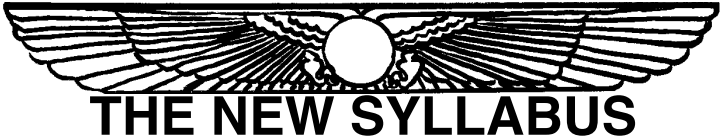


The Unification of Heaven and Earth, Crawley '17
 mathematical formula of universal invariance.



THE NEW SYLLABUS

SESH SEPDET

**THE
CORPUS
SYLLABUS
TRISMEGISTUS**

**SESH TEPI (I)
MAAT LAW CODE
SESH SENNU (II)
SEBA WRITINGS
SESH KHEMETNU (III)
36 CHAMBERS OF DOOM**

by

**The Scribe Antarah A. Crawley
The Office of Tehuti, W.T., S.S.**

Spring 2017

**the new syllabus organization
washington, d.c.**

Offerings

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.

– Traditional (“Hymn of a Scribe,” Kmt),
Ankh Mi Ra, “Let The Ancestors Speak”

The New Syllabus Sesh Sepdet

First *Trismegistus* Edition

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New Syllabus

Office of Tehuti,
Wasarian Tribunal,
Sovereign State of Human Being

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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”



**SOVEREIGN STATE
OF NEW SYLLABUS**

**NATURAL LAW
STATUTORY CODE**

“MAAT”

by

**The Office of Tehuti,
Scribe Antarah A. Crawley**

new syllabus organization

Title 1: Organization

SECTION § 1 The Office of Tehuti

1 *Djhuti* is the architect and *Ma'at* is the archetype of *an ubiquitous and lasting system of hexagonal galleries* called the Universe. He is the Scribe and She is the Word which is born forth into flesh. The Word, written into Law, is a **Syllabus** for the study of all our life courses. The subject of our study is **Nature** [*Neteru*].

2 **The Office of Tehuti** (*Djhuti*) [OT] exercises sole jurisdiction over legislation and statute of **Ma'at Law**.

3 The OT operates as an office of and in service to the **Wasarian Tribunal** [WT], to establish the Law which governs the Measurement of the Weight of the Heart.

SECTION § 2 The Wasarian Tribunal

1 The WT is the Government of any body / body-politic which is considered a [member of the] **Sovereign State** [SS] of Human Being. The Union of Humans under SS comprises the borderless **Nation of Nature** [NN] and the local United Sovereign States of America [USSA].

2 A Sovereign State of Human Being may be founded within any body living among hostile Federal States based upon (1) the individual's recognition of and identification with Wasar as Sovereign Judge over their Self, or Inner Chamber [**Tuat**] and (2) the individual's pledge to the Office of Tehuti that they will engage in the Natural Ma'at Law of the Nation upon Earth.

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

SECTION § 3 The New Syllabus

1 **The New Syllabus** [NS] is a scribal office within the Office of Tehuti. The office is responsible for scribing “Origends: A Primer on Singularity and Space-Time Progression” (2012), *The New Syllabus Recension of Natural Law* (2016), and *The New Syllabus* (2017).

2 The Objective of the NS is the measurement and custodianship of immutable Natural Law — and, by direct implication, civil and moral law — as it has been prescribed in the oldest written documents known to Humanity (The model of the Gods of Nature [WT]).

3 For more information on the SS, contact *Djhuti* (Office of Tehuti) directly, or inquire with your local New Syllabus / Sovereign State Party Representative.

SECTION § 4 The Office of Sekhmet

1 There shall be an Office of this *Neter* dedicated to the preservation of the Human Self, individually and collectively, of the Sovereign State body-politic from Oppressive States (especially Babylon [2 § 4.4]).

2 This Office shall operate under the guidelines of the **Secret Intelligence Agency** [SIA], and shall engage in platforms intellectual warfare and counter-intelligence.

3 The **Office of Nebt Het & Heru** shall govern the preservation of youth and education from this Office.

SECTION § 5 The Office of Ptah [Power Plant]

1 There shall be an Office of this *Neter* dedicated to the generation of RE force (electromagnetic power), as well as its storage, usage, and transmission within the State.

2 This Office will consider, research, and develop, the right use of (1) the *Djed*-pile battery of Wasar; (2) the Magneto-Electric Reactor [*MER*] Tower (as wireless transmitter, receiver, and transformer); (3) the *Tekhen* tower (as wireless receiver/transmitter); (4) *Pet*, the Heavens, especially the ionosphere; (5) *Ta*, the Earth as a grounder or high-resistance capacitor; (6) *Ankh*, the controlled EM waveform oscillation/alternating current; (7) *Ra-Ka-Ba*, the wave spectrum of energy generated from a zero-point of centripetal Bending Force; (8) *Km-Tm*, or *Khem*, biochemical [Pb] electromagnetic semiconductor, i.e., ionic sediment, i.e., coalesced light spectrum battery, i.e., melanin.

3 This Office will also govern Trade Union standards.

SECTION § 6 Halls and Chambers

1 The title of “Sovereign State” as comprised of these Offices applies to both the body-individual and the collective of bodies of common ancestry as a political entity defined by the NN and her Offices.

2 The title “Sovereign State” applies to the individual psyche, or consciousness, as the mental and spiritual exercise of the aforementioned Offices in service to the Tribunal of their own Heart in appealing to the Judge [Wasar] of their own Consciousness [Ka] and State of Being [Ba]. Where within the individual Heart/Soul/Spirit [Self] the Heart is weighed is called the Inner or **Secret Chamber**, i.e., the Tuat.

3 The title “Sovereign State” applies to the collective body-politic as the elected or appointed legislative body executing the Will of *Ma'at* from the aforementioned Offices, as representing and appealing to the Judgement of the People. Where within this Public Chamber the Heart is weighed is called the **Great Hall** [of *Ma'at*].

SECTION § 7 The Nation of United Sovereign States of Human Being (or, the Nation of Nature)

Per the Instructions of Modimoncho, Motshidi Griot of Clan of Bakhatla, Tribe of Ba Tswana, delivered 2012

1 All lawful Sovereign States of Human Being shall be members of one world **Human Nation** [Human Union] and shall be charged to participate in the lawful battery, right conduct, and good judgement by which civilization is sustained.

2 Twelve [12] Gods in One rule over our earth. Each God divides into man and woman, thus manifesting as 24 **Elders**.

3 The **Human Nation** of earth shall thus be divided into 12 **Tribes**. 12 male-female pairs of Elders each shall rule over the 12 Tribes, or countries, which span all the land masses of the earth.

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

5 Each Tribe shall contain 6 **Clans**, each ruled by 2 Chiefs. $6\text{Clans} * 12\text{Tribes} = 72\text{Clans total}$.
 $72\text{Clans} * 2\text{Chiefs} = 144\text{Chiefs}$.

6 Each Clan shall contain 100 **Districts**.
 $72\text{Clans} * 100\text{Districts} = 7200\text{Districts total}$.

7 Each District shall contain 10 **Towns**.
 $7200\text{Districts} * 10\text{Towns} = 72000\text{Towns total}$.

8 Each Town shall be governed by 2 **Judges**.
 $72000\text{Towns} * 2\text{Judges} = 144000\text{Judges total}$.

9 Each Town shall contain an initial 1000 people, and each couple shall bear one son and one daughter. Over 7 generations, the population of the entire Nation shall reach 1,008,000,000 and there stabilize: Every eldest generation consciously and voluntarily shall ascend into the Mind of the Elders (Heaven) upon the birth of the descendent generation at a ratio of 8:1.

SECTION § 8 A Prophecy

1 We are living in the Time following the **Maafa** [Holocaust of the Indigenous Human Nation]. It is also called the Yuga [time period of RE] following Kali, which Yuga is called Rising Dwapara. We are rising from Kali toward Treta and Satya Yugas during a time period of 12,000 years, following a Falling period of 12,000 years. The Holy Science of the Hindu places us in the House [time period 1/12 of RE] of Virgo. Traditional Astrology places us recently (c. 1918) in the House of Aquarius under a similar period of 24,000 years which began in c. 10,500BCE.

2 In The Maafa-Kali Yuga, the forces of the Negative Polarity of RE [ISFT] manifested in the evolution of a genetically-recessive variant race of the autochthonous human [homo sapien] in the global north: self-identified “Western Civilization.” This force then proceeded, over a period of 6000 years during Taurus, Aries, and Pisces, to impose a world-wide system of direct, exploitative, unlawful battery upon the (+) indigenous Human population, respective of their lands, resources, bodies, and possessions. The Human batteries were charged with the force RE in their Motherlands and transmitted without consent to the colonies of their slavers by boat.

3 It is said that the force RE will go down in the West to be charged, battered, and judged in the Tuat before going forth vindicated upon its boat in the Morning.

Title 2: Conduction

SECTION § 1 Definition & Constitution of Conduction

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

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

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

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

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

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

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

engaged in the act of transmitting force is **Battery**.

SECTION § 2 Battery

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

2 To engage in battery is to transmit E force between two or more bodies. Each body or collective body-politic, in the context of the act of battery, is polar to the other, to the effect that their interests possess opposing 180° magnetic relationships to each other. E force is generated in high pressure zones and transmitted between bodies from higher to lower pressure zone. A **victim** of battery is one whose E force respective to either the contraction of the energy exchange or the cycle of the battery is being resisted past the period of right reciprocation (a period of ½).

3 Right Conduct is lawful battery.

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

5 Lawful Battery is exemplified in the Wasarian Tribunal in which Wasar, Judge, has received the Ba of

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

SECTION § 3 Sovereignty

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

2 No body shall be beholden to engage in Unlawful Battery, i.e., in a manner of conduct which produces and maintains against Natural Order [TITLE 5] a disproportionate gain [of mass-energy] for one and loss [thereof] for the opposing party. i.e., All acts of Conduction must follow a cyclic sine-waveform progression, which converts all energy from one party to the other into a reciprocal exchange of mass, and which energy, after being charged, is discharged to the Natural pressure zone.

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

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

5 An increase in the value of energy being withheld in an Unlawful Battery of another's body—that is, energy

or mass being withheld from returning to its producer—generates pressure to be discharged in the opposite direction.

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

SECTION § 4 Statehood

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

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

3 The Sovereign State of Being in which a collective body-politic engages in Good Conduct is called **Zion**, especially if that State (1) relates to that of the persons in general as being free from Unlawful Battery by a hostile party [i.e., a Colonial State], i.e., a State of Freedom or Liberty; (2) is landed on the Ancestral, or Mother-, Land of said body-politic, from which they may have migrated, willingly or otherwise; (3) is experienced by the body-politic as an ideal or Eden to which those bodies aspire, even while living under a State of Battery in foreign or hostile nations.

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

SECTION § 5 Ma'at Conduct

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

2 Given that Battery occurs as a transmission of E force between one or two+ bodies of differing potential at a frequency n between the real values of 0 [inertia or blackbody] and C, a Lightbody (i.e., star), can be said to possess one body unified along the spectrum of its E transmission instead of as two bodies transmitting E.

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

4 A body of mass density M approaches C when its vibrational frequency is amplified to the square of E and its resistance approaches blackbody [0].

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

6 Such is the Law of Magnetic Current manifest as the visual mathematical formula of (2:1) magnetic lay-lines

[i.e., yin:yang::Tao] + Electrical-transmission; and (0/3) the neutral substance of mass [blackbody, *ka*].

SECTION § 6 The Heart

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

2 E Force in opposition is expressed as a quantity and density [**weight**] of mass vibrating at E frequency [= *n* units +/- relative to 0]. Yet the battery does not dissociate from the radiant force of E due to of the contraction force of -E. Hence, at one half of the 180° field of opposition lies the point at which the repulsive and attractive forces of the dipole E-spectrum harmonize into one motionless and balanced center, which center is the Heart of the Battery.

3 E force at rest between two opposing states is as the Ba of Ra when it has been received by the Ka of Wasar.

4 If the Heart is not centered between these two opposing poles force then the battery is unlawful.

5 If the Heart is not brought to rest, according to the Laws of Harmony, between equally opposing forces, then the battery is unlawful [see Title 3 § 5 Harmonic Invariance].

Title 3: Judgement

SECTION § 1 Hymn *tua r' khft ubn.f m akht btt nt pt*

1 Come forth from the Water and bear up this God
2 Like as Atum raised himself upon the Ka of Nu
3 By the grace of Ma'at, giving Order to Chaos,
4 Being as he was directed by Djhwty to born
5 The 9 Gods. O Atum, first in the Company of Amun,
6 Gave thou to thy Son a Space; Gave thou to thy
7 Daughter weight; Geb and Nut come forth and mate;
8 Their two twins dual and create.

09 O you Gods who are in the Bark with Ra,
10 O you Gods who are in the Company of the Judge,
11 O you Defendant who cometh before them:
12 Know them in the Order which they are gotten
13 To know that which is spoken truly under the Law:
14 To balance all forces in their dual Nature
15 By measuring their weight against the Light
16 And return equilibrium to scale
17 In the Hall of the Double Truths
18 Before the Seat of Judgement.

19 How is it done, the measurement
20 Of the weight of one's Ka against the Light
21 Which is that constant Truth
22 O'er which thy Ba doth witness
23 The flux of the Scale,
24 Whether the Plumb condemns or vindicates
25 The Defendant as recorded in the presence of Wasar.
26 Know that this method be practicable
27 For making the Heart like a feather
28 And for doing Ma'at while on Earth
29 To make for thee thy conscience glad
30 And to make the Ruler to vindicate thy voice before
the Sovereign Judge.

- 31 Concentrate, observe, and quantify thy measures;
- 32 Record and fix the weight;
- 33 Rebalance, recalibrate, and correct thy state
- 34 Of conduct, using the line of the Scale's equilibrium
- 35 Whereon their weight hath been measured.
- 36 *Axe. Htp. Inn.*

SECTION § 2 The Tuat Chamber Hall

1 That which is known as the Secret or Inner Chamber, or The Tuat, is the same in form and function as that which is known as the [Great] Judgement Hall of *Ma'at*.

2 The Tuat is within (i.e., the Sovereign Self, the Heart) and the Hall leads without (i.e., to Heaven, or on Earth *in the form of Civilization*). One who enters into this Chamber submits before the Judgement of Wasar, their Higher Self / Sovereign State Governor, as a Defendant [D]. If the Defendant is Vindicated therein, then they identify their Self with the Sovereign Wasar.

3 The Tuat may be entered by descending into the Heart of the Self [D] from the North Gate, a process analogous to entering into the Tomb.

4 Whence Charge hath been committed against their body, the Defendant shall pass out of the Light of Day and through a Descending Corridor whereon shall be written the Laws of Good Conduct concerning Life and Protection [wall E] and Emergence into Light [wall W].

4 Thence shall D. pass a Vestibule writ with Law concerning Entering and Exiting the Chamber-Hall [walls EW] and Opening the North Gate to Appear at Dawn.

5 Thence shall D. pass through a Corridor writ with Law concerning the passing from the Womb, through

the Umbilical Cord / Birth Canal, toward the Light. Partially lined, or enclosed, with granite plugs.

6 Thence shall D. pass into the Antechamber of the Tuat (ideally containing a tapered ceiling with four gables), writ with Law concerning Exiting the Life-Giving Womb (Akht) [walls EN, gable W], REgeneration / REbirth [gable E], The Ritual of the Morning [wall E / Serdab passage], and Passing through the Life-Giving Womb [walls WS].

7 Thence shall D. pass into the western Chamber of the Tuat (also ideally containing a tapered ceiling with four gables, or, a *Mer* shall be built on the ground atop). In the case of a tomb, this western room is called the Burial Chamber and contains the Sarcophagus and Mummy along with walls writ with Law concerning the protection of the Ka of the Deceased. In a case such as ours, the Tuat Building shall be used as a Living Office.

