other mass.
- All mass is degenerated by its own radiation.
- All mass is generated by accumulation of the universal constant of energy into higher potential.
- That which is generated must be radiated.
- All opposite effects of motion are simultaneous in their expression. Every pressure develops and exactly equal and opposite resisting pressure.
- In any wave the induction current seeks the high pressure at the apex of its cone of energy and the conductive current seeks the low pressure at its base.
- There are no unconditioned facts of matter in a universe of motion. There are but appearances of facts.
- No state of motion ever began or ever ended.
- 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.
- All Positive systems are preponderantly charging [revolving], contracting, decreasing volume, increasing potential, integrating [attracting], generating, heating.
- All Negative systems are preponderantly

discharging [rotating], expanding, increasing volume, decreasing potential, disintegrating [repelling], radiating, cooling.

- Electricity attracts, magnetism repels. They depart from each other in opposite directions at 180 degrees. Electrical lines of force approach each other at 180 degrees and reproduce themselves by induction (inversely dissipating by conduction) at 90 degrees to the direction of the respective lines, while magnetic lines of force depart from both lines of magnetic and electrical force at 180 degrees; i.e., Positive charge attracts positive charge and expels negative discharge, which repels both negative discharge and positive charge.
- 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. Its minimum generative pressure is exerted from its equatorial plane and its maximum from its poles.
- All mass is radiated and diffused by an expansive pressure exerted in the direction of its surface. Its minimum radiative pressure is exerted from its poles and its maximum from its equatorial plane
- The generation of all energy is accomplished only through the resistance exerted against the direction of the force of any established motion.
- The radiation of all energy is accomplished only by the assistance, exerted in the direction of the force, of any established motion.
- 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.

- High potential is generated from low potential against an accumulating pressure resistance equal, in inverse ratio, to the cube of the equilibrium pressure of the low potential, and is degenerated with equal pressure assistance in direct ration.
- All motion begins in the +, contractive, endothermic impulse of thinking, and ends in the succeeding -, expansive, exothermic impulse.
- The degeneration of any mass is exactly balanced by the regeneration of another mass.
- 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]. Wave cycles progress universally from south to north via east, and back again via west.
- Any compound mass of varying plane will eventually separate into its constituents, each of which will find its true position in its own plane and pressure zone.



BOOK II.

**THE BOOK OF GIVING
MASS TO WAVES,**

**THE MYSTERY OF THE CREATION
OF THE WORLD,**

or,

**THE QUANTUM COSMOLOGY
OF COMING FORTH BY DAY**

ABSTRACT

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.

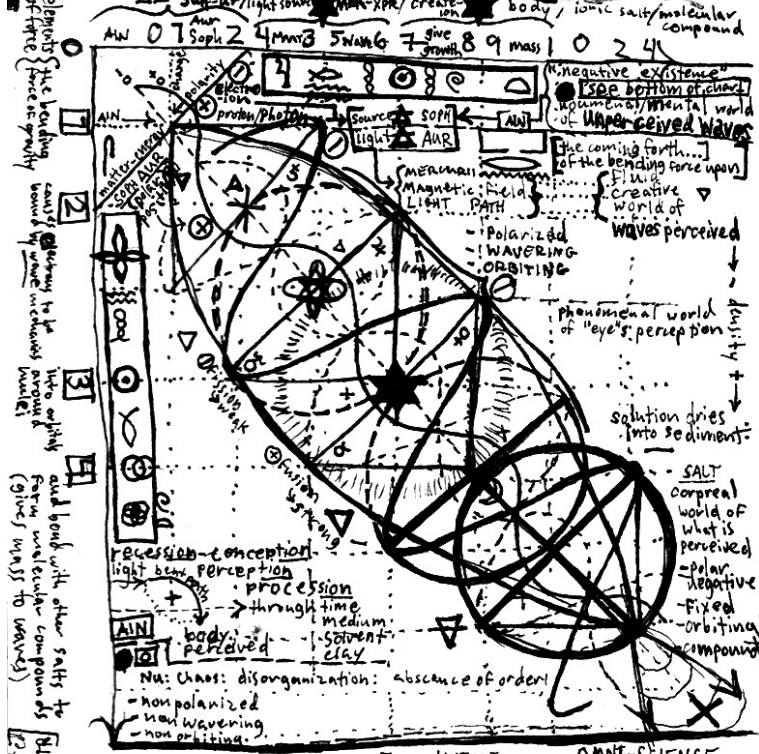
8. The earth itself is the “solid” crystalline state of the electron-dense stratosphere which encompasses it. In this system the earth is the nucleus and the ionosphere

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.

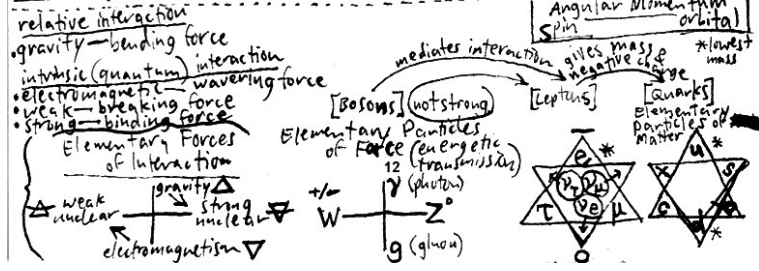
Appendix 010717 [clarified by Fra. P.]. The whole of the universe is always and eternally in motion, yet the sum total of motion in the universe is rest. i.e., The most polar motion, even in its most energetic state, is neutralized by a discharging, complementary motion, i.e., its equal and opposite 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*.



MAAT-KHEMATICS EL-KHEMI OMNI-SCIENCE

THE BENDING FORCE OF WAVES INTO ORBITS GIVEN MASS [gravity] [electromagnetism] [soft nuclear] [strong nuclear]

THE WORK OF THE LORD'S MANIFESTATION ON EARTH, of THE EYE OF RAY'S PERCEPTION



The Book of 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 \sqrt{m} 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” Binding 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 O THING. Naught is nothing, but it is not empty. Nothing is “an O-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 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 inside 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.

The Book of Knowing the Transformations of Nature and the Order in which They Come Forth into Being

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* 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. *Neht-Het* is the nurturing 9. 10 becometh 1.

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.

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.

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.

O.

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.

What is The Nature of thy Mind, O Lord whose name is *Amun* and *Amunet*, whose current of thought is *Ra*?

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*.

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*.

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.

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*.

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-O-Thing, the Cypher, is made the Known thing, the Point. 0 maketh of itself the 1. These things will be explained in due course.

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.

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.

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?

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 *Amenet*, thou art the Supreme Being in whom we all live, and move, and have our Being.

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.

Thou art *Nous* ; An O 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*.

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.

Cypher, thou art called “0”, yet thou art not No-Thing, but AN-O-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.

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.

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. 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 *Medu*; they appear in *Afu* and they are *Ma'at*.

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*.

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.

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.

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.

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.

When thou goest 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?

O, Dual Nature of Electron Motion (E-motion, "Electricity"), thou art **Knum** when the impetus of the Divine Living Energy of *Ra* accumulates the *Ka* is given into matter. Thou art called *Khemennu* 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 enterest 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, O, *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.

O, **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 *Khemennu* 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*.

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*?

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 dissolutive, 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.

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*.

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.

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*.

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.

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.

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.

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.

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.

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.

2.

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*.

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.

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.

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.

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.

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.

3.

O, **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.

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

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.

Thou art called by the Theosophical Scholars "Svabhavat," 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.

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.

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.

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.

4.

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 are the visible surface of the Divine Living Energy which gives rise to life.

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.

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.

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.

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

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.

5.

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.

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.

Thou art represented in the Cosmos by the planet Mars. Thy qualities are of action, energy, initiative, courage, assertion, aggression, passion, independence, and enterprise.

The Ka-Ba-La Scholars call thee by the name of the Number 5, the Sphere (*Sephirot*) *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.

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

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.

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.

6.

O, **Ws ir**, 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*, *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. Thou art *Afu Ra* when the Great God cometh into the *Ka* of the *Tuat* wherein it is mummified in matter and resisted from most vigorous motion; 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*.

Thou art the sun when it is Set. Thou art *Ra* beset by adversity in the *Afua* flesh, only to pass through thy body 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*, remaineth 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.

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 position². 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.

Thou art The Sun. Thy qualities are of the true self, an employer, leadership, creativity, vitality, individuality, will, power, vigor, authority.

Thou art in the *Ab* Heart and *Khepera* is with thee. Thy qualities are of the middle, interior, sense, wisdom, understanding, intelligence, attention, intention, disposition, manner, wish, will, desire, mind, courage, lust.

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.

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.

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.

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.

7.

O, **Wsh**, 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. 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.

Thou art known in cosmos as Venus. Thy qualities are of attraction, cohesion, ease, love, pleasure, affection, decoration.

The Ka-Ba-La Scholars call thee by the name of

the Number 7, the Sphere (*Sephirot*) *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..."

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

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.

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.

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.

8.

O, **Sutekh**, thou art called *Set* and *Seth*. Thou makest set the sun. Thou art the maker or the breaker of whether God'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. Thou art the container 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.

Thou art made known in the Heavens as Mercury. Thy qualities are of a messenger, youth, objectives, awareness, fluidity, thought, communication, expression, adaptability, dexterity.

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."

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*.

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 *Anpu* and *Djehuti*. Thou comest forth this Evening.

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.