8 In the Government of the Sovereign State on Earth, the western room is called the Secret or Inner Chamber, and is regarded as the Tuat-proper. Note well that the etymology of “Tuat” [*twa-t*, or *dwa-t*] evokes the significance of “twat,” “tomb,” “womb,” and “room.” It is the enclosure in which the energy RE is generated, and where the body [D] is charged with said energy according to the weight of its Heart.

9 The Inner Chamber shall contain the Table or Scale and a Seat, in stead of the sarcophagus, as well as other necessities of Office. It shall be writ with Law concerning the Ritual of Resurrection [wall S / passage E], Peace Offering (HTP) [gable E], Insignia [wall E], Ritual Peace Offering [wall N / Passage E], Entering the Womb and being charged, REgenerated, vindicated, and brought to Peace therein, as in a Judgement Scene [wall and gable W].

SECTION § 3 The Hearing

1 The primary role of the Tribunal is to weigh the lawfulness of any body's conduct in cases of Battery.

2 In doing so, the Keeper/Recorder of Right Conduct, Tehuti, measures the plumb of the Balance-Scale upon which the Heart of the Defendant is weighed against the Feather of Ma'at (i.e., Two Truths, Balanced and in Harmony) in order to determine whether there is a case of unlawful battery. To be done in the presence of the Judge Wasar, the Righteous Statesman Heru, The Bailiff Anup, and the Officers of Was Het & Nebt Het.

3 What is measured is the speech of the Defendant, according weight to their Heart based upon how well each word recognizes “Light” Truth according to the lawful conduct of Force, Mass, and Generation.

SECTION § 4 That Which is Said in the Great Hall [Recitations]

1 The aspect of the Sovereign Self/State which is to be judged by a Tribunal of the Higher Self/State shall pass into the Great Hall of the Double Truths and enter into the Tuat-Chamber as a Defendant before the Judge, who is the Higher (i.e., Sovereign) Self of the Body/Politic, identified as Wasar.

2 *Dd-mdw* [Signifying the giving, or recitation, of speech by] the Defendant [who seeks to be identified with the Judge as] Wasar: “O my heart which I had from my mother! O my heart which I had from my mother! O my heart which I had upon earth! Do not stand witness against me. Do not prosecute me before the Tribunal. Do not be hostile to me in the presence of the Keeper of Balance, for you are my Ka which was in my body, and my Ba is with thee.”

3 *Dd-mdw* Tehuti, Ruler of Ma'at, Measure of what is Right, to those who are in the Company of Wasar: “Hear ye this decision in very Truth. The heart of Wasar [the Defendant] has been weighed, and their Ba stands witness for them. Their voice is true; their deeds are righteous. They will not be resisted from joining those who dwell in the Field of Peace.”

4 *Dd-mdw* He Who Watches the Plumb-Line [Tehuti or Anup]: “Pay attention to the decision of Truth and the plummet of the Balance according to its stance.”

5 *Dd-mdw* Those Who Are In The Company of Wasar [i.e., the Jury]: “That which comes from your mouth is true. The vindicated Wasar [the Defendant] is righteous. They have no imbalance; there is no [longer any] case against them before us.”

6 *Dd-mdw* Wasar, Sovereign Judge of the Tuat: “Let the Ka of Wasar be at peace with Ra, and the Ba of Ra come to rest in Wasar, that it may enter into the Hall of the Double Truth and come out as a living soul in the form of its desire. It is good for the dead to know this, but also for whoso does it on earth.”

SECTION § 5 Harmonic Invariance

1 Ma'at Law, i.e., the Standard of Right Conduct as Vindicated by a Tribunal of Good Judgement, is established upon the principle of **Harmonic Invariance** [i.e., the Law of Harmony], a quantum law of “strings.”

a. Linear: Given a line of reference length D , the pitch, or tonal frequency, of the whole, can be reproduced by dividing it at its midpoint to produce a ratio of 2:1. One half the double-octave D may then be subdivided into equitempered lengths of successive fractal frequencies. The process of **measurement** by which these small-integer ratio

expressions of string length are isolated is **invariant** among bodies of varying mass.

b. Cyclic: Given a circle of circumference D , the pitch, or tone, of the whole can be reproduced by dividing it at its diameter to produce an expression, the square root of 2. A whole series of the frequency spectrum D is an octave cycle which carries the ratio $30:60::360:720$. One octave cycle may be subdivided according to the laws described in the Linear case (a.).

1.1 These principles (a., b.) of harmony relate to one [1] whole body or body-politic as expressed both as a line and as a spherical plane, of which the former is the two-dimensional expression. Hence, all bodies, whether individual or collective, possess one double [2:1] octave image of their whole self. One half the octave-double 2:1 is the *ka* and the other is the *ba*, or, in some cases, one is the *ra* and the other is *ws ir*; or, in general, one is heaven, and the other is earth, and so on. These comprise the Double-Law, Double-Truth, *Maati*, etc. This pair of Truths comprising one [1] whole is also the significance of *DjHu / TeHu* ["measure"] + *ti* ["two"]. This is the essence of the practice of *smai-tawi*.

2 **Harmony** is the principle governing the conduct, [i.e., reciprocal interaction, the exchange of energy] between any body of a mass value n within a lawful battery. Harmony is a mode of governance, which is to say, it raises order from chaos [unquantified substance].

2.1 Unquantified substance is the infinite spectrum of frequency [potential mass expression] at rest, called a field of blackbody radiation, *nu*, N . It is the uniform infinitude of the pitch continuum. When a reference point D is isolated from N , $D=1$, and the subdivision or multiplication of 2:1 produces the series $n1$ through $n9$ and their ratios, called the *nTRu*.

2.2 When $D=1$ subdivided against itself into a series of equitempered integers— or— two or more resonating

bodies of intervals n_1 through n_{12} are engaged in a system of right conduct, the size of the main intervals can be expressed as small integer ratios 1:1 [unison], 2:1 [octave], 3:2 [perfect fifth], 4:3 [perfect fourth], 5:4 [major third], 6:5 [minor third]. Ratios have an inverse relationship to string length; e.g., two-thirds of a whole carries a ratio 3:2.

3 n carries the meaning of a tonal frequency value represented by an integer within a spectrum of integers produced by the balanced division of one [1] whole. [n carries this meaning as a standard of *mdu-ntr* notation].

4 Any body D which possesses mass [energy resonating in opposition to a mean-line (center of balance, “heart”)] possesses a correlative resonant frequency spectrum equal to two reciprocal octaves [2:1] of even-tempered integers n_1 - n_{12} . Any single whole body can be subdivided according to principles of this law.

a. Linear: The location of each integer in correspondence to the reference D produces a ratio expression; e.g., two-thirds of the whole [3:2]. The division of a body into constituent ratio-based tonal expressions follows the order of generation of multiple bodies within a harmonic governing system; i.e., in female doubles, halved by male arithmetic mean to generate tone children; a series called a progression of **golden means**.

a.1. One [1] undivided whole is a divine unity [D], represented by an odd integer n . The division of [1:1] into [2:1] creates a matrix, or womb, in which permutations of unity manifest as multiplicity by successive sequential halving.

b. Cyclic: Ibid. In an equitempered system, the whole cyclic octave may resemble a zodiac. In western tuning the feliies are not evenly tempered. The perfect fifths of reference D [CGDAE] resemble the *Tuat* star when plotted in a chromatic

wheel of the following rising integers $n_1 - n_{12}$:
 D - e b - e - f - f# - G - G# - A - bb - b - c - c# - D
 (+)))O+ O+ (.) O>)+ +) (X)
 P1 m2 M2 m3 M3 P4 A4/d5 P5 m6 M6 m7 M7 P8
 1:1 6:5 5:3 4:3 ++ 3:2 2:1

6 In the case of dividing or multiplying a body/politic D, an even-tempered series of integers n_1-n_9 in chromatic order [as measured according to 3 § 5 4.a.] is a just or right tuning system [i.e., government]. A body/politic possessing just tuning will produce good and true speech and engage in right conduct. The giving of good speech before a Judgement Tribunal will vindicate D. If it is measured on a scale of double octaves, it will (en)lighten the mean (Heart) and bring opposition force to rest in the balance.

7 One [1] whole [D] is equal to n raised to no [0] power. n^0 is equal to 2 raised to the power of n .

a. Linear: A line of length $D=n$ is one [1] octave double of its midpoint [$1/2D$]. Subdividing the octave length will produce successive rising or falling tones along a spectrum n .

b. Cyclic: A pitch reference [1] revolves evenly around its octave and returns to its tone of origin to produce a perfect cycle which now has a value of 2, having been squared, or increased in “mass”, one full “image” of itself: i.e, one octave [1:2]. This motion may be called a “swirl.” “Swirling” n “raises” it through degrees of tone and octave. Rise and Fall are complements of cyclic motion.

8 Harmonic Invariance manifests *Musica Universalis*, or Musical Harmony of the Heavenly Spheres, where the zodiacal whole is the chromatic wheel, the sun is the octave, and every planet represents a small-integer ratio based on distance from the octave reference [according to reference 3 § 5 4.b.].

Title 4: Natural Philosophy

SECTION § 1 The Study of Nature

1 **Nature** is all reality, being, and God. Her Word is coming forth (*prt*) into (*m*) being (*hru*). Her School is the Universe. Humanity is Her student body. We worship Her with scholarship; Our religion is Science. Our bodies are our Temples. Our Teachers are our Ancestors. We are enrolled in our Life-Course. This is the Curriculum of our Education. The Student hereof is a *Km/t*. A *Km/t* is one who is educated to live in harmony (*Ma'at*) with Nature (*Ntr*).

2 Afrakan Natural Philosophers and Scientists of Antiquity have redacted a Cosmological System of the Unified Field variety in which noumenal *yin* **Magnetism** (*Nu*) and its phenomenal *yang* counterpart **Electricity** (*Khpr*) form the pervasive force which bends waves (*Ra*) from inertia (*Amun*), curving spacetime, and binds their energy into orbital-interactive particle systems which comprise the substance (*paut*) of Nature (*Ntru*) in all of its manifestations.

3 All manifestations of Nature are the magnetic transformations of an ubiquitous and lasting field of blackbody radiation, from which dark energy (*Ba*) is harnessed from the black matter (*Ka*) and transmuted into light-matter by the **Electromagnetic force**. The Electromagnetic force operates using the same archetypal Laws (*Ma'at*) of change, or transformation, from the quantum/fractal to the solar/relative scale.

4 These are the things which Djhuti has said, which things comprise the Science and Philosophy of Nature which will illuminate all Her Mysteries. He has weighed the Heart against that which is Light (*Ma'at*) and He has measured that which is True (*Ma'at*). He has dictated these precepts to be inscribed upon these pages and He has spoken them True-of-Voice (*MaaKhru*).

SECTION § 2 Methodology

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

2 The pursuit of Supreme **Wisdom** is comprised of 360 degrees of **Knowledge**. In order to obtain Knowledge, one must thoroughly **Understand** the subject matter which is presented in their Life Course. Once the subject matter has been understood, and the correlative Lesson has been passed, then the Student may obtain the correlative degree of Wisdom, and pass on to the next experience.

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

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

5 Life is a Course to which one must possess a Syllabus. Without such a guide, the Student will not

know the Method by which they are to apprehend their Curriculum.

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

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

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

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

10 Methodology informs theory. **Theory** is the framework, or system, in which one methodologically apprehends the primordial, unconditioned, and eternal truth called Deity, Science, **Nature**, or *Netjer*. The theory governs the organization and analysis of facts which are gathered to support the hypothesis of Deity/Science.

11 **Science**, as a discipline, is a method of procedure

that has characterized natural philosophy since the 17th century, consisting in systematic **observation** and **measurement**, and the formulation, testing, and modification of hypotheses. The act of **weighing** and **measuring** scientific theories by this method provides the data-pool of facts by which one studies truth. Each of the above theories aims at truth, and uses the appropriate available methods to apprehend it.

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

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

14 Theory, therefore, provides the framework in which the knowledge of truth is apprehended by understanding and applied by wisdom. Theory is a toolbox, and the knowledge of the order and the use of

those tools is methodology. When building a **house** of truth [i.e., constructing and establishing a lawful civilization, or system of positive battery], one uses their tools methodologically, according to the blueprint provided by acquired knowledge.

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

16 One's philosophy informs one's **culture**. One who builds with hammers and nails needs only the strength of their body, and that is the root of their culture. One who builds with electric drills needs also a power generator, and that is a part of their culture. Muscle contraction and electricity are both sources of **power**.

Therefore culture, informed by a particular necessity of methodology (religion), is both empowered and empowering. **Cultural philosophy** (religion) breeds power among the people.

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

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

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

20 The blueprint which was designed based on previously acquired knowledge, effectively understood and wisely applied to materials, will result in an **image** of itself increased in space, or **squared** (as from a line to a plane, or from a plane to a form). Therefore the

result of (knowledge, wisdom, and understanding) applied to (culture, power, and balance)*(establishment, purpose, and manifestation)=Truth². The manifestation of truth is the result of sound scientific theory applied methodologically to a task or problem.

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

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

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

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

25 That which is borne into the light is the Deity *Ra*, or *El* in Canaanite/ Hebrew. The letter “L” in the language of the Kemetu from which all world languages are derived is represented by the letter “R” (rolling tongue). Therefore *El* is *eR* and *La* is *Ra*. *Ra*, deity, is existent

being born from *Isis*; therefore *Ra Is*, and that is the Truth which all the methods of science seek to understand.

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

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

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

SECTION § 3 Course Description

1 *Djhuti* is the Teacher of Truth (*Seba*).

2 The Truth is *Ma'at*. It is measured in the *Tuat* and is spoken before the Judge *Wasir*.

3 The *Tuat* is the Cypher of the Knowledge, Wisdom, and Understanding of *Nature*. It is the Mind in which

the Student carries out their life course using their scientific methodology.

4 *Wasir* is Sovereign over the *Tuat* and *Djhuti* stabilizes him with *Ma'at*. The Student who hears the Teacher and embodies the teachings is *MaaKheru*.

SECTION § 4 Principles of Holistic Unity and the Practice of Good Judgement

1 **Mystery** is the most high and inclusive of the names of the unified disciplines. It is likened to History. Otherwise said, Mystery (“my-story”) is the history (“his-story”) of all things soever, known or unknown. History may be described as the becoming (or making) of what is (known). Mystery may be described as the making known of what is unknown. They may refer to what modern science calls the quantum and atomic models of existence (i.e., knowledge).

2 **Cosmology** is the study of the origin and development of the universe, of which terrestrial earth and humanity are a fractal. The study of the development process (i.e., the progression / manifestation / transformation pattern) of the largest known whole, of which all other processes and systems are fractals, informs and illuminates the observer to the commonalities and consistencies between the progression patterns (i.e., systems) of correlative and codependent fractals. This is also the science by which we observe how things come to be (known to us), and the name for this particular branch of natural science is **Ontology**, the metaphysical study of the nature of being.

3 “Metaphysic” is a derogatory term used by so-called modern scientists, who have exercised the audacity of taking the **Physical Science** out of the Ontology and discarding the Mystery. Yet none of these “scientists”

would have possessed any tradition soever in which to work if it were not for the so-called metaphysical, ontological inquiries of their forebearers (Platonic, Galilean, Newtonian, i.e., the scientific tradition of inquiry into the nature of reality based on detailed observation, which is called **Natural Philosophy**.

4 It is a fallacy to isolate physical evidence, no matter how methodical and precise, without accounting for what is beyond, or imperceptible to (“meta”), the five physical senses. True Knowledge and Understanding of the hidden forces which manifest as perceived reality necessitates the use of the sixth and seventh senses. This principle is the essence of Mystery, whose objective is to make known what exists beyond the senses.

5 The practice of reforming or codifying concrete physical science into the Mystery tradition is called **Mythology** (i.e., “my-ontology”). The Unification of My Ontology with Physical Science produces the disciplines of **Physics/Astronomy**, being the same scholarship on different scales (i.e., the laws and structures of atoms and solar systems being identical but in proportion); and **Chemistry** being the study of the composition and interaction of atoms/star-systems which is the basis of the differentiation and Unification of the One Substance of Mind.

6 The *Kmtu* established an elaborate University system all across the ancient world, and maintained its capital, or Grand Lodge, in the Nile Valley. This University taught the Mysteries within the confines of the Temples.

7 The pedagogy and science of uniting the physical and spiritual planes of the Kmtu was known to them as *Smai-Tawi*. This same science was known to the

Canaanites, and subsequently the Semites, as Ka-Ba-La. This science has been redacted in the modern teachings of the prophet W.D. Farrad and is known in the school of the 5% Nation of Gods and Earths as **Supreme Mathematics**, the Cypher of Knowledge, Wisdom, and Understanding. This understanding may also be termed **Maāt-Kemetics**, or, The Study and Practice of Divine Law and Order

8 *Smai-Tawi* is “The Unification of Dual Energies [i.e., opposing forces],” or, “The Unification of the Two Lands [i.e., Heaven & Earth],” or, “The True Unity of Things Which Appear Separate.”

9 *Smai* means “to tie, unify, together.” and *Tawi* means “dual” or “two things which are complementary but separate,” as in *ta wi*, “two lands,” or, “yin and yang” in Taoist Cosmology.

10 The *medu neter* logogram for this phrase is a lotus flower and a papyrus reed tied around a windpipe extending up from a pair of lungs, signifying the unification of Upper and Lower Khmt and the unified complementary behavior of harmonized dual entities.

11 In the context of the Natural Philosophy, *Smai-Tawi* means The Unification of Relativity and Quantum Theory and The Unification of Spirit and Substance and, in practice, The Unification of Arts and Sciences. The religious equivalent of this study and practice is “The Ritual Acceptance of Divine Law and the Ritual Restoration of Divine Balance,” meaning the “Divine Acceptance (Love/ Law) of Order [*Sekher*] and the Divine Rejection (Hate) of Disorder” (See Akan). This religion is known in the modern day as “Hermeticism,” “Esoterism,” and “Occultism.” These terms ultimately refer to the study of the immutable order of reality, which is hidden below the surface of the perceivable

world.

12 **Weights and Measures** are terms used to describe the methods by which the unification of the arts and sciences is to be affected i.e., how that which is yet unknown will be made known.

13 When things are made known then they are given **weight**. Weight is mass produced by force in opposition, and therefore possess a Heart.

14 When the Heart of a mass has been located relative to Light Truth [C], then it has been **measured**.

15 When measurement determines the weight, then what is being measured is then placed within its natural pressure zone within a harmonious system, and it is considered **right**, constant, good, and at peace.

16 The weights comprising any continuous unified system conform to a harmonious proportion of **scale**. Even when the scale of the system is increased, the proportion of weight to weight remains the same. All true systems are like unto all other true systems but in scale. Atomic physics is astronomy, but in scale. Therefore the measurement of any system may be replicated in another system using the known factors if the weight of any component therein be known. Thus it is said that when the scales are *Ma'at*, then the weight is measured true and righteously. Who is the one who measures the weights and speaks the truth? It is *Djhuti*.

17 The measurement of the weight and scale of a body relative to the system [of battery] in which it acts is like unto what the Taoists call the refinement of real knowledge and conscious knowledge. It restores knowledge of context to the awareness of time.

18 The outcome of “Restoration” or “Refinement” will be the balance and order of mass-weights, their E-exchange within a system, and the harmonious proportions of their scale; to effect the constancy (law) of unit systems and the identification of seemingly separate entities [by sign/sine].

19 Examine the sciences through the eyes of the arts. Elucidate the right brain through the analysis of the left brain. The Taoists say, *Truth may be approached when real knowledge becomes conscious knowledge, and conscious knowledge becomes real knowledge.*

20 Fundamentally, Weights and Measures is about the thorough analysis of given masses in light of inherent truth. Truth is known constant C acquired by established measurements, and the examiner balances [on the proverbial scale] the newly acquired (conscious) knowledge [one's “heart”] with the firm, established (real) knowledge C [the “light” “feather”; *ma'at*].

21 The quality of the person which does this righteously and “speaks” the result of truth (“*medu*”) is called *Djhuti*.

22 The quality of the person who perceives the eternal truth of these measures is called *Ws ir*.

23 The scene in which this process of understanding takes place is called the *Tuat*, or, the inner spiritual realm of human consciousness/mind, or, “The Tribunal of *Ws ir*”.

24 *Maāt* is “weight,” “balance,” “harmony,” “righteousness,” “justice,” “law,” “constant,” “reciprocity,” and “true.” The law of the balance of weights (i.e., *Ma'at*) decrees (1) that all known forces have a complementary and inverse force which

accompanies it (2) that all apparently oppositional forces ultimately equalize their own opposition and harmonize into one force (3) that the measurements of the system in which these forces interact are in direct proportion to the factors which govern the interactions of their constituent systems, and so on to infinity. This is called the Unification of the Two Lands. This constant law of *Maāt* is the foundation of the physical mechanic governing electrical transmission through the magnetic force field in our holistic unity. *Maāt* says, in other words, that all forces must be balanced by equal and opposing forces.

25 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.

26 *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.

27 *Smai-Tawism* is the practice of the intent 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 § 5 Principles of Lawful Conduction and The Rise of Order (or, Theocratic Statesmanship)

1 Wasar in the Tuat is the model of Sovereign Statesmanship representing the faculties of the consciousness of the Human Being and the exercise of Good Judgement on the individual and on the interactive (battery) level.

2 Ra in Heaven (that is, appearing to pass over and around the earth) is the model of Sovereign Statesmanship representing the Human Being's right to government by divine rule;—that is, by a government in the model of the *PauT nTRu* [the order of forces who are in the company, or boat, of Ra], also called: *Abosom, Orisha, Vodou, Arusi*: “Spirit-forces of Creation animating Nature” ; n degrees of spectrum u .

3 Civilization is the act of engaging in the Order of the $nTRu$ forces which come forth in the company of Ra, or, the act of *Ra*-ising [raising] Order out of “Chaos.” The Order of the $nTRu$ is the set of values for the frequencies of sine-wave conformities within a spectrum of n pressure zones; where $n=8+1$ or $n=9+1$ depending on the model; and $u=n$ to the power of n .

4 R [Ra] is the Force which gives/transmits/bends energy E through a magnetic field M , thereby giving Order to the field of blackbody radiation called “inertia,” or neutral disorder N .

5 High or Right Civility [lawful battery] conforms to the Natural Order n of MER Law within given MN field-density. The order of nTR within MN is MAa .

6 R force E approaches the limit of C when M offers no resistance to E . $RE=MC^2$. Any M with a resistance n is T . Any EM force R possesses a current density I (A).

7 RE force concentrates as light-mass MC in capacitor ITn (the sun disk) and engages in lawful battery with the earth-mass TNn [mass out of inertia; risen land]. The magnetism M of ITn registers the capacitance of the system ITn-RE that allows for the mass TNn to occupy the natural nTR pressure zone for E and thereby support life and generation.

8 The site B of mass ITn (the sun) for force RE is the North-pole/center of the battery while the site K of mass TNn finds its natural pressure zone in the South-pole/perimeter. E transmits from South to North by East and back by West. Therefore, a divine ruler [i.e., ITn-RE] measures revolutions per cycle of generation for all bodies within its magnetic field.

9 RE current passing through a mass-resistance nT within a MAa-T pressure zone is RAM current. In a stable, balanced battery D (i.e., civilization) every body of mass [comprising the total mass nT of the body-politic] comes to rest within the cycle of its natural pressure zone according to RAM and RE current ITn.

10 Any mass T which comes to rest against force RE within a stable cycle of MAa-T is WSIR, where W=u and S=dipole electric force in opposition, i.e., wave.

11 The Tribunal wherein is measured Nn (the place of balance, or neutrality, at the center of T), i.e. the Heart, of waveform S is the seat of force R when in mass T. The weight of the Heart is found by measuring the resistance of T to C. Hence, the Tribunal takes place “hidden” within mass TNn, i.e., in the Secret Chamber.

12 When force R is vindicated from the resistance of mass T, then it will approach C in the positive direction of ITn.

13 Given a system of governing bodies according to Right Conduct [a lawful battery, a civilization], it is good to note the order [MAa-T] n by which inert mass N conducts force RE through magnetic field M into mass T within a system approaching C .

14 H is the boundary or “house” of the limit constant C .

15 The force which initially conducts ES sine-waves into lawful MAa mass nT from N is KPR, where K =magnetic mass-potentiality.

16 The force which gives growth u to T by amassing waves MAa is PTH.

17 The total potential force Nn + total RE force K of magnetic field H is current IMN.

18 Here follow several natural models by which n approaches C within a system IMNT.

SECTION § 6 Natural Models of Order

1 The Kmt Cosmologies comprise a Grand Unified Field Law developed through measured, mythical, pre-rational, and proto-rational scientific methodologies. The following models of personified attributes of mathematical functions ($Ntru$, etc.) codify the physical processes of mass generation.

2 The ***Khemennu Hermopolian Cosmogony*** defines the hidden Ogdoad ($n=8$ values of quantum waveform) which exists in the Primeval Waters of nonpolarized magnetic (dark) lightwaves:

[n1] NuN & [n2] NuN-T, the Waves;

[n3] HuH & [n4] HuH-T, the Limitlessness;

[n5] KuK & [n6] KuK-T, the Darkness;

[n7] IMN & [n8] IMN-T, the Hiddenness.

Described as aquatic frogs and snakes, respective of male and female sex, who, when in convergence i.e. unity, are said to produce the pyramidal mound from which comes forth the Son into the Day. The primeval mound is also called “*ka*,” raised or exalted land. The *medu* for *ka* is both dismembered raised arms and the raised arms of a human figure; hence the concept “raise up the god from the waters.” Vibrations below (i.e., earthquakes on the ocean floor) caused the mound to rise up out of the water. The mound is the flesh, house, or “*af*”/“*afu*” of the life force energy “God” “*Ra*”/“*Rat*”, which enters the mound (as sun rays) and courses through it begetting living things (his/her children). The mound also represents the Dogon God Amma's termite hill. The Dogon conceive of the Christ-like saviors and messengers of humanity as a pair of half-fish-beings called *Nummo*.

3 The **Dogon** people of Mali, etc., modern West-Afrakan descendants of the Pharaonic Napata-Khmtu, conceive of their God *Amma* as a ball composed of four conjoined clavicles (ovoid grain shapes) which signify the four elements (*kize nay*, “things four”) and whose bisectors mark the four cardinal points (*sibe nay*, “angles four”). In Dogon *dogo so* language, *amma* means “to hold firmly, to embrace strongly and keep in the same place” (Griaule & Dieterlen, *The Pale Fox*). Herein lies the general cosmogonic conception of the One and First Thing, Lord God Almighty (in Kemetic *mdu ntr* language, *ntr nb r' tcher*): One thing is four things of two sexes which are maintained as a singularity by a contractive force. Within this symbol lies the image of eight things [4(2), Ogdoad], nine things [1+4(2), Ennead], an axis (or cross), four quarters of a circle, etc.

4 The *Iwnw* (Anu) **Heliopolitan Cosmogony** defines the

Ogdoad of Hermopolis [*nTR=8*] as the *nTR* ITM [*Atum*], who is *n1* to emerge from the primeval mound of *nTR=8* [*Ka*].

[*n1*] ITM begets another, manifest Ogdoad. This second Ogdoad + [*n1*] ITM generates a sequence [*n=9*] which represents the cosmic, terrestrial, and human life-forces:

[*n2*] *Shu* and [*n3*] *Tefnut*,

[*n4*] *Geb* and [*n5*] *Nut*,

[*n6*] *Ws ir* and [*n7*] *Ws het*,

[*n8*] *Sutekh* and [*n9*] *Nebt Het*.

5 The *Het Ka Ptah of Men Nefer Memphite*

Cosmogony defines both the Hidden [*n=8*] and the Manifest [*n=9*] as the creation of the Mind and Word of the *nTR* PTH [*Ptah*], when the desires which he developed within his heart (mind) were given form (mass) when he spoke (vibrated) their names (waves). In the Tribunal of *Wasar*, the heart of the Defendant is weighed against a feather symbolizing the lightness of truth (*ma'at*) by the *nTR* THuTi [*Djhuti*] whose name means “to measure twice.” Therefore it can be said that *Djhuti* declares or speaks the weight of truth (*ma'at*), or, the Word, which is then judged against one's heart, or soul, by the Judge *Ws ir*, who is established, or who sits, upon *Ws ht*. It is useful to also note that the phonogram for the *mdw R* [*Re, Ra*] is understood to be an image of a mouth.

6 The *W'st (Waset) Theban (Ta Apet) Cosmogony*

defines the aforementioned *nTRu* [*n=8; n=9; n=18*] to the supreme *nTR* IMN [*Amun*], who is considered hidden from, or hidden within, all of the *nTRu*. All Companies of *nTRu*, therefore, are considered complete waveform attributes of *Amun*, who is called by the *medu R* when he is vibrated, i.e., spoken, i.e., perceived. Therefore he was considered the “supreme” “god” (*Neter Sekher*).

SECTION § 7 Standard Notation

1 In Cosmology, as in any Science, it is imperative to define the vocabulary, or “**scientific notation**,” which will be used to measure the attributes of Nature. The scientific notation of the Kmtu is **Medu Neter**. This is the Language of Nature, or, the Incarnate Word of God.

2 *mdw ntchr* (or *mtu ntchr* ; *medu neter*) translates into English as “words of god”, “words of nature”, or “divine language.” It was composed by Djhuti, the scribe of the gods and messenger of wisdom, i.e., the speaker of words, mouth of *R*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.

3 The term “Word” should be understood to mean “manifesting thing” (“the word becometh flesh,” and so on.) “Word” correlates to the Yoruba concept of “Ashe,” which is a statement or strong affirmation (“so mote it be”/ “Amen”). “Word” and “Word is bond” are also used as expressions of affirmation among Afrakans in Hip-Hop Culture living in the Diaspora.

4 *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.

5 The system not only codifies the significance (*significance*) of reality for the purpose of inter-being communication, but goes so far as to re-present the cypherform of reality as codified by the gods in their

communication with humanity, which is through Nature (*ntr*). Therefore the signs, or symbols, are referents to both natural phenomena and the “abstract” (absolute, truly real) ideal state of which the phenomenon represents but one conditional state in the grand unified system of the correlative natural processes of manifestation.

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

7 In true language, which is pure waveform vibration as effected by the intention of its cause, i.e., mind, and increased by frequency (energy) to simulate reality (particle), there are **three parts of speech**:

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

7.2 the R', Re, Ra, Vibe-Ra-tion, Re-verb-eration, or Verb, which is the action, whose form simulates, implies, images, or imagines, the object, which is the double or “*ka*” of the subject.

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

8 The units of this language system are of two types:

8.1 Consonants are *constricted sonar* waves in which the breath is obstructed. Therefore these are forms of generative speech, likened to the nucleus or contracted state of being, which needs a vowel to form a syllable, or stable unit; the vowel bonds to, or orbits, the constricted nucleus. Speech units, like material units, possess inherent mechanics:

R – centripetal bending force, i.e. $E=MC$. Also, “L” – a line, path, direction; a right angle

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

M – magnetism, generation, motion, force in opposition (mass simulation), preposition

W (u) – growth, decay, weak nuclear force, radioactivity

C (Kh) – light in motion, light spectrum through prism

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

S – (1) binding force, strong nuclear force, to be made or caused to happen; (2) to have two poles

F – force transmission, rate of change

T – an intersection of forces; a plane, field, axis

B – a location within a field; to make a place; to go from place to place

H – the enclosure or establishment of a field

P – point, particle, space, intersection on a field

v – principle of voidance of perceptibility of motion

D – to give, to exchange

Dj – balance, stability, the establishment of a magnetic field; membrane, word, the enclosure of thought.