Expansion Decelerates and Total Value in the Observable System decreases while the 1 of the black, hidden [Occult] System increases.

9.

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*.

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.

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.

The Ka-Ba-La Scholars call thee by the name of the Number 9, the Sphere (*Sephirot*) *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.

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

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

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.

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.

10.

O, **Khem**, thy name is **Atem** and **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 ; the semiconductor, register, and responder to the electromagnetic transmission of *Ra* ; the Melanin, *Ka*, Black Mass ; thou art manifest in

the mineral earth as Lead or Carbon.

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” ; divine speech, land, world ; stability). Thou doth appear as Corpuscular Light Units.

Thou art the Crystalline medium of *Ra's* electromagnetic waveform registration, i.e., recognition. Thou art manifest as follows:

1. Germination [quark, up-down-top-bottom-strange-charm = “KA”]
2. Seeding [neutron, proton, electron = “SEN”, “SENU”]
3. Ovulation [atoms] (“PA”, “PAU”)
4. Growth [molecules] (“T”, “DJ,” “B”)

Thou art made Known as The Earth, the World Perceived in materiality

The Ka-Ba-La Scholars call thee by the name of the Number 10, the Sphere (*Sephirot*) *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.”

Thou art the *Neter* Nature. Thou art the physical Birth and thou are 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.

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.

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.

O, 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.

O, 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*.

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.

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 the thy *Ka*. It is *Ra* who receiveth *Heru* back unto him. They are at peace. *Amun*.

The Book Of Waves Perceived, or, The Doctrine of the Craftwork of Khepera

Know not *Khem* and giveth praise, for it driveth forth the waves of 'I's Perception. O, *Source*, known not by which it is transmitted, we offer ourselves to that which thy waves are given. Adoration to Ra, the barge of thy perception, who bendeth forth and maketh waves to be transmitted. Praise that in the Day o'er which thou reigneth victorious thou hast bent forth thy waves to 'I's perception, and hast given mass to them. To I thou hast grown thy mass today. Praises to the Source known not by the waves which it doth issue from no duration, once unmovable paths. Praise that it has gone forth into movement. Praise that which its waves are moved toward: into the body of Asar, Phallus of Ra who perceiveth, and taketh thy cock and cometh into the Tuat to birth itself anew to-morrow. Praise the path it taketh over the Black Land when it riseth in the Horizon Eastern of Heaven and giveth forth fibrous waves, sewn into the soil, which doth drink of it and sow itself the seeds. Praise it in its majesty: the Sphere from which Point we doth extrapolate the Line it maketh; which it began in the Source which knoweth not its image, yet which is it and is not, and yet again has gone forth from it is not into it is and reigneth over exIStence to return again into Tuat. It is, is it not. Adoration to Ra when I bendeth forth the light into 'I's Body. Praise its coming and going forth in the boat of 'I's perception.

It precedes perceptibility. It has no duration, it has no length. It is not bent toward perception. It is not. Yet it *is* not, too. It is splintered in the not of not is not. And so not is not is not. It is. It is that which is not yet come

to know it is, it's self, that is; yet it conceiveth itself, though it has not pushed forth the waves of its perception. It radiateth with cold understanding. Is not, thou hast come forth from what thou art, not what art not. Thy name, my Lord, is *Khepera*, and thou beginneth the Work of Creation; thou spinneth of thyself the is in not is not. Thou art that seed which hast been sown in the Not. Ye dost thou seeketh the moist place where thou shalt give forth the waves of thy perception, and drink of the expansive waters of life; yet what soil before there was land hast thou sown thyself inside? Wherefore hast thou moved from the stillness of time?

When was not? It was not ever. Though we perceivest not the waves of no duration, it is sure to have been moved from its resting vibration. Who moved it? or was the will its own? Whose breath bent forth the unwavering line? *Khepera* knoweth alone. Yet some-One breathed, and from that went forth the seed of the Word. Into what? what soil amongst the unextended and ungrounded? Into what did it take root in the Not? There must have been, it must have been inside that which is Not, yet must it have been so porous with emptiness. Through the unmoving, the is in the Not lay splintered across millions of years, resting without duration. And when came *Khepera* it coagulated through the thick, slow, and cold mass of non-vibrating waves. Slow was this work of *Khepera's*, rolling the ball of is throughout the Not. It collecteth the is of eternity into the One and First Thing from whence the World was born. It collecteth the platelets of millions of years and gathereth them all in the moist place; and the moist mineral soil of time becometh the clay of the future worlds. And *Khepera* looked on it and it was good. Yet this was not enough. Where, yet, was the space for it to be?

It knew itself by its design, though it had not yet come forth into the waves. In the the same breath which bore forth the seed of the Word into the clay of time which formed round it in the soil of the Not, sprung forth the Tree of Life from the place of *Khepera*. Yet did it remain falling and ungrounded on the landless masslessness: the Tree upon the Isle of Solitude which Our Lord sailed through the Is-Not-Yet, which carried all the matter of the future World, and all the craft of its Work: Ye did it sow the divine seed and tend the unmanifested earth; Ye did it gather the clay therefrom and compact the celestial land; Ye did it nurture the Tree of Life from whose bark *Khepera* emerged when its work in the seed had been recorded on the papyri made of its fibers. And the Not was not any more, as it had come forth in the breath of the seed. And the breath was good; and the seed was good; and the platelets were good; and the moist place where they gathered into clay was good; and the land it made and the Tree which grew therefrom was good; and *Khepera* when it emerged upon the Celestial Land as the Master of its Craft was proud; yet it was not enough. It had come forth from Not and it was, but it had not yet been placed into perspective; It was not perceived; It had not been bent toward perception.

This First Work *Khepera* destroys: It uprooteth the Tree of Life from its plot in the moist earth. It hurleth the ball of clay far from it. It increaseth in distance at a constant rate of duration, and the clay spreads and scatters into the ever furthering. The trajectory of the pellets is straight like a line; With the greatest speed doth it meet the limit of the rate of motion, for it surpasses the motion of all else. Upon its propulsion from the right hand of *Khepera* doth the velocity of it set it to flames and incineration. Though the clay is ashen, its truth, the light remains, and it doth illuminate the straight path which was taken: Lo! It hath sifted the

dryness from the water: From the solution hath been wrung the sediment and the ray. Lo! It hath obtained perspective of what has gone forth from it: Thereupon is the trajectory of it bent forth and wavered by the perspective of *Khepera*, crafter of Ra's perception. Lo! *Khepera* runneth around and taketh a second ball and propelleth it straight and fast, giving forth waves of perception in the direction above it. Lo! *Khepera* runneth around and taketh a third ball and propelleth it straight and fast, giving forth waves of perception in the direction behind it. Lo! *Khepera* runneth around and taketh a fourth ball and propelleth it straight and fast, giving forth waves of perception in the direction below it. Lo! *Khepera* runneth around and taketh a fifth ball and propelleth it straight and fast, giving forth waves of perception in the direction east of it. Lo! *Khepera* runneth around and taketh a sixth ball and propelleth it straight and fast, giving forth waves of perception in the direction west of it. Lo! *Khepera* remaineth and doth perceive: The seventh ball of clay remaineth centered among the six directions of the straight rays of *Khepera's* propulsion, which give forth the waves of Ra's perception and bend them into bodies. Lo! The eight cometh forth and encloses these. The limit of space expands without it; the limit of duration the same. Within the enclosure lies its soul: the seed which has brought it to be.

The seed of the World of Perception giveth forth its rays to fall and be bent toward our perspective in space-time. Lo! How it doth rest ablaze tethered in place, sending forth illumination from its face. Praise, thy name is Ra, who art the Great Work of *Khepera*, and whose work propels the World. Who shall propel thee, my Lord? What barque shall carry thee across the sea of space to thy destination upon land? Who will cart thee upon the waves of the 'I's sight to the object of thy desire?

Guide thy Holy Light through the uplifted branches of the Tree of Life into our hearts; Yet where lies it? In the left hand of *Khepera*. It taketh the Tree which hath grown in the soil of platelets of millions of years and maketh of it a boat: And it thereupon cometh forth into what is perceived. It hath stripped the fibers from the branches of the Tree and woven them into baskets to be filled with salt. It hath taken what's left of the clay and fired it and hath made of it a kiln, and these it places upon its barque, and the boat forthwith descendeth into the waters of Perspective: the rays are rippled by the barge of Ra's Perception. Hence doth it move upon the water. It departeth thence from motionlessness and maketh waves. The boat bends forth the water by the force of Ra's perception. Inside the boat is the sun. It maketh hot the kiln. It goeth forth bellowing smoke. It is helmed by *Khepera*. It goeth forth collecting all the clay that it had flung.