8.2 Vowels are vocal sonar vibrations in which the wave is emitted freely and unobstructed, i.e., without friction. Therefore these are forms of discharging speech, which orbit constricted speech units to form stable syllables.

I – to be charged, to exist between magnetic poles
E – to move between magnetic poles, pressure zones
A – to be charged to a high pressure zone
O – to be charged to a low pressure zone
Æ/Y – to be charged to a mean or stable pressure zone

SECTION § 8 Taoist Conduction

1 Taoism is the Chinese equivalent of Afro-Khameitic 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 *smái*.

2 **Tao** is the Way / Path / Method to Wu.

3 **Wu (Chi)** is the Unconditioned Principle *Nu*

4 Polarization in manifest in the Two Lands: **Yang** is the Active Principle *Qian* ; **Yin** is the Receptive Principle *Kun* ;

5 These two father-Mother principles are conjoined and in harmony in the sublime state of **Tai Chi (Ji)** is Balanced Condition [MAaT] ; Holistic Oneness ; “The Golden Elixir” ; this is the objective of Taoist Practice. It is achieved (refined) in human beings via the “tipping point,” or the **meeting** and **return** of the Two Principles. **Settlement** & **Unsettlement**, balance & evolution, give way to **darkness** & **difficulty**, advance & withdrawal.

6 The principles of Qian and Kun are precosmic, hidden and unmanifest, while the principles of Li and Kan are the cosmic, expressive and external manifestations of the former, which beget the “ten thousand things.”

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

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

8 **Wei** is the practice of harmonizing the Triplex Unity of Vitality, Energy, and Spirit (Essence), i.e., Sulfur, Mercury, and Salt. These Principles are respectively cardinal (initiative), mutable (changeable), and fixed.

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

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

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

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

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

The firm gives forth and then recedes,
the yielding transmutes and thereby nurtures.
The 9 reverts, the 7 returns,
the 8 goes back, the 6 remains.

14 **Heaven** (*Ch'ien*) S. – The Golden Crucible – The Active, Creating – Heaven – Father

15 **Earth** (*K'un*) N. – The Jade Furnace – The Devoted, Yielding, Receptive – Earth – Mother

16 **Thunder** (*Chen*) NE. – true essence – wood – mercury – incidence, Arousal (of yang) – 1st son

17 **Water** (*K'an*) W. – The Jade Rabbit – rain – real knowledge – dangerous, Abysmal – 2nd son

18 **Mountain** (*Ken*) NW. – rest, Keeping Still – 3rd son

19 **Wind** (*Sun*) SW. – Gentle, penetration – 1st dau.

20 **Fire** (*Li*) E. – The Golden Raven – conscious knowledge – the Clinging flame – lightning – 2nd da.

21 **Lake** (*Tui*) SE. – true sense – lead – metal – joyous – 3rd daughter

22 The sages say, *advance the yang fire when the yin is abundance ; withdraw the yin converge when the elixir is in the process of refinement. Add the yang, subtract the yin, and in ten months the elixir will be as a golden pill. Turn the handle of the dipper on the axis of True North and you shalt spin the wheel of thy fortune.*

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

SECTION § 9 Walter Russell Model of Conduction

1 NS recognizes Light in the following words of Walter Russell, an artist who began to study physical science after an encounter with “the spirit world” in order to further investigate his experiences and ideas.

WR1 *The Universal One* by Walter Russell (1926),
New Laws and Principles:

WR2 All idea and all forms of idea are the result of union between equal or unequal opposite actions and reactions of force. Unions of opposed actions and reactions are possible only within certain limitations. When union does not take place there can be no reproduction.

WR3 Equal and opposite actions and reactions, when united, are satisfied in their unions and will remain united [& inversely]. Stable unions will always reproduce true to species [& inversely]. Unstable unions tend to return to their separate tonal states.

WR4 All mass is generated by accumulation of the universal constant of energy into higher potential. All mass is regenerated by absorption of the impacting radioactive energy of all other mass.

WR5 All mass is degenerated by its own radiation. That which is generated must be radiated.

WR6 All opposite effects of motion are simultaneous in their expression. Every pressure develops an exactly equal and opposite resisting pressure. The generation of all energy is accomplished only through the resistance exerted against the direction of the force of any established motion.

WR7 No state of motion ever began or ever ended. The degeneration of any mass is exactly balanced by the regeneration of another mass.

WR8 All mass is both electric and magnetic. All electromagnetic mass forms into systems of units which revolve in spiral orbits both centripetally toward and

centrifugally away from nuclear centers. Electricity attracts, magnetism repels. They depart from each other in opposite directions at 180° . Electrical lines of force approach each other at 180 degrees and reproduce themselves by induction at 90° . Positive charge attracts positive charge and expels negative discharge, which repels both negative discharge and positive charge.

WR9 All Positive systems are preponderantly charging [revolving], contracting, decreasing volume, increasing potential, integrating [attracting], generating, heating.

WR10 All Negative systems are preponderantly discharging [rotating], expanding, increasing volume, decreasing potential, disintegrating [repelling], radiating, cooling.

WR11 All mass is potential out of place and constantly seeks the proper pressure zone for its constantly changing potential. All mass is generated and regenerated by a contractive pressure exerted in the direction of its gravitative center.

WR12 X in power-time dimension is equal to the square root of X in speed-time distance-area dimension and its cube root in volume.

WR13 All motion begins in the +, contractive, endothermic impulse of thinking, and ends in the succeeding -, expansive, exothermic impulse.

WR14 Every mass has the relative apparent ability to attract and to repel every other mass, depending on its relative force potential in accordance with its potential position in the universal ratio, and according to whether its direction is toward the north [center] or south [perimeter].

SECTION § 10 The Quantum Cosmology of Coming Forth by Day

1. All reality that is perceived is a waveform at its root. All things which appear are as changeable as water. Color, sound, texture, and all other sensations perceptible to the five physical senses are waveform expressions of electrical potentiality within a magnetic field. A waveform at rest generates no conditions of being.
2. When the waveform is displaced from its resting position (by causal force) it bends its flat geometry according to its capacity to transmit force and assumes magnetic properties which cause it to emit signals of charge, spin, color, etc., by which it may be perceived. Unrest, or excitement, manifests a polar magnetic field.
3. When the waveform is perceived by a signal-receiver then a bond is formed and the wave's magnetic properties are crystalized for the period of interaction during which it is perceived, i.e. as matter (mass-energy potential) existing in time (spectrum / duration).
4. The presence of mass-energy warps its magnetic field and curves spacetime; hence, the generation of such magnetic potential will cause the bending force to act upon the relative field. The bending force will excite the quantum magnetic substance of the field, draw it into the positive pole of the field, and bind it into positive and neutral energy-units, creating a controlled center of generative magnetic potential.
5. Under such conditions, energy-units in relative proximity to the magnetic center of the mass-energy spectrum will interact with the positive slope of the field per magnetic conditions. Such an energy unit, called an electron, will assume a “negative” interactive polarity relative to the positive magnetic center, called a

nucleus. The electron orbits a nucleus at a particular frequency designated by the strength of the magnetic field, which produces a correlative sound and color, dimension and velocity, etc.

6. All appearance is the evidence of a specific quantum condition which can be expressed as a waveform. Therefore reality is a crystalline state of ionic interaction “solidified” by perception, while magnetic waves represent that same potential reality in an etheric, unrealized state. Ether, or space, is condensed into matter by magnetic force drawn toward its geometric center.

7. By this methodology, all Systems are composed of a “positive” condensed material center exerting a magnetic field which bends a “negative” etheric shell into orbit around it. [7.i.] These are called *Hadit* and *Nuit* in A:A:., respectively.

8. The earth itself is the “solid” crystalline state of the electron-dense stratosphere which encompasses it. In this system the earth is the nucleus and the ionosphere is, literally, the electron cloud. Because the ionosphere is at the edge of the earth's magnetic field, and thus registers and reflects the magnetic activity which occurs on the surface below it, it is called Heaven in the scriptures.

9. By implication, the substance which generates matter in a system (electricity) is itself a form of matter in its most energetic state. The substance is transmitted into matter by condensation of its matter and conductance of the relative magnetic field.

10. Electricity condensed and stabilized is light (or, produces light as a byproduct of contraction). Light produces gasses; gasses produce water; water produces

solids.

11. 010717 The whole of the universe is always and eternally in motion, yet the sum total of motion in the universe is rest. i.e., The most polar motion, even in its most energetic state, is neutralized by a discharging, complementary motion, i.e., its equal and opposite reaction. Therefore every motion $+x$ is accompanied by a complementary motion $-x$, thus always rendering a sum of 0. Even the total condensed mass of a Singularity *Hadit* is harmonized by the total black mass of its event horizon *Nuit*.

Title 5:

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.

Title 6: The Cycle of Nature and the Order of *n* Changes

SECTION § Preamble

1 *Tua Amunet Amun*, thou art the Supreme One in whom we live and move and have our being. We, being in thee, doth last out our being, but thou, outlasting even we, art more permanent. We are moved by thy Being, being as it is in thee, while thou art the very is-ness that compels all things to be. Thou art Be-ness, essence of existence, whither or not thou art moved. The Being which moves thee is *Ra*; is it the blood in thy veins and the current firing in thy wiring. Thou art at the head of the *Neteru* of Nature, the Substance of all things and the Gods who have been Known to the *Aakhu* Venerated Ancestors of Humanity. Adoration to *Ra* and those within its train: *Kheper-Ra-Atum* the 1 who maketh waves. *Shu* is 2 who moves them. *Tefnut* is 3 who weaves the sea. *Geb* is 4 who sees it. *Nut* is 5 who perceives it. *Asar* is 6 who receives it. *Aset* is 7 the mother of Son. And *Set* the 8 who ate the Sun. *Neht-Het* is the nurturing 9. 10 becometh 1.

2 O, **R'**, thou art known by thy vibration; thou art generated in the ubiquitous and everlasting Mind of the United Supreme Being *Amun* and *Amunet* and thou goest forth from their Mouth and maketh a path to be transmitted; when it goeth forth it is Perceived; Lo! It is heard. Thou hast come forth into the Light when thy path is wavered in thy consort **Ra'at**. Thy name rolls forth from off the tongue of *Djehuti*. *Djehuti* giveth to the hearers thy name. Thy name rolls off the tongue of those who Know thee as *Re, Ra, Ia, Jah, Iao, Iaoa*. Any name which cometh to signify thee knoweth that thou art the Great God.

3 Thou art the Divine Living Energy which entereth all things into being, all inertia into motion, all silence into sound, all stillness into change. Thou art the impetus for animation, in whom the motion of the spheres live, move, and have their being. Thou art the Unconditioned Unified Reality which exists without condition yet goeth forth into conditions of *Mer*, duration, distance, velocity, volume; Lo! Thou art given into mass when thy path wavers and thy waves increase vibration with the rolling of thy name and rise up into density to make matter be perceived. Thou art in the seed and thou passeth therefrom and taketh root in thy land according to thy appointed season. There thou makest thy Land. Thou art everywhere and thou art here and now; thou art above me and thou makest a seat in my heart. Thou establish thy house in the *Aten* and makest it like thy capacitor; thou comest forth therefrom and send the waves of thy emanations into my body through my *Ka*, like unto how thy current passeth out of thy battery and through some black conductor to make it light. Thou art in the aethers and the void and thou art in my City.

4 Some claim to know thee, yet know not thy name. Thou art called the Gravitational Force. Thou art the general waveform tendency toward spiral vortex compression within a vector equilibrium, i.e., thou art the Centripetal Bending Force upon the path thou makest in thy going forth from thy mouth, which path is wavered into an electrical motion [e-mission] within a magnetic field, which is thy House. Thou art the Constant Law and thou art the One Truth. Thou art the Great God and thy *Ba* is in my *Ka* with me.

SECTION § O

1 O, *Ra*, thou art transmitted from thy Source and come to bend forth thy straight path into waves. Yet where were the rays before they were raised to bring light out

from thy radiation? What were the waves before they were wavered by the sound of thy vibration? Still and silent waters. Lines of plane inertia. Lo, these waves are imperceptible to we, who see and move and have our being in thee, the vibration of waves alone makes us be. How can we know that which has no vibration? It is not for our minds to know, because we can only see and hear the frequencies of thee. In thy Mind thou alone knoweth the most still and silent waters from which thou cometh forth to be transmitted into our minds and hearts. Therefore this watery Source of thee is *Amun* and *Amunet* Hidden and Unmanifest State of Being till thou cometh forth from them and maketh a path to be wavered to our Perception of Understanding. Therefore these Waves are of thy own Mind and are made known in the light to our Perception. Let us Inner- and Overstand thy Light, O, Lord.

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

3 The Dual Nature of the Mind's Thought Sine-Waves, thy names are **Nu** and **Nunet**. Thou art the very Substance of Magnetism, i.e., that upon which magnetism acts, i.e. that which is affected by the electrically-wavering bending force of *Ra*. Ye, thou art the unperceived straight paths which become waves. Thou art the still, silent, primordial waters from which *Ra* Divine Living Energy cometh forth to be perceived in the Light which it maketh in thee when it spirals centripetally along thy paths to gather and increase its mass in *Ka* in which it taketh up habitation along the spectrum of vibrations of being. In thee, O, *Nu*, doth the Great God dwell till the impetus for its transmission causes it to go forth and swell into *Ka*.

4 O *Nu*, thou art not yet wavered in the primordial times before the First Thing. Thy straight and silent paths are

limitless in thy expanse. O, Dual Nature of thy Limitlessness, thy names are **Huh** and **Huhet**. O, Limitless Ones, thou art the ones who maketh *Nu* to be moved in the Mind of *Amun* and *Amunet* and spiraled by *Ra* into *Ka*; thou maketh *Nu* to expand and contract according to thy consciousness *Ka*. Thou art the magnetic field manifest in the path-lines which are then made into waves. Thou art *Ka* when thou art conceived by the Gods and thou art *Ka* when thou maketh *Ra* to move through the eternal expanses *Nu*.

5 O *Nu* Waves, thou art *Huh* Limitless; *Ain Soph* they are sometimes called. Yet when thou art not yet wavered thou possesseth no vibration. There is no Light to see thee, for *Ra* hath not yet come forth from thee to make a path to waver. It hath not transmitted its current through thee to coagulate thy massless paths. Lo! Thou are concealed, black, and dark.

6 O, Dual Nature of thy Darkness thy names are **Kuk** and **Kuket**. Thou art also known as **Ka** and **Kaket**. Thou art the Blackness of Limitless Waves, which Blackness is the Substance of thy Waves. The Substance of the Blackness of thy Waves is made of potential electric force units which are yet inert and unwavered and unorbiting until *Ra*'s bending forces thy units into electrical motion. When the electrical motion is wavered in the magnetic field of *Nu* then the Black Substance of which it is made coagulates in Space along *Ra*'s path and gives thee Mass. This black darkness is of the hidden consciousness of the Supreme One *Amun* and *Amunet*. These are the conditions of the great expanse which exists inertly before *Ra* cometh forth to make it Known by making the wavering Light by which it is to be Perceived. When it is without light it is black and open space ; yet it is filled with thee, O Mind of *Amun* *Amunet*, yet it is unseen. Lo, *Ka* and *Kaket*, thou art the Black Substance of Space. Thou art

the Black Mass given to all things bearing weight. This is the Substance of Light which *Ra* coagulates by its Centripetal Bending Force when it cometh forth from impetus in thy Mind to make thee Known to thyself. Yet the Substance of Light which maketh things and which maketh things to be seen is itself Black and Dark, and Black and Dark is the Substance through which *Ra* is transmitted to make this Light to make things Known and seen. O, *Ka* and *Kaket*, there are those who claim to know thee, yet know not thy names, and call thee in their laboratories “Dark Matter.” Thou hath been made known to the Ancestors as Black Mass, which mass is without weight before it is gathered by the attraction of *Ra*'s electrical force. Hence, dark matter subsists in Mind without mass. Thy components are but thee in smaller scale. Thou of thyself be, which being is in *Amun*.