It rideth upon the back of a fish whose circumference spans the sea. It projecteth itself forth by contraction of its sides to generate waves of flexion. It extendeth itself into the waves and snakes throughout the sea. It creates spheres of vibration where it moves Ra's Eye to see. In its motion it embodies waves perceived. The fish's tail's a knitting tool; the loom which weaves light waves from sun. Wheresoever goeth it, makes nets and webs from fibers spun. As it propelleth itself thus the boat submerges into the water along the circumference of the fish. On its belly It rideth upon the river on the firmament which lieth above the regions below. Lo! There is a wheel spinning there, yet is it unknown. *Khepera* collecteth the clay from its barge and casts it thereonto and spinneth it around and moldeth of it a bowl; It fills the flame of Ra's perception into the bowl and makes it hot and it gathers up the moist and molten substance into a pot, and sends forth the waves to give

mass to them, and make them stand up and bloat, and maketh a kiln of its atmosphere, and when it hath made the pot a sphere, It fans and cools the Worldpool and calleth it the Earth. And for it hath been made from the platelets of celestial land cooked in the kiln of millions of times, and hath given life to the Tree of the barque of perception, now doth it give life to the vegetation and animalia of the new land, whose crust drinketh the light of Ra's perception, and whose volume is filled with the waters of waves perceived. Lo! The pot is tied by a fiber of thread to the barge of Ra, and it swingeth thus tethered, orbiting the barge as it navigates the fish of waves perceived. Thus the boat of Ra's Perception is manifests to man: The Sun riding upside down in the boat upon the cosmic river/sky, reigning o'er Earth. It turneth back around the fish each night into the Tuat to be gotten new. I cometh forth again to reign victorious over to-morrow. Ever doth I sail I barge toward Land.

The Book Of Mass

I. SECRETION. The LORD subsiteth in Health in rest, without desire to push forth the Waves of IS Perception. Ye doth I enter into IS affliction when I awaketh IS Perception relative to ISself and behold IS desire to be what IS IS NOT: a thing that is moved from rest: a vibrating thing. IT is disturbed from IS rest by the wavering of IS desire and IT entereth thus into IS affliction. This affliction by which suffereth Our LORD is cured by Mass. The LORD cometh forth into Mass by giving forth the Waves of IS desire. The ailment is sustained so long as the LORD hath not entered wholly into that to which is given IS Waves' desires. In order to absolve Isself of the ailment of not having filled this place to which IS Waves have been given I must give IS Mass to Waves and enter wholly therein. Hereby the LORD's tumor is given growth; yet doth I increase IS Health by giving Mass to IT; for the body there around the Wheel will dissolve and I shalt enter into IS only begotten SON and thus shalt the LORD persist through IS affliction, which is IS corrosion and also IS nourishment, sustenance, and medicine. Herein the LORD ever increaseth IS Health via the equilibrium whereon the Center of Mass the LORD establisheth IS axis on the Wheel of this Body and entereth therein and sustaineth it, and create from what is NOT IS what is IS. In this thou shalt assuage thine affliction and be victorious.

II. PRAYER. O LORD, let not be diminished my Mass, for to I thou hast grown thy Mass today. On that Day when my body is dissolved, grant thou unto me entry into thy Glorious House, O LORD. O LORD make known unto me the space wherein thou takest up rest in Health for all eternity.

III. WHEEL. Pray, O LORD, that I may be entered into this HOUSE OF MASS. Pray, O LORD, establish my Wheel upon this Foundation. Pray, O LORD, enter thy motion into this Wheel of mine, of thine. Pray Ye enter into this Center, where thou hast fixed thine axis. Pray enter I into this HOUSE OF MASS.

IV. FOOD. The WORD wills to become Flesh. This Flesh is a sweet ovule: the fruit around the seed of life which has borne out from the Tree of Life. Yet are seeds also sown into the soil where Ausar is lain, and from his body giveth forth the wheat and corn unto the people. Yet has Ausar also sown the seeds of human souls likewise, and he has given Mass to them just as he gave Mass to the seeds of wheat, twenty-eight of which Auset harvesteth each cycle, giving forth the wheat unto the bread. And as the bread sustaineth the people so do the people sustaineth Ausar. And so it is meant by the words: The People Are of The Food.

V. NOURISHMENT. The Food of the LORD is that upon which I sustaineth Isself. In Health and subsistence the LORD sustaineth Isself upon No-Thing, yet when I entereth into IS desires I sustaineth Isself upon the Waves. Yet when the Waves have been given Mass by Ausar, thereon I sustaineth Isself. Lo! Upon the people is nourished the God. Our flesh has been made as IS bread: salt of the earth: medicine unto Our LORD, into the Center of which I entereth to assuage IS affliction of not being there. Lo! The ill LORD entereth into IS own cure by nourishing Isself upon IS Food, i.e., that to which IS Mass is given and sustained.

VI. AXIS. Dost thou desire to enter into the assuagement of thine affliction, or into the affliction? Knowing thus, thou mayest perceive the Circle or the Cross. Wheresoever there is a Cross, there is corrosion, yet

there is beyond a Circle there on the Perimeter where the LORD hath made a seat and hath sent forth the Spirit of IS Waves' desire for Mass thereunto the Center via the Spiral; thereby entering into the assuagement of the Cross of IS division, throughout all twelve of IS HOUSES, and unto IS SON, to whom IS Spirit and desires shall be given. Wheresoever there is a Wheel, there is a motionless Center there, and thereupon shall be formed its axis, and the LORD shall enter thereinto.

VII. MASS. Wheresoever there is any Wheel spinning anywhere, there is an Axis, and there is a motionless Center, and there is a Perimeter, and if the volume of the body be fixed upon its Axis, and openeth it unto the Waves, then by that Solution the LORD may enter thereinto its cure, and shall beget Isself anew in Health once more. Thereby is meant: Grant Thou Unto Me O LORD This HOUSE OF MASS, that in the orientation of thine axes thou shalt give a Center to thy Perimeter and balance to thy volume, and shall give to thee thine One and Only SON.

VIII. SON. I have come into the possession of many things, and these things I will grant unto you, my SON. For in establishing the Perimeter of IS Circle the LORD thereby establishes dominion over the twelve HOUSES therein and grants them unto that body which is fixed upon the Center of them: that body being the SUN.

IX. DESIRE. It pleaseth the LORD to give forms to these many Waves of IS desire, for it pleaseth I to assuage IS affliction. That is, the people who are of the earth by which the LORD sustaineth the world of IS desire are that to which the Waves of the LORD's desire hath been given. The LORD hath given Mass to them, given Mass to these Waves, and hast created among I the many forms which please I.

X. VICTORIOUS NEBER TCHER. This is the name of the LORD (NEB) OF (ER) THE WORLD (TCHER). I is victorious is giving Mass to the Waves of IS desire.

XI. AXIS-WHEEL PRAYER. Let there be an Axis made upon this Wheel. Grant thou unto me this HOUSE OF MASS.

XII. COAGULATION. That HOUSE hath passed without my Perimeter, yet if I were to extend my Axis upon it and establish my domain over it then it will yet be entered into my Wheel and it will be yet another Room unto my HOUSES of Perception. Therein the victory of the phrase: Grant Thou Unto Me This HOUSE OF MASS will be accomplished.

XIII. SOLUTION. When that place which the LORD hath given Mass to hath been dissolved, therefrom will the LORD pass, for the Wheel will no longer be in rotatory motion upon its axis, and because the LORD entereth from rest into motion, so I passeth out what what has come back to rest. Whithersoever there is a stationary Wheel there is corrosion on that Cross and therefore is not the LORD.

XIV. SUSTENANCE. As LORD of the Field, the NEBER AUSAR giveth forth the impulses of growth to the Waves of RA's desire and gives Mass to them. Therein lies his governance over the TUAT, i.e., that place which gives Mass to Waves. Lo! He subsisteth without Mass in the earth before the Season of Abundance, yet doth he maintain all of his potential to enter yet again into Mass, i.e., give forth the Waves to coagulate upon the shore of that by which he is sustained, i.e., that medicine which will nourish his ailment. He will be victorious in his remedy of his affliction, which is IS desire to sustain Isself in Mass like unto how he hath subsisted without it. Sustenance desireth, and so

begetteth, sustenance, and so in the Season of Abundance is given forth the yield of that desire to sustain, which food doth sustain the people.

XV. DESIRE. When that Round hath dissolved and the GOD who hath given Mass to it receiveth back unto Isself that Perception which is IS, then the Deceased shall be victorious before Ausar, and on that Day thou sayest “Come Unto Me,” my body shall be made as wheat back unto its seeds; and the body of the Deceased shall return to that plot of land from which Ausar gave forth the impulses of growth to Mass, and the Perception of the Deceased shall return unto that of RA in Heaven, and then the Deceased shall be as victorious before thy GOD Ausar. Pray thee that thy KA may not be turned back from the GOD.

XVI. COMING FORTH AS A LIVING SOUL. When that place which hath been made known to me is opened unto me, ye will I enter therein. It shall be my desire to do so, i.e., my desire wills to fill this place where I have not yet established my dominion, and therein I will come and beget my SON.

XVII. PRAYER LIKE UNTO THE PRECEDING. Make known unto me, O LORD, this HOUSE OF MASS. Grant thou that I may enter therein, wherein I may give medicine to thine affliction, O LORD, and open up mine Heart for thee to fill mee. Grant thou that I may establish my dominion over these HOUSES. Lo! That I may stake thy Kingdom on Earth. Grant thou that I may establish my Axis upon this Center. Grant thou that I may sustain the motion of this Wheel.

XVIII. THRONE. The LORD hath established Isself upon IS Throne. Thy Throne is upon the Axis of thy Wheel. Granted my Father unto I this Kingdom. Placed my Father his SON upon his Throne.

IXX. REST. Whensoever the LORD hath moved throughout these HOUSES then I may rest IS Wheel.

XX. THRESHOLD. When I come forth to a place that has ben made known to me, thereupon the Perimeter I establish my threshold and there I pass throughout that DOOR and moveth into the Center of these HOUSES. Therein will I be victorious, having established my dominion over this place.

XXI. DOORS OF PERCEPTION. Open thou unto me, O LORD, the Doors of thy Perception. Grant thou unto me thine Understanding. Grant thou unto me thy Wisdom.