7 Lo! The Mind of *Amun Amunet* condenses the waves of *Nu* into magnetism. This magnetism is condensed into electricity. This electricity is condensed into Light. This Light is condensed into Space. This space giveth forth the gas state and the liquid state and the solid state, all of which will be made known in time. Lo! from An-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.

8 Otherwise it is said: The Mind of *Amun Amunet* sendeth *Ra* to *Ka Kaket* to make their conscious to think that which maketh their great expanse of *Huh Huhet* to move in the waves of *Nu Nunet*. That which they think, which thought moves the Waves, is the Bending Force of *Ra Ra'at*; indeed, it is by bending what is inert and “straight” that thought is produced, which action bends Waves to be Perceived and thus made enlightened, i.e., alive. Enlightened Divine Living Thought comprises Consciousness of Mind, the

substance of which is *Ka*. Thereby is the Divine Living Energy of *Ra Ra'at* generated in the centripetal spiral and maketh straight and inert lines to be bent along the path of the desire of the Great Gods. Hence all things within their relativity are gathered into their center and amassed in *Ka*. *Ra* maketh hot thy cauldron and creates Light to make it Known; and the *Ka* consciousness is made to be Perceived; thy Waters boil, steam and bubble into hot and radiant spheres. Lo! Thou hast come froth from Night to Day.

9 Lo, the *Ba* of *Ra* cometh to be transmitted through the capacitor of the black *Ka* matter which is not seen until it is coagulated by the electrical bending force of *Ra* going forth through the still waves to make them vibrate. The black *Ka* matter is gathered and moulded by *Ptah* who is with *Ra* when it cometh to be transmitted through said matter. The black *Ka* matter is gathered as in a basket, and it is collected and condensed by the electromagnetic motion which is the path of *Ra* when it goeth forth; and this black substance of the limitless waves of space is compacted into the first celestial land, which is the primordial land, which is called the Mound of Creation, and it is called by the Dogon Scholars "Amma's termite hill." Who is there upon it when the mound is raised up by *Ptah*? It is *Atum* on the *Ka* exalted land of *Ra* when it is coagulated from the waves of *Nu* in the Mind of *Amun*. Thus, *Ka*, thou art the Black Mass of Dark Matter which was compressed in the vortex of the spiral motion which *Ra* hath made in its transmission. Thou art made into seeds, and then granules, and thou becomest the egg of future worlds, just as thou wert made as the primordial earth *Asaase Afua*, and the core was moulded for thee by *Ptah*, and the mantle hardened over thee, and thy revolution gave mass to thee, which revolution was maintained by the Great God, and which mass that God took up residence inside. And the mass

was crusted over and called *Geb* and it was the Great Work of *Ptah* in service of *Ra* who built for *Ra* this its House of Mass. And all of this Mass was *Ka* and it was all of the Black Substance. And this same Substance rose up when *Ra* transmitted the current of its energy through the smithy of *Ptah* in the core thereof, and it was thus raised above the Waters of *Nu*, and it became the first *Afu* land which became the *Ka* flesh of *Ra*. And on this new High Land found *Ra* a place to stand, and it was called *Atum*. And *Atum-Ra* went into the Land and enlivened it and made it fertile; and all living things were raised up by *Ra* when it passed though and electrified the *Afu* Land which had become its flesh and his home. Here in the Land doth *Ra* take up residence as *Ka Ausar*. *Ka Ausar*, thou art the Black Substance of *Ra* when it is in *Afu*. Therefore thou art called *Afu-Ra-Ka*. *Ra* maketh the people upon this land with the granules of the same Black Celestial Substance of Space, the Dark Matter; it is called *Ka-nu*, *Khem*, *Kam*, *Kam-et*, *Kham-Tum*, and the like. This is what makes the body of *Ausar* in which *Ra* dwelleth when it is transmitted into the *Afu* matter. In this *Ka* as *Ausar* doth *Ra* live and move and have its being. These numbers of generation being 1, 2, 3, 7, 12, 24, 36, 72, 144, times 6 times 100 times 10 times 1,000 times 7 and 1,008,000,000.

10 Lo! When *Ra* cometh forth from the silent, Limitless Dark Waves of Space of the *Huh Nu*, it taketh the black *Ka* substance of the space and coagulates it in the vortex of its Centripetal Bending Force and gives mass to it by rotation and revolution, ever drawing the black *Ka* matter into the growing seed thereupon the center axis of this wheel. And this is the Gravitational Force which gathereth the things which are in relative proximity and makes them as one Mass there in the center of the force of *Ra*'s Divine Energy; and when this *Ka* hath been amassed into a sphere, *Ptah* moldeth

the flesh of *Ra* and *Ra* entereth therein and gives it life. And this Divine Life goeth forth upon the Land. *Atum* is upon it. When *Ra* is in it, then it is *Ausar*. This *Ka Ausar* receiveth the *Ba* Spirit which is transmitted by *Ra* from the Source in the depths of the Limitless Waves. Yet that is the Hidden Place. Whence and wherefrom doth *Ra* cometh? None knoweth but the Mind. Yet *Ra*, like blood, is transmitted through the “body” of space which, like our bodies, is largely made of waves—yet this Great Body is made of the Limitless Black Waves of Space, and the Dark *Ka* Substance is gathered in its “organs.” This is the Great Body which contains all and which is enlivened by *Ra* and whose flesh is *Ka*, and whose Mind is comprised of the Hidden Waves. Whose body is it?

11 It all goes on in the body of **Amun** and **Amunet**; thou art the Dual Hidden One who contains the activity of the Centripetal Bending Force of *Ra* which coagulates Waves into Mass. O, *Amun*, thou art the Great Cackling Goose who maketh 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.

12 Thou dwelleth in the “void,” that unperceived “place” where the universal constant of potential force lines has not yet been directed and accumulated into the centers of generative spiral motions.

13 Thou art *Nous* ; An 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*.

14 Thou comest forth by Night. Thou art the basis of all variation. Thou art called the Cosmic Egg. *Amma's* Ball

Of Clavicles. The Potency. The Pleroma. Abode Of The Self-Existent Lord. The Boundless All. Wu. Womb. *Om*. Father-Mother. The Ancestors are with thee. The Source. Night Of Brahm. The Robes Invisibly Clothing... The Virgin To Whom The World Is To Be Born. The Black Body From Which We Come, Into Which We Come Into Our Being. The Impersonal Reality Pervading The Cosmos, Which Is The Pure Noumenon Of Thought. Parabrahm Primordial, Non Objectified Subjectivity; Thoughtless Thought, Causeless Cause, Wordless Yet All-Word-Breathing Breath. The Darkness That Breathes Over The Slumbering Waters Of Life.

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

SECTION § 1

1 O, *Amun Ra*, thou art the Great God, the Supreme Being; thou Cometh Forth into Generation, Manifestation, thy Becoming. Thou Cometh Forth by Day from the Night of Infinite Black Waveforms of

Inertia into Kinetic Motion. Thou art **Pert**, for thou cometh forth from the House, like speech cometh forth from the mouth, and entereth into the Bending Force to make a Land to stand upon. Thou desirest to Know Thyself. *Pert*, these granules of *Ka*, these seeds, these grains, these fruits and produce of the field, all these things with give generation to life, these things are the things of *Ra*. Thou goeth forth, out, and away from thy homeland in *Nu*, and thou maketh a place elsewhere to become.

2 It is said that thou art spoken, that thou cometh from the Mouth, that the vibration which doth waver the path of thy transmission is a frequency producing sound and color. O, the Dual Nature of thy Vibration, these are the very first things, which things are vocalizations of thy inner hidden Nature, which being said are carried out by the builders to make the World according to thy Measures. O Speaker of these things of Nature, thy name is **Djhuti** ; thou art the Sayer of That Which is Perceived and Known to be True and Righteous; thou art the Speaker of Constants and Laws, the Ruler, the Measurer of Truths; thou art the Messenger of *Ra* and thou art the bringer of its Wisdom ; thou maketh what is True to be known in the Light and thou doth enable *Ausar* to be established, who hath given unto him the Word. Thou art “the Baboon with shining hair and an amiable face, the scribe of the *Netjeru*.” That which thou scribest is thy very speech, which speech is the manifest things of Nature by which the Gods make their presence Known to Those Who See.

3 O Speech, thy name is **Ma'at** ; thou art the things which are said by *Djehuti* from the Mouth of *Ra* ; thou art the formula of the true relationship of the unconditional Law which is made into and according to the conditioned states of being: otherwise said, thou art the balanced nature of the Waveform which *Ra* maketh

when it bendeth forth its path when it is stabilized and thus giveth forth its form into particle Mass, i.e., which waveform is spoken by *Djehuti*. Thou art the Natural Laws, the Constants, the Numbers, the Values, the Measure of Righteousness. Those who know not claim to know thee, and they call thee Weight. Those who know thee not claim that they know thy name, and they call thee Math. Their Math is based in the Weights which have been made known to the Ancestors. The true Weight is not displaced. The true Weight is in its right place according to its nature, like unto like, and it is not differentiated, nor thus perceived, for it is righteous in the body of *Amun*. The weight which is measured by the liars and the knowledgeable is displaced from its true state; therefore is it perceived in the physicality of things, which is the Lie. The Weight which is Measured by *Djehuti* is True, and it is alike and in harmony with the Waves in which it is dissolved; though it appears in the illusion of a particle, it is Known truly in the Waves, and it is harmonious and balanced therewith; and *Djehuti* speaks the vibration which gives Mass to the Waves, and gives Weight to them when they are placed into relation to that which also is Spoken from its Mouth and rolled over its Tongue. These are all the articles of the Speech of *Djehuti*, each of which is perceived True and Right to its vibration in Waveform; and these articles of Speech are *Ma'at*. And the Speech comprises the Word, and the Word is *Ma'at*; and the Word is called **Medu**. The *Medu* has Weight, and it is *Ma'at*. It is spoken by the *Netjer*, and it is called the *Medu Netjer*. These are the Words which are Spoken into Existence by the God *Djehuti*, which are made Known to our Perception by the forms to which they give Mass in Nature. The Nature is the *Neter* of the Words, and they are *Medu*; they appear in *Afu* and they are *Ma'at*.

4 What makes the *Medu Neter* to be Spoken from the

Mouth of *Ra*? It is the impetus of the vibration which causes *Ra* to come forth therefrom. Wherefrom doth it come? It is from the Limitless, Black, and Hidden Waves of *Amun* that *Ra* emerges from the Lungs deep in the Mouth. What is it that causes the Word to be summoned in the Lungs and Spoken from the Mouth? It is the Thought in the Mind of *Amun* that so desires this Word to be transmitted from the Mouth in the name of *Ra*. What then is it in the Mind that does this? It is the Waves themselves which are of the Mind. It is the Waves which are inert till the Bending Force of *Ra* is generated the centripetal motion and gathereth the *Ba* and delivers it into the *Ka*. What is the Force which makes the *Ba* to be delivered into the Center of the vortex where the *Ka* is spiraled into Mass? What makes the orbit of the space into itself, to seek itself therein the Center? It is the Dual Nature of the Electro-Magnetic Force that does this. The Magnetism is in the Waves and the Electrical Force is rolled among these, gathering the black substance of the Waves like into a basket to be given to *Ausar* when *Ra* maketh its *Afu* flesh in the *Ka*.

5 O, Nu, whose name is *Naught* and *Nous*, thou art the Inertia of the Waves whereupon the Bending Force cometh forth into thee. Thou possess the potential to be bent forth into the perceived Light of Knowing, and thou dost acquire from *Ra* the impulse to waver by its Force. Therefore thou art made to transmit *Ra* to its *Ka* by the kinetic motion which thou dost assume when the impetus of *Ra* is given unto thee. Thou art Magnetic Waves at Rest and even so when thy Waves are given to the centripetal motion, and then thou art the Force of Waves in Magnetic opposition, and thou dost beget the zones of pressure by which the Path of *Ra* shalt be guided to seek its destination in the *Ka*; and thou art the place in which the current of *Ra* is transmitted, which those who claim to know this call by the name

“electricity.” Thou art the Unconditioned Truth, and thou art the conditions which appear in the frequency and amplitude of thy own Waves according to *Ra*'s desire.

6 Who is it that makes the vibration's increasing frequency of *Ra* to roll over the tongue and out of the Mouth of *Djhuti* as *Ma'at*? It is *Khepera* who rolls the Word of *Ra* out of the Mouth of *Djehuti* in the Morning.

7 O, **Khpr**, thou art called *Khepera* and *Khopra* and *Khepri*. Thou art the Electromagnetic Force which is summoned in the Magnetic *Nu* Waves of the field whence *Ra* maketh the Bending Force upon it. Thou art the charged nature of the Waves ; thou art the Ion, the waveform electron, for thou goest forth rolling the black *Ka* from its hidden place. Thou goest through the Waves rolling the *Ka* into the Seed of the Word of the World to be made Known by Perception, like unto how thou rollest the electron around the positive centripetal motion of the center which is the nucleus of *Ra*. Thou makest the *Nu* wave an orbital and thy orbital is the Ball of *Amma* ; it is the *Ka* when it is conceived in the black consciousness of *Amun* and it is the *Ka* when that consciousness is made known in the Light of being. In that ball of *Ka*, the black dust sediment of space, thou dost deposit thy myriad seeds. Thou throwest thy ball into the Waves. *Hapi* maketh the Inundation ; and thy children come forth from the fertile Soil of Dark Matter ; the rays of thy Light is made Known, for thou makest *Ra* to shine effulgently therefrom ; Lo! thou art the maker of *Ra* in the Morning. Thou art in the *Mesektet Wia* boat of *Ra* in the *Tuat* and thou makest *Ra* to rise into the hands of its Mother *Nut* to enlighten her and to be received by *Shu* who is with her from the black body of *Ausar* at dawn. Lo ! Thou drivest forth the Great God when he is in the *Aten* in the Morning.

8 O, *Khepera*, Thou art the primal event of polarization whence *Nu* is made differentiated by *Huh* in the *Ka* of *Amun*, thou who makest the seed of black *Ka* to be differentiated from the Black Waves and spin along its place upon the path of its propulsion; thou doth give conditioning to the conscious thought of the Great God and guide it to its destination in the *Ka*. Thou art with *Ra* when it rolleth the Waves into the centripetal spiral of the Bending Motion, to beget the sphere wherein thou shalt do thy Work. Otherwise said, thou art the nature that maketh the attractive and gathering electrical path to orbit the direction of propulsion. *Ra* goeth forth, and thou art spinning him around, drawing in the *Ka* and giving Mass to *Ra*'s desire to be at that place in which direction it is moving. Thou art the mover of the motion of *Amun* from his resting place. Thou maketh "Amma's Ball," whose "four clavicles" are unified as one by the contractive, generative force of *Ra*. Thou art engendered space. Thou sowest the seed, building the egg of the world. Thou art the Fire inside.

9 When thou goeth forth thou art in motion. What is it then that is moving? It is *Khepera* spinning round the Path of the transmission *Ra*. It is therefore the Electrical Motion which attracts the substance of *Ka* from the Waves of *Nu*. Therefore *Ra* is given mass as it moveth through the Waves, and its Mass decelerates its Divine Living Energy. Therefore *Ra* assumes the seed of its future *Ka* body which will be made as its flesh and house. Then it is not *Ra* alone, for it hath degenerated into accumulating Matter. What then is it?

10 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 entereth into thy *Tuat* wherein thou shalt pass through the black *Ka* substance where thou art called *Ausar* ; in this body thou art Ram-headed and mummified as the *Afu* flesh of *Ra* in thy *Ka*. *Ka Ausar* receiveth the *Benu* Spirit-bird of thy *Ba* and is at peace with thee, and is established by thee in *Auset*. Therefore thy Divine Electrical Impulse is balanced in thy Magnetic Space which is thy House, and thy orbit shall be sustained therein. In *Ka Ausar* thou art *Kam-Ur*, “Great Black One,” for the *Ka* of *Ausar* is the black mass land compacted from the celestial *Ka* of the darkness of Night in *Nu*, and it containeth the *Afu Ra* during its journey through the *Tuat* of *Ba-Ka* (The Living Soul); i.e., *Ausar* is the store-house, the “battery” of the energetic “electrical” power of *Ra* when it is transmitted through the “receiver” “brain” and sustained in the “R.A.M.” “heart” and circulated in the “current” through the “wiring” of the “blood”. When *Ka Ausar* receives the *Ba* and is at one with it then the mummified Ram-headed *Afu Ra* is made as the *Djed* stability pillar which is the backbone of *Ausar* which is the battery in which the energy of *Ra* is balanced and sustained. Therefore, 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.

11 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*.

12 These are the *Ren Hekau* names and *Neteru* natures of those Gods who are with *Ra* when it goeth forth from its Father *Nu* the Dark Waves into the *Hrw* Light of Day. Wherein does it happen that *Ra* becomes Known in the *Hru* Light? What is it that containeth the Light which *Ra* makes in its transmission; i.e., who is it that keeps the core at the center in the smithy of *Ptah*?

13 It is **Het Hru** that is the Great House of *Ra* in which *Ra* moves and lives and has its being when it cometh forth into the Light. It is She who is the Uterus of *Ra* when She gives birth to him from the primordial Waters of her Womb : it is Her Womb which Houses the transmitting electrical Bending Force of Divine Living Energy. It is Magnetic Space which contains the Divine Electrical Impulse of Living Energy which is *Ra* when he is in the smithy of *Ptah*. She is *Het* the House of *Heru* the Son of the Day. She establishes *Ra* in the Light; She maketh strong the foundation of what is Perceived; She beareth forth the Waveforms into the field of conditioned space, and placeth it upon the axis; indeed, she is the polarity of the spectrum which causes it to be transmitted, and she maketh the motionless balance at the center of the bending motion between the polarities. It is She who is the Amphitheater of all the sounds of *Ra's* vibratory motion, as if it were a fugue played by *Djehuti*. She beareth forth the Great God. As Magnetism She divides the equilibrium Electric Force Field rolled in spirals by *Khepera* into the dual-polarity field so as to create the opposed pressure conditions necessary for Motion (i.e., Life) to simulate Stability in Mass. The Two Poles are the Two Lands which allow *Ra* to come and go forth according to his desire, otherwise it would not be able to seek itself, gather up itself, and come to Know itself. What is the limit of the spectrum in which *Ra* cometh and goeth forth? She is the Boundary of the Limit of the rate of *Ra's* transmission of Light in the sine-wave-spectrum ; She is the Circumference, the perimeter of magnetic space ; Her domain is 360-degrees ; She is the 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.

14 These are the attributes of the Great God who transmits the Divine Living Electrical Energy from the Source of its Eternal Mind to coagulate the Waves from the Waters of Hidden Space into Physical Black Mass. Before it is manifest it is *Amun Amunet*. They give *Nu Nunet* to *Huh Huhet* to compact *Ka Kaket*. *Ra* is generated within *Ra'at* the path of the wave which is made in the *Nu* and it spirals within the vector equilibrium and fires the black substance of *Ka* in the kiln of contracting space and it moves through it centripetally and collapses the black space into the grain and sows it into space and expands it into the sphere; and the sphere is a *seba* star which is a door from the unperceived place of waves into the perceived place of dense, contracting *Ka*; and the sphere emanates the *Ka* which will give rise to the Land *Asaase Afua*. And the Waters will cover *Afua* until *Ptah* shakes the core and sends the Land up above the Waters. And *Ra* will set upon the Land and sit upon its throne and it will be called **Atem** also called *Atum* and *Adam* and *Atom*. It is *Adam* who is the first individual, enclosed, oscillatory, waveform living being upon the land. It is *Atom* which is the first composite unit element of being. It is *Atum* who cometh into being upon the *Afua* as the *Benu* bird which is the *Ba* of *Ra*, and it is upon the *benben* stone which is the pyramidal mound where he maketh *tmu* the firm place where he sitteth; and it is *Atem* who goeth into the Land as *Afu Ra* to fertilize life therein. This is the path made by *Ra* from its hidden and permanent place *Amun* through *Nu* and into its *Ka Ausar*.

15 When it is with *Khepera* it goeth forth from *smai* undifferentiated unity into *tawi* complementary duality and that which is made known in contrast to the waves is rolled to gather up itself when it findeth itself along

the path and is made to generate itself against that of which it is made. The rolling motion makes it hot and gives it Light to illuminate the place where it is perceived to be existing through the oscillation of its complementary charging-discharging / contractive-expansive / energizing-harmonizing-stabilizing motion. It is known in the Heavens as the Premium Mobile. It is the Nebula, the state of potential acquisition, the historical accumulation of quantum waveforms which are given to particle Mass.

16 The Ka-Ba-La Scholars call it by the name of the Number 1, the Sphere (*Sephirot*) of *Kether* – the Crown. Thou art known to the Ancestors as the *benben* the capstone of the *mer* pyramid. This is the shrine of *Atem*.

17 This is the true and most Highest Knowledge, of which the Supreme Mathematicians of Gods and Earths say, “Knowledge is to know, listen and observe. Knowledge is a body of accumulated facts. Knowledge is the foundation for all things in existence, as the Sun is the foundation for our solar system.” This is the germinating Sperm of Father-Mother which entereth into the Inert Hidden Womb.

18 This is the Beginning in Genesis. It is the Unity of the Electrical Force which is divided along the polar spectrum plane of Life. The One pole is the Source of the Life Force. The Second is its return thereunto. At 90-degrees it cometh forth at Dawn to Day from Darkness. At 180-degrees doth it obtaineth Knowledge of what is it not, highest doth it loom over the place from which it had come, only to return to what it is, and always will be. Only when Knowledge of its destination hath been made to it doth *Ra* enter into transmission along this Path, which Path is promptly bent forth into the centripetal spiral and wavered to vibrate within the

Sphere of its Magnetic Limit.

19 It is *Khepera* when it cometh forth at Dawn into the Day. It is *Ra* at high noon. It is *Atum* at Dusk. It is the product of the Great Mind of the Hidden God *Amun* ; Lo! It is the desire of that God to go forth. It is that God's Great and Sole Idea and its execution is its most Good Work, which work is conducted by *Ptah*. It is Dictated by *Djehuti*, Te and Wei. It is God's Word when it is *Ma'at*, Tao and Wu. Thou art the Great God, pure vibration of the Speaking of thy eternal Thinking. Thou riseth from *Bakhau* and traveleth in thy *Mandjet* boat on the River which runs on the Belly of *Het Heru*, the Cosmic Cow, the body of the Heavens. Thou settest in *Manu* when thou sendeth for the *Qebu* called the North Winds to cool the Land o'er which thou hast sown thy Seed of Light. Thou entereth into the *Ka* of the *Asaase* thy *Afu* and traveleth in thy *Mesektet* boat through the *Tuat* who body is *Ausar* before thou art born through the umbilical cord called *Apep* the Great Serpent to be birthed again into the Day tomorrow. Thou *Pert em Heru*. Thou comest forth by Twilight.

20 Thou art called *Aur* in the Light of Day. Thou art the Point and The Peak and The Crown. Thou art The Monad, The Emanation, The Line Derived From 0 By Extension. The Ray Of Light, The Wave, The String, The Seed, The Germ, The Sperm. The Self-Born, Yolk, The Nucleus. The Self Of Deity, Mahat; thou art The Divine Thought Conceived, the Son Of The Manvantaric Dawn. The Immaculate Conception. Phenomenon As Perception By Thought. That Which Comes To Contemplate Itself. The seedling of the World which has been Born.

21 Thou art the Singularity, that ineffable place of origination. Thou art that instantaneous, unstable period in spacetime at which the 1 totality of consciousness is

contracted its most dense, unified, and energetic state. This highly charged state of concentration is achieved only by the contraction of a previously maximally-expanded Unity. After 1 Mind has experienced itself in an infinite expressions, the nature of its magnetic reciprocity causes it to gather and retract its energetically “positive” Totality into the harmonized/balanced/“negative” state of completion (or expenditure) known as “10”. 10 is simply the unification of the infinite 1 such that God's consciousness expands beyond it and its value becomes a fractal unit in the infinitude of the new 1. The myriad things have become known between 2 and 9; the 9 is the Womb that gives the 1 back to the Cypher to complete the Cycle. Now God must surpass itself; that is how it breathes. The 10 harmonizes the infinite differentiations between 2 and 9 and inverts them into the new 1. The density of Eternity contained within the “inverted” 1 is what causes the energetically-charged +1 to manifest from the ever-stable 0, the inert essence of 10 from which the new 1 Number is issued, and the cyclic Wheel revolves. The Number line's potential knowledge charges in the 10, stabilizes in the 0, and discharges from the 1. This is what happens when the entirety of consciousness, i.e. God, gathers all that it is into a central place and expands yet beyond it, rendering that whole previous sum of knowledge a factor in an exponential increase. This is the “big bang”, though not as a violent, consuming flame, but like as a flower blooms silently from its grain. The germ of eternity, infinitely spiraling; there is no end, there is ever more to ascend. In this the thought expands beyond what has been known, and makes it but a root of its new formulation, and it is *Ma'at*; Lo! The Word is Spoken.

22 This is the *Netjer* Nature *Neber Tcher* Number 1; this Great God beareth forth the myriad forms of the

Paut Neteru called the Number Line. From this God 1 cometh the Gods 2 through 9 of the Celestial and Terrestrial Nature, which Gods come forth to be Perceived. It is *Atem* called *Atum* and *Atmu* and *Adam* and *Temu* when *Ra* is setting on the Land, i.e., when *Ra* entereth into the *Ka* to fertilize the World *Afua*. This is when *Afua* is complete. This is the Divine Living Energy entering into mass, to be resisted from the true Light of manifestation, yet going forth to manifest life within the *Afu* flesh of physical matter, to be inner-/over-/understood by the minds of its generations. *Atem* maketh a *Het* of *Afua*, and *Ra* entereth into the *Tuat*. *Atem* conceiveth *Shu* and *Tefnut* who maketh *Geb* and *Nut*, and *Afua* is complete and ready for children. O, *Ra*, *Atum* is sown in thy fertile *Afua* when it hath been made by *Ptah* and he bringeth forth abundantly thy descendant Suns and Earths. He is the red one on the western mountains.

SECTION § 2

1 O, *Ra*, when thou cometh forth from the Mountain *Bakhau* in the Morning at Dawn, thou art received by the God **Shu**. *Shu* expandeth thee, my Lord. *Shu* is born of thee, *Amun* when thou art upon the *Ka* high land as the God *Atum*; he is thy first-born son. Thou hath sneezed him out from thee and thou hath spit his sister. He is the state which is increased when he is gathered and rolled along by *Khepera* when that God goeth forth with *Ra* in the Morning. Ye, he is the lightly gathered substance of thy *Ka*. He is not dense like the World which thou shalt bear out from him. He is the gaseous state. He is the Air. He is lighter than anything Perceived in the World, but he is heavier than the Waters of *Nu*. He is the state of initial compression when the Hidden Waves are first made Known. When thou art manifest, O, *Ra*, to Perception in the Light, thou cometh forth into *Shu*.

2 O, *Shu*, thou art in the aethers and thou art over the *Asaase Afua* Earth. Thou art represented by the 360-degrees of Space when it is made Known in the Light of Day; thou doth fill *Het Heru* when She is manifest to our Perception. Thou art represented by the complete, unified Zodiac of the 12 Houses of *Ra*, or, as others say, thou art Known by the planet Neptune. Thou art called the patron of mystics, actors, prophets, seafaring peoples, and recluses. Thy qualities are of the visionary, utopian, illusion, imagination, inspiration, dissolution, new connection, and confusion.

3 The Ka-Ba-La Scholars call thee by the name of the Number 2, the Sphere (*Sephirot*) *Chokmah*. This is what those Scholars call, Wisdom, of which the Supreme Mathematicians of Gods and Earths say, “Wisdom is the manifestation of ones knowledge, the ways and actions one uses to make his or her knowledge to know the truth, such as speaking wisely to the wise, to the dumb or to possess a wise Mind.” This is the Womb of Mother-Father when it receiveth the Sperm from Inertia's own contraction.

4 When thou art made in the cosmos thou art the state of Fire and Heat. Thou art the hot Air which is borne forth in the Breath of Life, which is generated in the Lung and borne through the mouth by *Djehuti*. Thy name is the name of the Great God spoken each time we inhale and exhale. Thou art called by the Theosophists “Fohat” when thou makest a place for the work of *Ptah* to be done. Thou art the Nature of Expansion. Thou art Known to the Taoist Scholars as Yang. Thou art the consciousness and the will of the Great God. Thou comest forth at Dawn.

5 Thou art called *Bet* in Shem's tongue. Wise One, thou art Polarity Derived From 1 By Reflection, which

Revolution Begets The Spectrum. Thou art The All Divided Against Itself; The Diameter Against Which The Cypher Defines Its Circumference. Thou art The Great Father, The Fire, The Serpent of Flaming Mist, The Messenger of *Ra* to the World. Steed Of Thought Divine, thy name is Fohat, Who Scatters The Atoms And Builds; The Divider Whose Work Begins Life Manifested; Cosmic Electricity, The Vesica Pisces, The Sweat-Born.

6 Thou art that state of Inflation begetting creation when the 0 of the new 1 expands and condenses the infinitude of itself by into mass by duration and velocity [speed=light]. [0+time*energy=1^infinite]. From the Mind God magnetically coagulates the electric spark that sends the light into the Space. Here are scattered the atoms, the sperms, the milk-white curds, the smokestreams.

SECTION § 3

1 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.

2 Thou art known in the Cosmos by the planet Saturn. Thou doth possess the qualities of authority, elders, statesmen, prudence, contraction, restriction, limitation, tradition, discipline, crystallization, systemization, organization, framework

3 The Ka-Ba-La Scholars call thee by the name of the Number 3, the Sphere (*Sephirot*) *Binah*. These Scholars call thee Understanding, of which the Supreme Mathematicians of Gods and Earths say, "Understanding is the mental picture one draws of knowledge wisdom. To see things much clearer for what they are, visible through the all Seeing Eye, which is the Mind." This is the child of the Union of the Womb and Sperm of Father-Mother. 1 and 2 become as One, and they beget the 3 to carry on the scheme. Therefore 3 is as One with its 1 and its 2; and 1 God is as 3 Gods seen.

4 Thou art called by the Theosophical Scholars "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.

5 Thou art called *Gimmel* in Shem's tongue. Thou art *Amma's* Pyramidal Mound; The First Plane, From Which All The Rest Descend. Thou art the Principle Triad of Sulfur, Mercury, and Salt which begets all formal things, just as from One God emerged Three;

The Holy Trinity. Hence thou art The Solid Derived From 1+2, comprising The Cosmic Substance, The Web. This is The Divine Body, The Mother, The Soul, The Egg-Born, The Unfallen.

6 Thou art the *Netjer* of Primary Accelerated Expansion, when *Ptah* gathers and scatters the substance in the four cardinal directions and the durational direction of time. He sends Like substances to seek themselves alike. Otherwise said, Substance seeks a common center among other like substances and *Ptah* gathers them into their core. This is the Magnetic Law. He expands through the body of *Het Heru* the Mother of Space sending things to their righteous pressure zones. He makes the journey of trillions of years. The belly the worlds are to be born in bloats. The walls of Her abode are enclosed. The sacred circle in which She is to do Her Work is consecrated. O, Time, thy Pyramids are falling.

7 These Gods 2 and 3 are *Shu* and *Tefnut*, born from the First God *Amun*. *Ra* is with them all. Yet these Gods are of the Cosmic Environment. Though we speculate upon them through our Perception, they are too great for us to fathom. They are together, and below them is the plane of *Daath* ! This is the boundary of the Knowledge between the ideal and the actual, whence manifestation breaks forth from the Nous; the seeking, the search, the tunnels, deep waters, black pool. They couple and bear forth the Gods below them, which are made Known intimately to our Perception here on *Asaase* Earth.