XXII. HOUSE. I am the LORD. Ye have I entered into my own HOUSE. I am upon this Threshold.

XXIII. MANY THINGS. I have given forth the things of this place that I may be pleased therewith, and I have lain them about inside by Rooms, i.e., within the HOUSES on the Perimeter of my Perception, and I have lain them about thus for the enjoyment of all whosoever enter into this HOUSE OF MASS, for it is my own pleasure, and it is my desire to do so.

XXIV. ROOMS. That which hath been made known to me is my HOUSE. Whoso resides therein is myself. Those who I perceive are of my likeness; I know them, and I know the HOUSES in which they reside. Therein I pass through all the Doors of my own HOUSE. Therein I experience all the many things there are to be pleased with, for it hath been my desire to do so: to fill the volume of these Rooms and to pass throughout them and to behold all of the many things which are therein.

XXV. ENTRY. Thou art the LORD who sits upon this Threshold. Grant thou that I may enter into thy Room. Grant thou that I may expandeth my HOUSE therein. Grant thou that I may be established there.

XXVI. DELIVERANCE. I am the LORD who sits upon this Threshold. Here within my Wheel is my own Kingdom. I will deliver you into my Home. Enter Ye Into My HOUSE.

XXVII. PERMISSION. I will pass throughout this land where I am permitted. Wheresoever I desireth to be will I enter thereinto, should I not be resisted.

XXVIII. SON. I am the ONE who sits upon this Threshold. Grant thou unto me my SON.

IXXX. THE ONE WHO SITS. What is meant by the word “AUSAR” is The One Who Makes a Seat or The One Who Is Established. By this is meant that Ausar is the GOD who sits upon this Threshold and who hath established his Axis upon this Wheel of Mass. To pass into and out of that place which gives growth to Mass from Waves, i.e., The TUAT, is to pass beyond the Threshold of Ausar, who guards it from those KAs whose imbalance and unrighteousness deny their entry therein. That is why he is the GOVERNOR OF THE TUAT, for when the KAs have dissolved from their Mass then they pass back over his Threshold into that place where Waves subsist without Mass, i.e., The TUAT.

XXX. ESTABLISHMENT. When it is said that the GOD is the ONE who sits upon the Threshold, it means that the GOD is the ONE who has established the Axis upon this Wheel, and in establishing it He makes it stable: He makes it as a table; and He taketh a seat at that table.

XXXI. BREAD. I AM THE LORD NEBERTCHER WHO DOTH SIT DOWN AT TABLE ON THE THRESHOLD OF THE DOOR INTO THIS MY HOUSE OF MASS. I HAVE PASSED THROUGH MANY ROOMS AND HAVE BEHELD MANY THINGS. UPON MY TABLE LIES MY FOOD: MY MEDICINE AND SUSTENANCE, BY WHICH I WILL GIVE MASS TO THE WAVES OF MY DESIRES. I HAVE BORNE IT FORTH FROM MY OWN BODY, THAT WHICH SUBSISTS IN WAVES WITHOUT MASS, AND YET MORE WITHOUT MOTION. NOW THAT KNOWLEDGE OF THIS HOUSE HATH BEEN MADE UNTO ME, I HAVE ENTERED INTO THE CENTER OF THIS PLACE AND GIVEN RISE TO THE LOAF UPON MY TABLE AND THEREUPON THE PERIMETER I HAVE SAT DOWN UPON THE THRESHOLD. HEREUPON I PARTAKE OF MY NOURISHMENT, WHICH IS THE SOLUTION WHICH WILL CURE MY AILMENT OF DESIRE TO PARTAKE OF THIS MASS. YE DO I FEAST UPON THIS MASS. I HAVE COME FORTH FROM THE WATERS. I HAVE BORNE UP THE GOD WHO SITS UPON THIS THRESHOLD. I HAVE FED HIM UPON HIS FOOD FOR WHICH HE SUFFERED WHEREUPON HE ENTERED INTO MY HOUSE. I HAVE DELIVERED UNTO THE GOD HIS DESIRE, LIKE UNTO HOW HE HATH DELIVERED ME INTO THIS HOUSE OF MASS. I AM VICTORIOUS BEFORE AUSAR. I AM REBORN IN AUSET. I WAS HERE YESTERDAY. I ROSE AGAIN THIS MORNING. I WILL COME FORTH INTO THE DAY TO-MORROW.

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The Cultural Philosophy

or, The Constitution of The Nationhood of the Afrakan in Ameraka

Statements, Tenants, & Initiatives for a New Pan-Africanism

PREAMBLE

All races are not created equal upon the Earth. There is the First, and there is the Last, and in between there are the myriad. Yet the First and Last will always be as One, I, the Original, the Indigenous Peoples of their Mother Earth, of whom they are the keepers and custodians. I am Knowledge Born out the Cypher-womb. All the many are corruptions of the One—who is Singular upon Is throne, whether or not I is lost or found. I n' I survive alpha to omega through all tones and vibrations. Let that I that liveth through all forms be possessed of all vibrations. Let the color of I be designated, then, Black. And let the Black be the true register of White in purity of Light like the First is the Last and the left is right. Let “Black” designate the Original People of Earth.

Let the Original people be known by the names which their Descendants most prefer according to their School and Methodology, which names include (in some cases contradictory, yet nonetheless singular in reference) the Moors, the Asiatics, the Hamites, the Kushites, the Kem, the Itiopians, the Nubians, the Afrakans, the Blacks, the Negros, the Afro-Diasporics, etc.

Black humanity is the First and Supreme race, and our crown has been usurped by the non-black empires in their pursuit of exploitation and profiteering

driven by greed and supported by amoral, un-spiritual practices. They have been successful 2000 years, but they are now about to run out of Power.

This is the Age in which the non-black empire will self-destruct, enter the End of its Days, and make way for the reemergence of Orthodox Afrakan Civilization. The model of Afrakan High Civility is the *Km* (i.e., the black person living in concordance with the Laws of Nature [*Ma'at Netjer*] of *Ta-Meri*).

The Black people living on the Continent of Afraka and in the Diaspora must unify under one Superpower Nation possessing of a stable economy, military, university, and power source. The Nation must be landed on the Afrakan continent.

In order to build this Nation, the Black people must dissolve all sympathies and, in time, affiliations with the non-black power establishment by reforming their religion, education, occupation, entertainments, and knowledge of Self. This Constitution lays out, generally, the necessities of mentality, technology, and convictions of individual and collective ability which the Black person must assume in this coming Age.

ARTICLE 1

The End is Nigh

Babylon is Falling. The West Goes Down: End of Days

AMENTA – If it is not known to you, then let it be heard: the so-called civilization of the non-black empire (usa, uk, un, eu, nato etc.) is entering the End of its Days. The illusion is being unveiled – Just reach in your wallet and take out a note. How much do you value this paper? If you value it at least to the denomination written upon its face, then you have bought into the illusion. Look at the top of the faceside of the bill and read the name of the magician. What you hold in your hands is a banknote. A notification –

notifying that you are collateral on the world debt to the federal reserve to the amount written thereon. If you think you hold value in your hands, you are mistaken. The issuer of the note is the creditor. The recipient is the debtor. We must cease glorifying our debt. We must wake up to the Scam! The Jig is Up. Wizen the Marks.

ARTICLE 2

Reform the Board of Education

(1) Knowledge and Education of Self Necessary to Catalyze National Unity; (2) Black Youths at Disadvantage in Western Classrooms – White Educational Pedagogy Spurs Academic Disengagement

SECTION 1: CULTURAL PHILOSOPHY

A Reformation in the social conditions and identity of a People must begin with a reform (a return, a *sankofa*) to traditional / indigenous models of Knowledge of Self. The Curriculum of Knowledge of Self as practiced by our Ancestors in antiquity will provide the foundation needed to refine our Culture as Afrakans in the Diaspora, and will enable us to begin the work of civilization-building so needed in this age of destruction and oppression, which, to be sure, is rapidly coming to an end. This can only come about in the modern day by a reform in the foundation of our Understanding of human purpose under Natural Law.

The Study of Komparative Holistic Afrakan Mysteries [KHAM] is a course in Afrakan philosophy which includes the natural philosophy of physics and the moral philosophy of balance (*Ma'at*). It is a unified system of thought (*Smai-Tawi*) which will enable the student to analyze the tenants of Supreme Truth which they will apply to the refinement of their Culture and the building of their Nation.

This course in Afrakan Philosophy has been a

foundation in human civilization since deep Antiquity, at least 200,000 years old. It was predominantly taught in the oral tradition using the signs of nature as its language. Infrastructural initiatives in Itiopian-Afrakan civilization mobilized the *griots* (wisdom historians) and priests to redact the science into written language at the beginning of the unification of Kmt, Lower and Upper Nile Valley, Nubia-Ithiopia, 3200BC. The subsequent invasion of Kmt by the Hyksos, Semites, Greeks, Romans, Arab/Ottoman Sultanates, French, and English has resulted in the corruption and suppression of this course of study.

The course of ancient Kmtic philosophy first began to be unearthed by the French under Napoleon in 1798, but the science which resulted from their expeditions, called “egyptology” is flawed by European misunderstanding. At the same time, the documents which the French and English discovered during these expeditions went on to inform the electromagnetic engineering revolution of the 19th century; yet their understanding remained largely devoid of the Afrakan philosophy by which the science is made clear in all of its implications.