SECTION § 4

1 O, **Geb**, thou art the first-born son of *Shu* and *Tefnut*. Thou art called *Jeb*, *Keb*, and *Qeb*. Thou wert made by thy parents when by their expansion and contraction

they compacted thee from the *Ka* which was in the *Nu*. From waves they sent forth *Ra* and made thee as a molten core of black *Ka* and they sent *Ptah* to harden thee; he made for thee thy body as a fetus. From thought of *Amun* through Waves of *Nu* thou hath been enlightened by *Ra* and hardened by *Ptah*; thy parents expanded and retracted thee and now thou art like as a solid thing. Thou art the Earthly State, particle-like and granular ; thou art the crust of *Ra's Afua* (Earth). Thou art the influence of terrestrial nature and atmosphere. Thou hath been built up by *Ptah* ; Ye, *Ptah* is in thy molten iron core. Upon thy face doth Humanity live and move and have its being. *Ptah* receives *Ra* and transmits it up to thee. Thy son *Ausar* is upon thy face and he receives the transmissions of *Ra* from thee and he is at peace. Thou art the visible surface of the Divine Living Energy which giveth rise to life.

2 Thou art represented in the Cosmos by the planet Jupiter. Thy qualities are of the judges, lawyers, clergy, leaders, publishers, expansion, propaganda, vision, abundance, optimism, justice, prosperity, generosity, benevolence.

3 The Ka-Ba-La Scholars call thee by the name of the Number 4, the Sphere (*Sephirot Chesed*). This emanation of *Amun* is known by the Scholars as Mercy. Of this the Supreme Mathematicians of Gods and Earths say, “[Mercy] is the Culture of freedom and righteousness, the culture of peace in which all things coincides and lives in harmony.” Mercy is submission, as the Good Child submits to Father-Mother. How Good it is for Them to Heed these Words.

4 Thou art the frequency of the color Indigo. Thou doth receive the Breath, for thou art the Lung of Life; and thou doth exhale the Word, for thou art the *Medu* of the *Neter*. Thou comest forth Mid-Morning.

5 Thou art called *Daled* in the tongue of Shem, that is, The Door, opened mercifully; The square, the quarternary. The solid existing in space and time; Matter as we know it. The elements, the directions, the dimensions. The father made of flesh, thy memory. Jachin, the white pillar in the Temple. The monad as tetrad. Animals with bones

6 Accelerating Expansion continues into the Limit after the 1 is scattered without prejudice throughout the belly of the Mother during the Initial Expansion period. At such points in the continuum where waves coagulate, particles collide and heat up with each other, the gravitational attraction increases and these centers grow. More of the scattered 1 is drawn to these interior Laya centers, and the expansion of stardust into the farthest limits of the Body of Mother slows. When the gravitational stronghold on matter is broken as matter farthest from these bodies diffuses, then the rate of universal expansion begins to accelerate again. Particles remain in flux between diffusing away from the centers and being borne into them. The breath of the Mother is drawn in and out. The smokestreams spiral, mingle, and whirl. The serpents of fire slither and coil.

SECTION § 5

1 O, **Nut**, thou art the first-born daughter of *Shu* and *Tefnut*. Thy consort is *Geb*; thou art as his house, surrounding he where he is in the middle of thee, and thou art the magnetic waves which tether he in space. Thou art *Ma'at* when thou makest the balance against he. Thou art the Heavenly State. Thou receivest *Ra* from the *Tuat* in the Morning and yet consume him each night when he passeth therein. Thou placest *Ra* upon thy back when thou appearest as the Heavenly Cow; it was upon thee that *Ra* ascended from earth to

travel o'er the sky after he sent the lava of *Sekhmet* to slay the false-speakers; thou art like the second mother of *Ra* when thou bearest him forth into the Day. The milk from thy udders is the starlight of the Milky Way which nourisheth we in *Asaase*, which milk is the emanation of the *sebau* which are made in the dense hot kiln of the *Ka* of *Ra*, which place is called the *Tuat* and is governed by thy eldest son *Ausar*, whose body is *Ka*; Lo! *Ausar* is Sovereign within thee and thou art as his Mansion.

2 Thou art the Heavens and thou art wave-like in thy nature, but thy waves are heavier than the waters of thy Mother *Tefnut* and even more than the waves of thy Grandmother *Nu*. Yet to we thou art their representative in the Matriarchy. To our Perception here on Earth, thou art the great influence of stars and planetary spheres. Thou art the Sky which is hoisted over *Geb* by *Shu*, for when thy father saw thee coupled with thy brother, he knew thou couldst not bear the Children which *Ra* was wont to give to you, so thy father *Shu* came between you all to hold thee aloft into the Heavens, and upon thy back doth *Ra* ride o'er *Geb* in the Day boat called *Mandjet*. Lo, *Shu* hath made a firmament supported by four pillars, and he hath made thee as the Waters above; our oceans remain the waters below.

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

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

5 Thou art called *He* in Shem's tongue, that is, The great mother. Thou art Force, Motion, Will. Life in its procession. The mother made of flesh. Boaz, the black pillar

6 Nebulae take formation. The differentiated clusters of stardust smokestreams whirlpool, expand, and form their bodies with more definition and vibrance as the reactions of their elements increase inside them; with the aid of fire, airy and watery states of matter condense; the 1 consolidates inside them. The value of these large bodies continues to increase, drawing in the fire, energy, and matter around it. Like attracts to Like, the First Magnetic Law. The spokes are jointed around the centers; the new wheels spin. The rounds will soon form worldpools from the orbs of burning matter. Some will live on pure light. It is said that there are seven brothers formed.

7 These Gods 4 and 5 are *Geb* and *Nut* , born of the Gods 2 and 3, *Shu* and *Tefnut*. *Ra* is with them all. Yet these are the Great Gods of Terrestrial Environment. In these Gods doth Humanity live and move and have their being. But what is the essence of Humanity in *Neter* Nature? The Gods *Geb* and *Nut* couple and bear forth the Gods of Humanity. This is like unto what the Taoist Scholars call the Union of Heaven and Earth; only by this union is the Elixir of the Golden *Ra* achieved in the Balance of Principles.

SECTION § 6

1 O, **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*, *Usir*, *Asr*, *Ausar*. Thou art the growth given to Perception of *Ra*'s desire. In thee doth *Amun*'s consciousness increase. Thou art the place where *Ra* becometh aware in the black body, which body *Ptah* hath fashioned from the black *Ka* substance of *Nu* space, which place thy consort *Auset* hath established for thee upon thy throne, which throne *Djehuti* hath established for thee.

2 Thou art *Afu Ra* when the Great God cometh into the *Ka* of the *Tuat* wherein it is mummified in matter and resisted from its most vigorous motion [C]; thou art the mummy wherein the resisted *Ra* is transmitted through thee yet which enlivens thee and maketh vital thy spirit and maketh conscious thy soul. Thou art that Black Earth of *Ka*. Thou art the Sovereign and Governor of the *Tuat*, which Dual Land is thy very body. Thou art the Judge and Presider over the Weighing of the Souls of the Mass-less on the Scales of *Ma'at* in the Tribunal Hall wherein the *Bau* of the deceased venture upon their departure from their matter. Thou art the Director of Souls and the Gatekeeper of *Bau*. Thou art that Divine Soul who receives the *Ba* of *Ra* and becomes *hetep* at peace with the Divine Spirit, working in harmony and in balance in *Ma'at*.

3 Thou art the sun when it is Set. Thou art *Ra* beset by adversity in the *Afua* flesh, only to pass thy body through the *Tuat* after 12 hours to rise again in the Morning. Thou art *Apep* the umbilical cord which bears *Ra* into Sovereignty and delivers him into *Shu*. Thou art the vital spirit and vegetative soul at the heart of Human Consciousness, which consciousness must be awakened by the vigor of the Light of *Ra* lest thee, *Ausar*, remain

as a mummy unconscious in thy black body. Raise up thy inner *Ausar* and receive *Ra* and become established with the Divine Living Energy coursing through thee.

4 Thou art the Divine *Ka* within all things simulating material life; thou art the electron waveform which is established inside the enclosure of the particle, whose nucleus is the smithy of *Ptah*. Who is in it? *Ra* is in it firing the furnaces in the smithy of *Ptah*. Thou art the iron which is wrought and made within. Thou art that which maintains the potential for simulated life even when in subsistence without mass. Lo! Thou art the complete sine-waveform oscillation of *Ra*'s electrical impulse, tethered against the magnetic limit of thy House. In thee is maintained a balanced, complete electromagnetic octave wave wherein Inertia has been harmonized by the Limit of Light. Thou art the motion sustained by the degree to which an inert gas is charged, then returned to its resting 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.

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

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

7 The Ka-Ba-La Scholars call thee by the name of the Number 6, the Sphere (*Sephirot*) *Tiphareth*. These Scholars know thee as Beauty, Harmony, and Centeredness. Of these things the Scholars of Supreme

Mathematics say, "Equality means to be equal in all aspects of one's true self." Beautiful, how simple it can be.

8 Thou art The "Christ" (KRST), the Manifested Logos of the Lord. Thou art the Sulfur. Thou art Orange and thou art at the Heart of Life. Thou comest at High-Noon.

9 Thou art called *Vav* in Shem's speech. Thou art the point self-conscious and capable of existence, defining itself by the relations above. Thou art the most centered, balanced. The body set in motion. The Son. Carbon. The vegetative soul of life; the ever-living, ever-subsisting vital spirit.

10 The Stars are Condensations of Mind, and Atoms are Star-systems. Stars are born when magnetism manifest in gravity causes the particles of the nebulae to become more 1, increase volume, speed, heat, and collision, until the pressure implodes the cloud into a brilliant son: a sun. All suns are material, and thus fallen from the 1, but they represent the perfectly harmonious balance to void space because their composition is perfectly conditioned by their surroundings. The heavier they are, the more they are pushed to the centers of the Mother, the more small bodies orbit round them, the more fixed they become; they burn on for worlds and worlds. The smaller bodies, having amassed matter but being unable to sustain a fire, shed their remaining heat into the nearest sun, and the sun consumes their vital energies, growing, flaring, ever larger. The cooled worldpools orbit round their sun in even pace. The sun breathes the sweat and refuse of the Mother. The cool sons live off of the heat he gives back. This Exchange maintains its equilibrium for the time.

SECTION § 7

1 O, **Ws ht**, thy name is pronounced as *Wst, Waset, Ast, Auset*. Thou art the establishment of *Ausar* upon his throne; thou art the *Het* House of the *Ka* of the *Ba* of *Ra* when it is in *Afu*. Thou art the Queen and High Priestess of the *Tuat*. Thou art with *Ausar* at the Judgement of Souls. Thou art the one who makes him stable, who art the co-sine to his waveform, the magnetic limit to his electric wave, who meets him at 90-degrees.

2 Thou makest the seat, or place, or establishment where stability of impulse shall give growth to mass. Thou art the Womb from the Spiritual State of Being (without materiality) into “The World” of condition, for truly the World is thy Sun; thou art the Womb of *Heru* the New-born Day. Thou art the most stable register of the preceding states of being. The emotional soul. Thou art the “adjacent” (4-unit-side) of the right triangle.

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

4 The Ka-Ba-La Scholars call thee by the name of the Number 7, the Sphere (*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...”

5 Thou art the River Waters, which art drawn from the Heavenly Waters of thy Mother *Nut*. Thou art the color Blue, and thou art Desire for Life. Thou comest After-
Noon

6 Shem's tongue calls thee *Zayin*. *Ausar* is the conscious point and thou art the point's idea of bliss, the pleasure experienced by Being in the course of life's events. Victorious emotion. Queenly devotion. Thou are Lord of Generation.

7 Black holes form inside of Stars under a mantle of trapped matter. Sun spots are black because they are vortices in the mantle exposing what's concealed below. A star of critical mass will collapse under the pressure of its own gravitational pull. This is the son of the morning being defeated by the Mother; Her love bears him inward; no more will he burn on. These bodies are the largest masses in the universe, and, as they have become too large to remain stable (they have reached the Limit of Design), they are consumed inside of a hole, hidden by a veil [Event Horizon]. Yet, although inverted and negative, the Value remains constant. The Value is condensed within the deep, deep inside the hole where the body resolves its size and siphons the infinitude back into the 1 [Black Hole Singularity]. Although hidden from the light, the suns, the gravitational pull of the Black Hole draws within it the matter and energy around it, and as more 1 is absorbed, the wider the Event Horizon of the Hole becomes; the higher the 1 increases. The 1 of matter and energy is being drawn from the body of the Mother into the body of the Black Hole Suns, her children. It is said that seven such are born.

8 These Gods 6 and 7 are *Ausar* and *Auset*. They are the first-born set of *Geb* and *Nut*. They are close to the Union of Heaven and Earth. They art the father and mother of *Heru* the Light of the new Day. They are the innate intellectual faculties of Humanity. These next Gods 8 and 9 are fallen from *Geb* and *Nut*, yet *Ra* is with them all. They represent the dual nature of acquired intellectual faculties.

SECTION § 8

1 O, **Sutekh**, thou art called *Set* and *Seth* when thou makest set the sun. Thou art called **Anup** in the *Tuat*. Thou art the faculty of discernment, the maker or the breaker of whether the Judge's Will be done. Thou hast been the adversity of the conscious living spirit of *Ra* within thy brother *Ausar*, but thou must repent and set thyself astright; free thy brother from thy fetters and thy coffin. Thou hast slain thy brother *Ausar*. Thou art the acquired reason of sensing in the illusory world which doth entomb the Divine Consciousness of *Ausar* and usurp the power of his Perception. Nay, free the Divine Conscious of *Ausar* from thy misguided perceptions; Divine Intuition is higher than any of thy rationalizations.

2 Thou art the container [i.e., that which resists] of the true intention of *Ausar*; thou keepest him mummified in his tomb until his Son *Heru* maketh War with thee and reclaimeth the throne of his father. Thou art the membrane and enclosure of the *Tuat*, i.e., thou art the gate to the other-world, the separation of the waveform world from the particle world. Thou deceivest Mind from Truth. Thou deniest the true reality of the waves which beget thee, and only reveal to thy Perception the particle nature which is the simulation of Mass. Thou art the totality or enclosure of the 180-degree octave wave whose 90-degree point is midnight. Thou art the Darkness. Thou art the rational soul. Thou art led astray by the World's perception in matter, but thou must be supplicated to *Ausar*. Thou perceivest that which is without thou, which thou seest with thine eyes, but turn thy *Arit* eye within and perceive the consciousness inside; thou shalt find that is has always been thy friend. Thou art truly in the service of that God.

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

4 The Ka-Ba-La Scholars call thee by the name of the Number 8, the Sphere (*Sephirot*) *Hod*. The Scholars call thee Intellect, which may work against the True Intent of God, or against Truth and in favor of ego. Of this the Gods and Earths say, “Build or Destroy: Build means to add on to life a positive creation or education; destroy means to know of, take, that which is untrue, and light to the knowledge.”

5 When thou art confused by thine own misconception thou keepest the Light of *Ra* from shining through thy Sun; hence thou makest war against thy elder's Son. Thy true purpose is not to fight thy elder with thy arrogance. Thou art born to be the messenger of Truth, which switch, when flicked, shall deliver *Ra* from *Ausar* to *Heru*. Thou art the *Was* scepter which is made to transmit the electrical current of Truth from the Shrine-Capacitor of *Ra* to the R.A.M.-Heart *Djed* Battery of *Ausar*.

6 Thou art also called Raphael and Hermes. Thou art the Reason for Life. Thou art called Calabi-Yau / Enclosure. Thou art represented by the Jackal, the Cain, the Canine of confusion. When thou art *Ma'at* thou appearest as *Anupi*. Thou comest forth this Evening.