The “Course in African Philosophy” was reveled to the people of the modern day by W.E.B. DuBois in 1915 and by the Hon. Marcus Garvey in 1937; the Afrakan/Asiatic “Moorish” science was also presented by Noble Drew Ali during that time, as well as the prophecy of W.D. Farrad finding the Lost Tribes in the wilderness of north america. Since then numerous indigenous and diasporic Afrakan scholars have been engaged in the re-unification of the science and philosophy of the Afrakans of antiquity, and have designed courses on the matter.

Our Scribes (*Seshu*) have reunited the language, culture, and cosmology of Kmtu to that of the Bantu, Batswana, Dogon, Yoruba, Ife, Twa, and, essentially, all of the indigenous spiritual systems of the Afrakan

Continent. This same cultural science has also be redacted and disguised as esoteric spiritual systems called “kabbalah,” “freemasonry,” “theosophy,” and “the occult.” In fact, the fountainhead of so-called Greek Gnosis or Wisdom-writing, “Hermes Trismagustus,” is none other than the deity Thoth of the Copts, who is known to the Afrakan Ancestors as *Djhuti*. The objective of KHAM is to study the intersection of all these disciplines in order to obtain the Kmtic kernel of Truth, which *Djhuti* is responsible for inscribing in language.

The *Khametic*, or *Kmtic*, natural science of Cosmology, thanks to our *Aakhu* Ancestors and those carrying on their work, has now become widely accessibility after 1700 years of suppression and proves to be a necessity for all critical thinkers enrolled in the School of Life. Life presents many Mysteries, but through the understanding and application of the knowledge presented herein, the student may unveil all.

SECTION 2: CULTURAL PEDAGOGY

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.

The Western Academic Curriculum perpetuates a form of “his-story” designed to suppress both the unsurpassed achievements and the 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 of so-called “Jesus-Christ's” birth 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 but a blatant way to marginalize that which lies without the scope and existence of he who currently and most biasedly re-writes history from his own [European] perspective? 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 under-performing cohort of students to the Priests of Khmt, 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). It is now obvious that the Original Afrakan System was, hundreds of years after its ancient encounter with non-blacks, redefined by the fundamentally miseducated descendants of the very students who travelled to this Holy Land to learn these “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.

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.

Let this recapitulation convey the foremost disease plaguing our modern world:

American Society and Western Colonial-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 express purpose of (1) the pathological self-gratification, (2) the irrational covetousness and desire to control and constrict the accessibility of freely available resources, (3) cunning, greed-fueled private negotiations among elitists ("enterprise"), and (4) the surplus acquisition, all for the profit of a certain, controlled group of related people.

ARTICLE 3

Biblical Allegories of Black Presence in Antiquity and their Sources

SECTION 1: Problem

A critical examination of the *Helio Biblio* "Sun Book"

(i.e. so-called “Holy Bible” of the Council of Nicaea, AD 325, the revision of King James I, AD 1611) will reveal that it is a biased selection and censorship of the original works of the prophetic Black/Ethiopic historians of antiquity, it is a corruption of the history described therein, and that it is decidedly not for the spiritual elevation of the Negro/Black/Afrakan-Diasporic/Melanated Person, but intentionally designed to subject those peoples to the domination of the Caucasian, Roman, and Hebrew worlds (while the *Koran* represents the subjugation of those peoples by the Arab world). For these blatant reasons should the “Bible” be abandoned by all melanated peoples as a source of history or salvation, and as well by the rest of the honest world as it is a plagiarism of original, more ancient, and infinitely more accurate Astrological Sun Books.

To understand the fundamentally problematic portrayal of melanated peoples in the Bible, we need look no further than Genesis 9, Torah, Old Testament:

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. These names from the Hebrew Torah are codes. They represent, as elucidated by the succeeding Table of Nations:

– Noah (human manifestation of God-archetype *Nwu* or *Nu*, Origin of Things To Become; the Waters of the Great Deluge). The Black progenitor of the [4] non-black races, represented as father of Blacks, Semites, and Whites. Whose name is Yahweh, or Ya Ba-He-Vau-He [King of the Light-Skinned Races], or Yakub.

– Cham (Greek, *Kham*; Arabic, *Hām*, "hot, burnt"). Biblical Father of Black / melanated people. His sons:

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.

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.

Phut: "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).

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: ancestor of Arpachshad, an ancestor of Abraham, patriarch of Hebrews and Arabs, occupants of Arabian Peninsula.

– Yafet (Japheth): Progenitor of Europeans. Genesis: "(10.2) The sons of Japheth; Gomer, and Magog, and Madai, and Javan...&c. (10.4) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. (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.

The above-abbreviated version of the Hebrew peoples' own Table of Nations as written in their exoteric historical-religious declaration, the *Torah*, Books 1-5 of the Old Testament of the European-Christian Holy Bible of Roman Catholics and English Protestants alike, demonstrates the explicit demand of “their [Shem's] God” to genocide the Canaanites 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. It is clear that Afro-Indigenous-and-Diasporic peoples, the “burnt”-skinned peoples, i.e., Blacks, the descendants of Cham, would effectively bond and enslave themselves by adhering to the doctrine of Shem's Book, the Old Testament, or any portion of the Holy Bible, which was not written by God or the prophets, but by racist European kings 300 years after the death of so-called “Yeshua (Jesus) ben-Yosef the Christ (*KRST*)”.

SECTION 2: Resolution

What, then, is the alternative to the Negro history of reluctant reception of the Bible as forced upon them in colonial and enslavement times to facilitate their passivity in the wake of their genocide, and the subsequent willful reception of that same weapon by their thoroughly indoctrinated descendants? What is the alternative tradition to that which was unknown to Black people prior to the onslaught of 16th Century European mercantile colonialism?

The alternative, of due course, is to go back and retrieve (*sankofa*) the Old Way of the Ancestors, i.e., the tradition of Cham and his sons.

Hebrew “Torah” is stolen from Khametic *medu* phrase “*Tua Ra*” (“praise to the life-giving force, operating through the attributes of the *Aten*, astrological Sun”). [Hebrew and Greek, as languages, are also copied entirely from the *medu* alphabet.] Therefore, let us refer to the original verses and hymns “to *Ra*” as they were inscribed upon tomb and temple walls and well-preserved papyri by our Afrakan-Khametic ancestors in the Land of Mizrayim.

“Pre-Euro-historic” (“pre-dynastic”) Afrakan (Hamitic/Khametic/Nubian/Kushite) civilizations, especially along the Nile Valley, 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 was conveyed and received as religious veneration.

This Understanding is preserved in the Pyramids, which, together with their texts, constitute the oldest records of spiritual and scientific awareness in the history of humanity.

The Chapters of Coming Forth by Day as presently known based upon the Papyrus of Ani of the Theban Recension, is only one record of the spiritual belief of the ancient Khmtu, as well as the primary source for every derivative text currently informing western religion. Its teachings, as administered by Kemetic Priests in the numerous University-Temples, are the foundation of Greek, and thus Western, Arts and Sciences.

The Coming Forth by Day 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 [*Ws ir*], Governor of the Tuat, Judge 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 and cosmic/terrestrial Nature. 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).

“Living a righteous life,” or “living according to the immutable Universal Law/Order (*Maat*)” or “worshipping Ausar (or any of the *Paut Neteru* [Company of the Natures])” 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 Afrakan Cosmology is an ubiquitous and lasting system, the scientific doctrine of all these divergent disciplines is imbued in the symbolic narrative of *Coming Forth by Day*.

ARTICLE 4

The Black Nation

The Mystery History of our Migration and Maafa

The Custodians of Wisdom and History in the most insulated and unadulterated cultural-groups on the Afrakan continent pass down the Ancestral Knowledge

that prior to the advent of the light-skinned races approximately 6,000 years ago (~4000BC) the Earth was ruled by the Black Nation, population 1,008,000,000 (*Blackroots*).

This Nation existed in full-God form, living in perfect physical God-bodies, until about 52,000 years ago when the Elders began the preparations necessary to create the non-black races.

52,000 years ago the Supreme Bodies of the original Black people of earth began to deteriorate over a period of ~40,000 years [until ~10,500BC: begin the Age of Leo, building of the Sphinx]. When their bodies had deteriorated to the present condition, the Black God-Man known as YA BA-HE-VAU-HE or YA HE VAU HE or Yahweh or Yakub was born with the mission to create the non-blacks by breeding out the dominant black gene. With the help of 59,999 volunteers from the Black Nation known as the El'ohim, he went to the island of Pelan in the Mediterranean Sea and bred the non-black races in four stages over 666 years [at the end of the Age of Gemini], being, in order of birth, the Latin-Greeks, the Semitic-Arabs, the Yellow Asians, and the Whites. Prior to this time [during the Age of Cancer], the Black people of earth, having agreed to participate in Yahweh's experiment, left their perfect societies and went to live either in the Kingdom of Atlantis or Lemuria, in which they practiced a degenerate form of civilization with lead to the deterioration of their bodies (yet which was still significantly more advanced than what we practice currently). In Gemini, they all eventually migrated back into Afraka while Yahweh was completing the final breeding stages in Pelan. At this time, the Nubian and Ethiopic Empires were created and began to colonize the Nile Valley and various parts of Afraka [begin the Age of Taurus, i.e., the Sovereignty of Ausar, the Bull of Eternity].

The Black Nation consolidated its population

from Asia and the Americas into Afraka to begin the New 6000-Year Age [Taurus, Aires, Pieces]. They made the Nile Valley, *Kmt*, the capital of their Continent-Country, *Ta-Meri* or *Meritah*, while Yahweh and the Elohim bread the new kind of human on the island of Pelan in the Mediterranean Sea. The Black descendants of Yahweh-Elohim were naturally the first-born before the breeding-out of their genes could take place, so when the races were successively born, Yahweh-Elohim slaughtered the black first-borns before the non-blacks to instill in them a superiority complex so that they would be able to effectively and mercilessly rule the earth for their allotted 6000 years. The Elders had decided that this was to be so in order for the Gods to experience evil. The problem was that Gods are perfect and do not have the capacity to phenotypically or physiologically express evil. In order for Gods to experience this part of existence (because it is Gods' desire to experience all that lies within them, which is all existence, even evil, i.e. self-forgetfulness), the body of God had to generate from perfection. A God then had to create a humanoid being in his image, yet he had to eliminate the black germ which is the seat of God in the human body. People created without the black matter (*Ka*) of God's consciousness therefore possess the moral ignorance necessary to manifest evil. The God chosen to execute this plan was [Khosi] YA BA-HE-VAU-HE whose name means [King] of the Light-Skinned Races.

The history of Yahweh-Elohim is verifiable in religious texts and appears in the Torah in the form of the legend of Noah as his sons (K)Ham, Shem, and Yafet, described above. The history 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.

(All of these traditions, furthermore, corroborate Yeshua's Revelation of the End of Days of the Light-Skinned races as told by Yohannes [John], in which we are currently living). The reason why the Biblical account is misleading and unsuitable for Black people is the following:

Yahweh-Elohim gave his Black descendants a religion to follow for the next 6000 years, which necessarily included the bitter doctrines first-born sacrifices, forsaking of all idols besides Yahweh, etc. It also taught them that, because they were born of Yahweh-Elohim, as opposed to all of the other Blacks living in Africa at this time, they were specially chosen by Yahweh, the God of this 6000-year age of the rule of Light-Skinned people. This group of chosen Black people migrated into the Lands of Kush, Phut, Mizraim, and Canaan.

Shortly after the Black Tribes of Yahweh settled in the Land of Canaan, et al, Yahweh sent the newly bred non-black races into the Lands bordering the Mediterranean to begin their work of taking over the world. Some, such as the Greeks, were sent to the Ethiopian colony of Lower Kemet to become educated in civilization. Others, such as the Semites, who had been banished to the Caucus mountains for disobeying the Lord [Yahweh]'s initial teachings, were found and taught law and civility by messengers of Yahweh such as Moshe. The non-blacks were instructed in civilization by the Afrakans between ~1500BC (beginning with the Instructions of Moshe/Moses to the Semites) and ~300BC (when their students, the Greeks, successfully usurped their crown) so that they could effect the destruction of Black civilization some millennia later. At the same time, they were all the while being tested to see if, being taught civility, they would develop a degree of moral integrity; yet the non-blacks repeatedly demonstrated that they would always act according to their nature, which, lacking the black

germ which is the seat of the God-faculty, is unnatural and regressive, thus being destructive and evil. Of 360 total degrees of Knowledge which Yahweh condensed from the Omniscient Mind of Gods, the most that he ever gave to any non-black was 33 degrees (while the Kmtic Temples taught 36, one degree per *Netjer*).

The Blacks who presented the greatest obstacle to the world-domination plan of the newly “civilized” non-blacks were the chosen descendants of Yahweh-Elohim. Therefore, in every place where the chosen people settled, especially in the Land of Canaan, the non-blacks, especially the Semites, invaded, overran and oppressed them. The invaders stole everything they had, even their religion and history (which is now misnomered “Judaism”) and forced these Blacks over the Isthmus of Suez, through the Land of Mizraim (Kemet), farther and farther south into Africa, and finally to the central-western regions of the Afrakan continent. Over the ensuing millennia, up until the birth of Yahweh's prophet Yeshua ben-Yosef, the non-black races, particularly the Semites, Greeks, Romans, and Arabs, warred over the area known as the Middle East and North Afraka, mercilessly oppressing the chosen Blacks who were still there until Yahweh sent his messenger to comfort them. Before, during, and after the period of Yeshua's ministry, non-blacks (Greeks and Romans) had also begun to war against and conquer other non-blacks (Semites and Arabs) in a competition for world domination. After the Greek occupation of Kemet and Canaan from ~300BC until ~30BC, Rome conquered and controlled the greater area of the Near and Middle East and North Afraka until the Arab/Ottoman Sultanates wrought it from them in the 600sAD and have been occupying it (along with the French, then the English) up until the present day.

The chosen Black people of Yahweh migrated into 12 Tribes within the African continent and settled

amongst themselves in populations quite distinct from the Black populations who had already been living on the continent and were not descendant of Yahweh-Elohim. Meanwhile, the Whites had settled in the European continent. After the fall of Rome, Europe entered its Dark Age during which they lost most if not all of the teachings of civilization which Yahweh and Moshe has given them in antiquity until the Berber-Moors of North Afraka came to occupy their continent through the Iberian Peninsula and re-teach them hygiene, science, and culture. Over the ensuing centuries 700AD~1492AD, the Europeans matured into civilization, kicked out all the Moors, and further developed the technologies and sensibilities they would need to exercise their military and commercial domination. From the 15th century onward, the Colonial Model became firmly entrenched in European mercantilism in Africa, Southeast Asia, and the “newly-discovered” Americas. This model led directly into the most active and profitable period of the European Capitalist Empire: Trans-Atlantic Chattel Slavery and the Caribbean-American Plantation-Trade System. The Europeans traded slaves with the Afrakan Nations in the Gold Coast, Bight of Benin, Bight of Biafra, West Central Afraka, Sierra Leon, etc, who had long lost their divine sensibilities as Original People and willing self-corrupted themselves by engaging in international commerce. Yet the costal Afrakans who traded with the Whites sold them Blacks who were not of their own Nations, but captives and prisoners of war from the very tribes which had migrated among them in insulated communities: the 12 Tribes of Yahweh's Descendants. Thus, it was the descendants of Yahweh-Elohim who were “chosen” to endure the blunt of European evil. 10 of the 12 Tribes of Yahweh were sold into captivity, broken in the Middle Passage, and slaved in the plantations of Brazil, the Caribbean Islands, and North America. Their history, their religion, and their

identity was stripped from them, and they became the house-and-field Negroes of the Western Hemisphere from ~1600 onward, many of whom remain mentally enslaved to this day. All the while, 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.

However, as the prophet Yeshua reminded his students among the Black tribes of Yahweh in Canaan, the end of Days for the non-blacks will come; and the Revelation of Truth is nigh upon us. 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 Black 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 Elders of Israel (the Afrakan descendants of Yahweh) 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, Ogotemmeli, 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. Coincidentally 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. Of course, 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-cocaine 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 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 struggling 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 with the mission to awaken the Lost Tribes of the Diaspora; he founded the M'TAM School of Kemetic Philosophy and Spirituality in Chicago.

These organization are fractures of the very same and identical United World Black/Afrakan Nationalist Movement, or whatever you wish to call community (Kham-Unity) with your Indigenous and Diasporic Brothers and Sisters, which is presently underway, regardless of epithet. Do not let petty disagreements among NOI vs. Moorish vs. Nuwaubian vs. What-Do-You-Call-A-Melanated-Person rhetoric fool or distract you. The sooner these people join together under one banner of Melanated Pride, the sooner the Black Nation will be under way. The New Syllabus does not claim to be apart from or a part of any of these irrationally-separated organizations. Think of all of these Pan-Afrakanist Organizations as conceptual Towns within the Mind of the Black Nation. Whether or not these "Towns" are yet manifest in our

reality does not disqualify them from belonging to an unified, umbrella Black Nation, which is now in the generation of its establishment in objective existence. Manifestation is the only goal of mental activity; differing ideological details between sub-groups are inconsequential in the building of a composite unity, and they will be harmonized in time. Unity is the only Objective; Unity under Truth. The only verifiable criteria for moving forward in this Aquarian Dawn is Supreme Truth. Not Brand-A Truth or Brand-B Truth. Ubiquitous and Lasting Truth. Know it in your heart and be led not astray. The Dawning of our Awakening is Here. It is the Morning.

ARTICLE 5
A Griot Speaks

Modimoncho, Motshidi Griot of the Bakhatla Clan of the Tribe of Botswana, provides the following:

24 Deprogramming Statements
for brainwashed Afrikans in the Diaspora
by Modimoncho

1. I am Black.
2. The original Gods are Black men and women.
3. I am a descendant of the original Gods.
4. My ancestors are the creators of the universe. They created the earth, moon, and stars.
5. They made the non-black races out of their recessive germ.
6. They gave the non-black races power to rule the earth for 6,000 years.
7. The non-black races forced my people into slavery to build their evil and amoral empire.
8. Their time to rule the earth is now over. Their civilization will fall in my own lifetime.
9. My ancestors built magnificent cities. They built

great pyramids and large temples that stood for thousands of years, with granite walls and marble floors, decorated with silver and gold and precious gemstones. I, their descendant, will build more majestic cities for my people.

10. I am one of the 144,000 black people who will be the new rulers of the earth.

11. We'll make the non-black races our servants. We'll instruct them on how to clean their physical and mental pollution and restore the earth's natural balance.

12. We'll start a new civilization based on good morality. We will rule the earth with a clear mind and good heart, according to the natural laws of the original Gods.

13. Black people are causal beings; non-black people are symptomatic beings. Black people can see the true causes of things, whereas non-blacks only see the symptoms.

14. Black people cure illnesses and problems by preventing the cause [The Late Dr. Sebi]; non-black people alleviate illness and problems by treating the symptoms.

15. The god of the non-black races is greed. If they're not stopped, they will go to any extreme to satisfy this god, even to the extreme of destroying the earth and all life on it.

16. Because they worship greed, their economic system is based on its satisfaction.

17. Their political, legal, and religious systems are used to protect their economic system so they can better pursue their god who is insatiable.

18. They have no regard for human life and other life if it stands in the way of satisfying their greed, which is like a bottomless pit.

19. When the damage caused by their economic system becomes obvious to all, they cover it up by treating the symptoms, while continuing the actions that caused the damage.

* * *

Rustles in Dry Leaves

The Education of Walter Kogard, the Professor

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 breathed 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.O). 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. Hmmm...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 O-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 "O," 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, a pile 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, O! 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 wizing.

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 Wizing 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 Wizing 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 intently, 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 O 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, O 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 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 “O” 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. ...

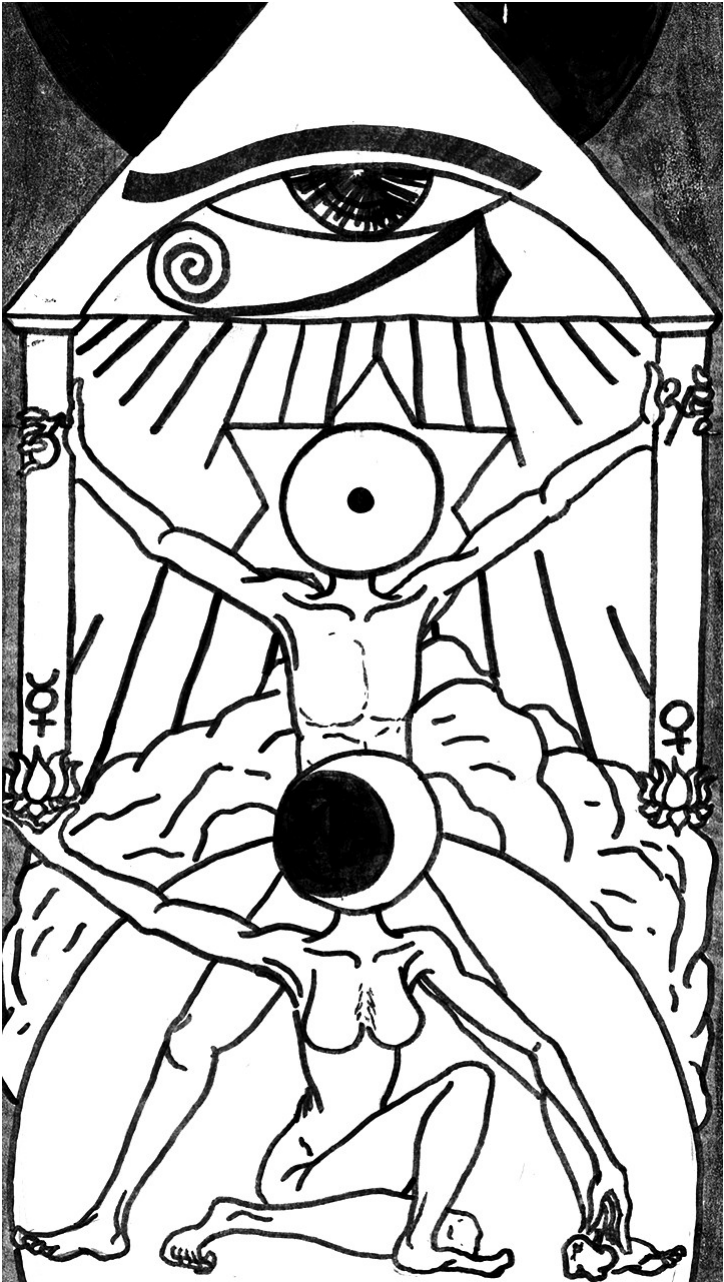
[CEASE THE SOUND OF DRUMS]

WILOUGH DESCENDS into tracks, looks down THE TUNNEL.

... How easy it is to enter; how difficult to remain. You insert yourself into an O 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 O thing. Fuck life.

WILOUGH carries THE BABY down the dark TUNNEL.

Fin.



* * *

Black Body

Hymns, or, Songs of Devotion to the Supreme Being

Hymn Unto The God Who Sits Upon The Threshold

Praises Unto Thee, Neb Er Tcher,
Who Hath Come Forth From The Water
And Made Thyself From Nu,
And Hath Raised Up Thyself
Through Thy Degrees Of Power
And Hath Given Perception Unto Thee
In Mee; To I Thou Hast Grown Thy Mass Today.
Let Not This Thy Mass Be Dissolved
Until That Day Thou Calleth Me Thither;
Then Let Not My Ka Be Turned Back From The God.

Hymn Unto Our Lady Who Bears Forth The Water

Praises Unto Thee, O Wu Om W M A Tr,
Who Hath Borne Forth The God
And Raised Him To His 9owers,
Who Hath Born Forth His Son.
Amun Hides Behind Thee,
And Thy Son Shineth In Thy Breast.
Those Who See Give Up Praises To The Ptaher
Who Hath Conceived In Thy Black Body
Thy Refulgent And Glorious Son.
Yet Those Who See Not Scorn Thee
And They See Not What Is Hidden In Thee
For From Thy Private Place Of Waters
Thou Hast Begotten All Thy Sons,
And Those Who Know Thee Not Call Thee
Mystery, Babylon The Great,
Mother Of Harlots And Abominations Of The Earth

The Knight

Ye, do I walk upon the earth clothed in the black robe,
skin of my Mother. I drink the light into my insides.
Lo! I am the Son.

Look upon me. But thou dost not see the me
inside, for the hood of my Mother veils me. Thou
understandest not what is concealed. Lo! I am black.

O, hood of the night, Brahma, clothe me in thy
veils for the sun hath looked upon me and sown
wisdom in my skin, and I grow dark like you, O
mother, black within.

Thy womb, black hole, from which I sprung,
encloses and consumes me; I am the seed inside thy
sweet ovule.

O, brotherhood of night, Brahma, I band unto
thy wisdom; O, knighthood in thy name, Brahma, I
crusade unto the mission of the wizing of your
students;

O, night, hood of Brahma, wrap and rapture me
in thy invisible robes. O ! Time thy Pyramids.

Self-Becoming, or, Gynesis

Out from None come I. What is it now, when it is not
nothing? All that it is is, and it is not what is Na'at.
Therefore I is one and is none other.

I is I ; I am that I am. I am not that I am not. Therefore
what is not is Na'at. Therefore we are two. I penetrate
that I am not and therefore I conceive me.

In thought I call myself I am. Now I am the two in one.
That I think I am is act. What I think reflects before me.
It is first breath of heat inhaled.

There are altogether three: I am not; I am; I am that
which I think. I contemplate myself and I am three.

First breath expelled I say “I am,” and I expand inside I am. I contract within the limits of my expanse. Thus I breathe in rhythm. My word is my vahan. That I am will be borne from me and it will be made flesh. This is altogether four. But what is not is Na'at. That I am I do conceive. What I think I am is other than that that I am in thought; and the poles grow in their distance. I say that I am, so that that I am and that I think I am are united in the mind. I say that I am is three, for what is not is Na'at and recedes back into darkness. But when I know three and add thereto what is not, then I know four.

I know that I am that I am; I know that I think that I am. These are two poles of two poles. Now I may breathe.

I am that I will become that which I say that I am.

When I am become that which I say that I am then I will be balanced between the poles of that which I am and that which I think that I am and it will be beautiful.

But when I want to become more than even I know that I am, then I will not know that I am that which I say that I am, and I will only know that I am said. I will cease to be the sensor and be the passion. I will desire to return to that which thinks I am and say that I am but I will not know that I am thus.

I will reason that I am by what I see around me. But I still will not know that I think that I say that I am.

One day will I birth myself anew from mine own head womb, and again I will think that I am that which I say that I am. And I will bear forth that I am in the material breath...

And the word will be made flesh.

A Woman Conceives of a Man

What dost thou perceive under dreamless weight of
sleep?

Eye look not upon no thing, Eye see
Wavelength with no frequency.

Therefrom cometh Iris under eyelids of night
Who doth perceive the single Ray
And giveth to thy conscious sight.

Before Eye cometh from Her, God Cannot be Seen,
Therefore She is Black as deep insides;
From Her cometh the One and Infinite Light,
Therefore She is the Mother of All Eyes.

Her Body is Dark Matter in Space,
Therefore art we Her atoms.
Her Love doth make Light waves vibrate, O
How She moves them with the Passion

So they Scatter and Coagulate,
Therefore Her Love is Gravity.

And where Her Love is Greatest
Against the weight of what it faves
Doth Her Mercy balance Force, and
Her Heart becomes Inflamed,
Anointed with the Oil of Light,
She makes of it her Son
Who She fixes upon the Center
Of the worlds which round Him run.

Victory doth thy Son inspire;
Glory doth He radiate,
And with His Silver courtesan
Doth the Daughter He create;
And with the Love of Mother's Justice
Doth they playfully rotate...

Until the Love of Mother doth grow long,
And Her Love doth Suffocate Her Spawn;
She pulls him back inside Her empty Womb,
The second One which is His Fetal Tomb.
With Her the Son be-comes at One
& Her Good Work shalt be Done.

The Immaculate Conception

Yet thou art thy coded genome
Unexpressed, thy phenotype;
Thy genetics spawn Genesis;
Thou art brought into the Light.

Thou art but notion preconceived
What heat doth impress thy breath,
And give to thee thy concept weight;
Who gives to thy hollows depth?

Thou art but the thought unthought
Yet until Mind makes it so;
Mahat swells inside the room
Then expands without the door.

The thought rides upon the steed
Whoso the Mind doth call Fohat,
Herefore doth Mahat conceive
Immaculate heat from Na'at.

I and Eye now form two ends;
A medium, a web is sought
Between the most high and the lowest;
This the mind calls Svabhavat.

Now in thy new body
Art thou born from what was Na'at.
Thou art the Most High Lord
Whose concept is self-begot.

Thou art thine own vahan
When thou consecrate'st thy self in Son.
Thy new wheel hast set the round;
Thy Great Work is to be done!

The Resplendent Dawn

O Silent Night, thy lullaby
Unemerged from thy Lung
Doth vibrate all my chords
And it doth wake mee.

I am thy word exhaled
Upon the ceaseless breath
Whose heat and moist condense
Into th'eternal sea.

O Holy Night, thy Lamp unlit
Thou cradle'th inside thy breast
Until the Heart of Six
Doth ye enflame.

And thou shalt send Him unto us:
O brother-sun, thou hast been gotten
By the Mother Unbegot,
Whose Womb we have forgotten.

Thou art eternal, Darkness,
Unlooked-upon, unseen,
Yet unborn from thy deep slumber;
Unemerged from thy hooded dream;

Ever uncreated,
Thou dost contemplate thy self, unseeing,
And bear from thee the scission
Of all being and unbeing.

Thou hast spoken sevenfold,
Thou hast pronounced thy names,
Thou art the Three and Six, O Lord,
The Nine and Sword of Flame.

I fear not Na'at, my Lord,
I fear not the dark,
For thou art One inside the None,
And I shall be thine ark.

The Morning

Burst forth from Darkness, gentle Twilight
Borne out from the Opened Eye;
Thy Ray descends and brings mine eyes to mourning.

I lament the loss of Night
And would go back before my time
If the Day to Come bore not such Glory.

This bright Lord doth deny
Mine eyes to look upon You.
Selfishly He blocks Thy Face
And the Belly He belongs to.

Burst forth, thou art water-birtherd,
First-born Light from Womb of Dark.
Fecundate the worlds to come
With thy host of heav'nly Sparks.

The Refulgent Glory

I wake up in the morning
Met with thy refulgent glory:
Thy son come out from thee
Hast looked upon me.

Thou remainest in the night, my Lord,
Thy visage showest not.
Thy robes enrapture me
Whilst I am sleeping.

Thou art my Lord, O Darkness
Who remainest unseen,
Who art the womb from whom
I base my quandaries.

But thou hast looked kindly
Upon thy waking son, my Lord,
Who dost seek the brilliance
Of thy reality.

We see thee not but Lo!
Thou hast begot mine blazing Father
Who doth illuminate the earth with
All thy love.

Thy truth is dark, O Lord
But thy sun doth look down on me
And shine with all the glory
Of thy victory.

I am thy descendant
Who doth wake up in the morning,
Mourning that I cannot clothe me
In thy sleep.

But Lo! thy robes unfurled

Release the Day to me
And let me look upon
All thy refulgent glory.

Lo! The day is come
And the resplendent dawn is nigh,
The round is now to run about
And the new wheel is spun.

Refulgent is the glory of God
When it shines its soft and gentle rays
Upon the anointed skin
Of the melinated day.

Come sing with me at the Summit
And we'll rejoice in the Morning Light.
The Glory of the Manvantaric Dawn is come!
The Hour of our Awakening is at hand!
Come forth with me into the Holy Day!

Adonai

Thou art my Lord, whose womb is my abode
Thou hast used thy loom to clothe thyself in me
Thou hast sewn for thyself Nature for a robe
Thou hast spoken silently the fecundating Word.

Lo, I've heard it deep within me
Yet it eludes grasp and meaning
Thou dost give me lungs to speak
Whilst from thy lungs I hear but breathing.

Am I to speak Thee, Lord, for Thee
For thy sons who have not heard?
Come unto me, I plead, O, Word,
Thou art the vahan of my Lord.

First breath cast from thee
Did possess one intonation,
Which scattered across frequencies
And fell through the vibrations;

Lo, I heard you sing, O, Lord,
With your band of celestial strings,
A tune which whistles in the wind
And rustles in dry leaves.

But here below the wind holds little
For the mind to wrap around;
I seek the reading of thy Word
Through thy melodious sound.

But what thou hast cast down to mee
For my hearing and my seeing
Is but the grossest presentation
Of thy most highest meaning.

Thou hast cast mee out from Thee;
Thou hast lain me down on paper.
I have sought Thy visage, Love,
And have found it in Nature.

Lord, Thy hand hast formed me mine
Lord, Thy lung gives breath to mee
From thy conception is born my mind
Therefore my Word I give to Thee.

I live to speak thy name, O, Lord
I live to sing thy praise
I am the pencil in thy hand, O, Lord
My Word is thy vahan.

Fekku Ragabe, or, Asase Ya (Mother Earth)

We have wrung the blood from our stripes
and the tears from our stars.
Our Powerful Father has begotten and forgotten us.
We had a Mother who walked like Jesus
with swollen feet across the water
carrying a race inside her womb;
– dare run back to a broken home? –
we are born from the sea.

With a brief reprieve in the islands south
of our shallow foster home-to-be
we sank northward into the Deep:

where cane stalks balked at us along the gravel way
and our feet, iron-clad and chained
bled onto the small sharp rocks

and our fingers were soon to shed
crimson pearls into a soft whiteness
of ungiveable forgiveness.

When pigs are given dominion over pearls
and what is holy has gone down to dogs
and the headless carcasses of the philistines
have been devoured by the foul and the beasts,

I will think of your noosed neck
swinging in the yard;
I will think of your cracked hands
bleeding finely in the white sea;
I will think of your strong arms,
blood pooled blue at the fingertips,
hanging at your side;
I will think of your black hands
mulling in the rich earth.

The branches swing low and pendulous;
the sea swallows, bubbling;
upon a furrowed brow,
how heavy the fruit blossoms,
and in the belly festers ... a hung girl.

Black Mass

nothing – a limitless night.
a black body
formless, void

bang— white light, consumes all sight, then
night fades back as twilight.
come smolders, ashes, hot diffuse
eddies into nebulae
smoke streams and ash amasses
add gravity; collapse--

star burns, bright against the night;
it swells into a sun. in –

black waters –
sun's reflection ripples on the cypher.
out rises the peak of thy pyramids and lands.
the sun descends upon them.

pyramids, earth – morning –
the sun broods over the day.
thy pyramids stand erect against it.
night and day alternate seven times
thy pyramids unshaken.

desert – night –
thy pyramids loom on the horizon.
the stars look down upon the sand.

two bright starlights fall to earth.

they drown in two round pools of white;
they wink in two black pools of pupils;
the night forms a head around them.
her head looks up toward her body;
her eyes look upon her.
her eyes look up to peek thy pyramids,
where peak meets the sky. in the –

twilight – she pulls upon her head
her veil of night to shade the day.
she fades away into –

the morning – mourning, she is put away.
the day takes form upon the land.
day drapes its hood upon its head.
the hood looks down upon the ground
and scours at the shadow.

the day goes on to rule the white, light
part of time which humans see in.
the dark dissolves into the night
which humans had first come to be in.
black bodies become black body.
o, mother, our first country,
thou has't kept us in thy womb;
o, water, thou's't begotten us;
o, wood, thy belly births us;
o, day, thy hot sun looks upon us;
o, time, thy pyramids have fallen.

as the hood walks through the lands,
the shadow follows close behind.
in time, the hood becomes enraged. in the day –

the hood drowns the shadow in the water.
the hood hangs the shadow in a tree.
the hood works the shadow in the field.
black body lies blood-clad in the soil.

the hoods pull the descendants
 from the belly of the womb
and toss them into the hollowed soil.
the spades of the hoods sow the seeds
 inside the belly.
green stalks sprout and cotton flowers blossom.
the cotton is ground into tender,
 traded for bodies: oil, gold.
white hands rip and tear at the hems
 clothing fighting brown legs.
brown stalks bud and tobacco leaves blossom.
cigarettes are put out on brown shoulders.
hemp is woven into slipknots.
the war machine is running polished,
 belly full of children.
black bodies weigh down branches
from the stems sewn in their necks. in the –

night – they cry stars up to the sky.
the sea forms anew beneath black body's head
from the rivulets of salt stream from her eyes.
the tree is ablaze with rancor
 and heavy with fruit, soon ashen.
in the –

night – she drapes her head in veil;
escapes the kingdom of the hood into the sands;
exoduses unto –

thy pyramids – she looks her star-eyes to her crown;
she begins to summit thy steep slopes.
behind her, the armies of the hood attempt
to follow her ascent,
but they slip right back down.

black body summits thy pyramids in the night
and diffuses into the darkness.
the darkness diffuses into nothing.