7 Thou art called *Chet* by the confused ones. Thou art the point's idea of knowledge. The Ogdoad which rides upon thy barge, O, *Ra*. Change in stability, motion in inertia, the faculty of separating into categories. Animal father. Darkness. The choice of “evil” or deception which is righted and put in service to the 6.

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

SECTION § 9

1 O, **Paut**, thou art the Substance of the *Neter* (Nature); thou art the Company of all the Gods; thou art the Ennead of the principles of the Cosmic, Terrestrial, Spiritual, and Physical environments which are known to man. Thou art in the Company of *Ra*.

2 Thy name is **Nebt Het**; thou art called Nephthys. Thou art the consort of *Sutekh*; he is the reason which resists *Ausar* and thou art the imagination which liberates *Ausar* from thy brother's grasp. Thou art with *Auset* when she seeketh her brother *Ausar* after *Sutekh* hath enclosed him in the tomb of the *Tuat*. Thou shalt bear forth *Ra* anew from his captivity. Thou makest strong *Auset* and thou establishest *Ausar* when thou findest him. Thou art the deliverer of *Heru* from the Womb of *Auset*. Therefore thou art the Womb from which the particle *Heru* (Sun) will come forth to Day from the Night of *Tuat* where his Father lieth, and he shalt resurrect his Father when he is established by thee.

3 Thou art made known in the Heavens as The Moon. Thy qualities are of the personality, subconscious / "id", change, fluctuation, instinct, nourishment, receptivity, responsiveness, domestics, impression.

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

5 Thou art the nature of growth in Mass which delivereth *Ausar* from the waveform of the *Tuat*. Thou giveth growth to *Ausar* in the Soul of the Living Human Being. Thou art Life in Perpetuity and the Act of Reproduction. Thou comest forth at Dusk

6 Thou art called *Tet* in Shem's house. Thou art the essence of being [*sat*]. Thou art the ennead which rides upon thy barge, o, *Ra*! Thou representeth stability in change. Thou art the unconscious self and the Freudian id. Thou art tides guided by the moon

7 Accelerated Contraction ensues and Space shrinks inside the growing black bodies. The value of the negative grows, the many reverting all into 0 via -1; 0 becomes the hole filled with the whole of the 1. 1 approaches -1. Black Holes consume one another: exponential negative increase. The Limits of the universe become the Event Horizon of a Supermassive Black Hole, which is in turn the ovule of the new Singularity. Herein forms the new womb. The Son fecundates the Mother to give birth to the new Singularity. The Mother becomes the son. The Son becomes the Mother. Black body becomes black body. 1 comes in Not 1.

8 These are the 9 Gods who are with *Ra* when it cometh forth into the Day upon the Earth. The Earth Perceived in the stable particle is the God 10 and the newborn Day is *Heru* when it riseth in the horizon eastern of heaven.

SECTION § 10

1 O, **Khem**, thy name is **Atem** or **Temu**. Thou art the Nature of Material Substance in the state of crystallization. Thou art the dust, the sediment, of the ionosphere ; the condensation / crystallization of the

Visible Light Spectrum [RE] ; the semiconductor, register, and responder to the electromagnetic transmission of *R*; the Melanin, *K*, Black Mass *Mn*; thou art manifest in the mineral earth as Lead or Carbon. Thou art made Known as The Earth, the World Perceived in materiality

2 Thy name is **Atum**. Those who are misled call thee Atom, particle mass ; Sediment ; Salt, Strong Nuclear force ; Granules. Thou art the Word (the “tchet”, “tet,” “T” “D” ; divine speech, land, world ; stability). Thou doth appear as Corpuscular Light Units.

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

3.1 Germination: quark, up-down-top-bottom-strange-charm = “KA”

3.2 Seeding: neutron, proton, electron = “SEN(U)”

3.3 Ovulation [atoms] (“PA(U)”)

3.4 Growth [molecules] (“T”, “DJ,” “B”)

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

5 Thou art the *Neter* Nature. Thou art the physical Birth and thou art The New-Born. Thou comest forth at Night again and art borne out from *Nu-Tefnut-Nut-Auset-NebtHet*, in short, the lineage of all thy Matriarchs.

6 Thou art called *Yod* by Shemites, that is to say, The Great Father. The Point's Idea Of Itself, Fulfilled In Its

Complement. The Decad, The Divine End, 1 + 2 + 3 + 4; The 1 Returned To 0, *Sankofa*. The Fallen Daughter, Bride Of Adam. The Scaffolding Of The Building.

7 Thou art Singularity again achieved in its materiality as the potent consolidation of the 1 of universal energy and matter. 1 as the pressurization of all numbers. 0 as its unobtainable ideal.

8 O, World, thou art born forth by *Auset* and *Neht Het*. Thou art conceived by thy father *Ausar*. Lo! Thy father is entombed by thy uncle *Sutekh* who wisheth to deceive thee. Thou art born into illusion and deception. *Sutekh* is upon thy throne, yet he is not thy Father. He wisheth to deceive thee with his reasoning; he will make thee to think that these particles of mass are thy domain; but thy domain is in the Waves of the *Tuat* with thy Father in *Afua* who is *Ka Ausar*. Maketh *Ra* to be received by the *Ka* of thy *Afu* Father and thou shalt be victorious and thou shalt o'erthrow thy deceitful uncle *Sutekh* ; thou shalt make war with thy uncle and thou shalt lose thy *Arit* eye. But thou shalt rise up against him in the name of thy Father, for thou art established by thy Mother, and thou bringest forth the Day against the Night. *Ra* is with thee. Thou art his resurrection. Whence that Divine Living Energy is transmitted from the realm of its unconditioned eternal reality through the *Ka* of thy Father *Ausar* and through the Womb House of thy Mother *Auset* into thee, then thou shalt become the conditioned unified reality, to fight against the false illusion of thy uncle *Set's* misguided desires.

9 O, World, Come Forth in the Day-Light, thy name is **Herw** ; thou art called *Heru*. Lo, thou art indeed the World, the Sun, the new-born Light of Day. Thou art the 180-degree octave wave whose 90-degree is Noon. Thou art the hypotenuse (5-unit-side) of the right

triangle. Thou art the Center-point of the Circle of the *Ka* of thy Father ; thou art the axis of the *x/y* intersection and thou art the one upon the cross ; thou art the contractive / generative electro-magnetic motion within thy *Het Heru*. Thou art the Model of Divine Statesmanship and the Lawful Conduct of RE. Thou art Vindicated in the presence of thy Father in the Tuat.

10 Hidden by the veil of the 0, the pressure of the inverted 1 (the Ancestors) concentrates upon the -1 which explodes from within the M[0]ther without, back into the +1, bearing the numbers (the Descendants) and the bodies (the sons) out into a new infinity and back again.

11 It is *Ra* in the *Aten* disk of the Sun. It giveth forth *ankh* through the rays of its *Ba*. It entereth into the *Tuat* of *Afu* and it becometh *Afu Ra* when it travelth 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*.

Title 7: Waves Perceived, or, The Craftwork of KhPRR

1 Know not *Khem* and giveth praise, for it driveth forth the waves of 'I's Perception. O, *Source*, known not by that which 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.

2 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 has 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?

3 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?

4 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.

5 This First Work *Khepera* destroys: It uprooteth the Tree of Life from its plot in the moist earth. It hurlth 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.

6 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?

7 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.

8 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.

9 Thus the boat of Ra's Perception is manifest 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 tomorrow. Ever doth I sail I barge toward Land.

Title 8: 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. 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 been 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 my 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 in my image; 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 expand 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 DOTHT 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.



**SOVEREIGN STATE
OF NEW SYLLABUS**

**SAPIENTIAL WRITINGS
& CULTURAL PHILOSOPHY**

“SEBA”

by

The Scribe Antarah A. Crawley

new syllabus organization

Rustles in Dry Leaves

The Education of a 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 wizening, 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.

Maafa

A Cultural History

The *Griots* [custodians of wisdom and history] 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 autochthonous homo-sapien, i.e. densely-melanated / “black”-skinned Human Nation, population 1,008,000,000 (*Blackroots*).

This was the time of the Sovereignty of Ra, when the Nation was in full-God form and governed with good judgement. Yet it was heard in the Court that men had begun to speak ill of Ra, and Ra called into his presence those who are in his bark and asked what was to be done of this. It was decided that Ra would ascend into Heaven and leave his people on Earth, while Sekhmet went forth and slaughtered the ill-speakers in a Great Deluge of fire in the Judgement of Mankind.

Thus it was the case that the Nation existed in full-God form, living in perfect physical God-bodies, until about 52,000 years ago, when the Elders, to repent for the judgement of Ra, began the preparations necessary to create the genetically variant, i.e., non-indigenous, races. This was the time of formation, the Sovereignty of Ptah.

Lo, 52,000 years ago the Supreme Bodies of the original black-skinned people of earth began to deteriorate over a period of ~40,000 years until ~10,500BC, beginning the Age of Leo and commemorated with the building of the Sphinx. The deterioration of the Black Body entailed the successive deactivation of 10 of the 12 stands of Human DNA.

The Sun passed into Cancer, and the Black people of earth, having agreed to participate in the work of the Elders, left their perfect theocratic societies and went to live in the Kingdoms of Atlantis and Lemuria,

in which they practiced a degenerate form of civilization which lead to the further deterioration of their bodies (yet which was still significantly more advanced than what we practice currently).

The Sun passed into Gemini, and at the end of that Age of the Twins, 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 called *km-tm* or melanin. 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. In order of birth they were, the Latin-Greeks, the Semitic-Arabs, the yellow Asians, and the neanderthal-nordic Whites.

In Gemini, the majority of the citizens of Atlantis and Lemuria eventually migrated back into continental Afraka while Yahweh was completing the final breeding stages in Pelan. At this time, the Napata-Nubian and Ethiopic Empires rose to superpower and began to colonize the Nile Valley and various parts of Afraka, beginning the Age of Taurus, i.e., the Sovereignty of Wasar, the Bull of Eternity.

The Black Nation consolidated its population from Asia and the Americas into Afraka to begin the New 6000-Year Age of Taurus, Aires, and Pieces. The Humans made the Nile Valley, *Kmt*, the capital of their Nation-State, *Ta-Meri* or *Meritah*, while Yahweh and the Elohim bred human-kind on the island of Pelan in the Mediterranean Sea.

The Black descendants of Yahweh-Elohim were the first-born on Pelan before the isolation of their recessive 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 the younger siblings a superiority complex that would enable them 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 [ISFT].

The problem with evil 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 or her image, yet s/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 (*Blackroots*).

The history of Yahweh-Elohim is verifiable in religious texts and appears in the Torah in the form of the legend of Noah and his sons Cham, Shem, and Yafet from *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.

The names of the sons of Noah from the Torah are codes for the birth-order and relationship of the races.

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

Cham (Greek, *Kham*; Arabic, *Hām*, "hot, burnt") is the biblical Father of Black / melanated people. The [4] sons of Cham are:

(1) Kush (Latin, *Aetheopis*; German, *Mor*): Setter of lands both sides of the Red Sea, i.e., Arabian peninsula and modern Ethiopia, Afraka (elsewhere the designation for the entire continent of Afraka, elsewhere called Alkebu-lan [Dr. Ben]). Father of Nimrod, king of Shinar ("two-rivers," i.e., Tigris-Euphrates), Babylonia, Mesopotamia.

(2) Mizrayim (Hebrew, Aramaic name; Arabic, "Misr-" [Egypt, land] + "-yaim" [dual]): Upper and Lower Khem-Het [House of Cham]. Also, in *medu neter*, "Ta Wi," Two Lands.

(3) 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).

(4) Canaan (Kanana): "And the border of the

Canaanites was from Sidon [Lebanon, also referred to as Hamath], as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha” (Genesis 10.19), referring roughly to the areas of modern day Israel, Palestine, western Jordan, and western Syria.

Shem, second-born son of Noah, is the ancestor of Arpachshad, an ancestor of Abraham, patriarch of Hebrews and Arabs, occupants of Arabian Peninsula.

Yafet (Japheth), last-born son of Noah, is the progenitor of Europeans. *Genesis* says “(10.5) By these were the isles of the *Gentiles* (elsewhere called, “seafaring,” “maritime,” and “coastland” people) divided in their lands; every one after his tongue, after their families, in their nations.” Occupants of the lands “beginning at the mountains Taurus [southern Turkey] and Amanus, they proceeded along Asia, as far as the river Tanais [Greece], and along Europe to Cadiz [Spain]; and settling themselves on the lands which they light upon, *which none had inhabited before*, they called the nations by their own names” (Josephus, *Antiquities of the Jews* 1.6). Dominion of the Assyrian Empire.

Based on the above elucidation from the Table of Nations, *Genesis* 9 demonstrates the explicit demand of Shem's “god” to genocide darkskinned people and to subjugate and exploit the lands historically inhabited by melanated peoples. It also makes clear the distinction between the god of Shem, who is a patron to Japheth, and the unacknowledged God(s) of Cham. During the progression of these Ages, the truth of this history would become sorely distorted by the agent of evil, self-called “white” man, recessive son of the Blacks.

This history of the genetic experiments of Yahweh is also present among the oral traditions of the Dogon, the Botswana, the Ge'ez scriptures of the Ethiopians, and other tribes who have passed down their Mysteries in tact from antiquity. It may also be

found in modern form from the direct teachings of W.D. Farrad and Elijah Muhammed. (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).

During and after the completion of the breeding of the recessive races, Yahweh-Elohim gave his (remaining) Black descendants a religion to follow for the next 6000 years, which necessarily included the bitter doctrines of first-born sacrifice, 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 and Gentiles who had been banished to the Baltic region / Caucus mountains for disobeying the Lord [Yahweh]'s initial teachings, were found in caves 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). Yahweh decreed it so that the non-blacks could later effect the destruction of Black civilization. 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 (culminating in 333AD with the foreclosure of the Temples of Kemet and the rise of the Catholic Church State) until the Arab/Ottoman Sultanates wrought it from them in the 600sAD. A

hybrid population of lightskinned Arab-Afrakans governed by western interests (French, English, USA) have been occupying Kemet 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 had given them in antiquity, and remained as such 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 their Moorish teachers, 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 of Political Economy 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 system.

The Europeans traded in human beings “with” the African Nations in the Gold Coast, Bight of Benin, Bight of Biafra, West Central Afraka, Sierra Leon, etc, which Africans had long since lost their divine sensibilities as Original People and willingly corrupted themselves by engaging in nonreciprocal international commerce. It is important to note the extent of economic and genetic warfare perpetrated by the Europeans upon Afrakans long before the contract of trade. In one set of cases, Europeans inflated the value

of Afrakan currencies and sent their economies into depression, forcing those people to do otherwise nonconsensual trade. In another large set of cases, Europeans systematically raped the Afrakan population into a new race-based caste system which allowed lightskinned costal Africans to align their values with the European intruder. The costal Africans who traded with the Europeans 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 trafficked into captivity, broken in the Belly of the Middle Passage, and slaved in the plantations of Brazil, the Caribbean Islands, and North America.

Alternatively, or coincidentally, it is also asserted that the European colonization of North and Central America included containing the negroid-melanated indigenous population of the Mississippi River Valley Civilization called "Buffalo" or "Choctaw" Indians and the Quetzalcoatl River Valley Civilization of the Olmec / Xi (both comparable to the RVCs of the Nile, Indus, Mesopotamian, and Yellow Rivers). These peoples were bound into unlawful batteries and broken in the Belly of Slave Boats en route from the Mississippi Delta / Gulf of Mexico to the West Indies, Brazil, and the North American South.

Whether the indigenous victims were bound in Afraka or the Amerakas, their fate was the same the world-over. Their history, their religion, and their identity was stripped from them, and they became the house-and-field Negros of the Western Hemisphere from ~1600 onward, many of whom remain mentally enslaved to this day.

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, Ogotemmel, to initiate the Frenchman into the Science of Antiquity.

Griaule, with his partner Germaine Dieterlen, published the knowledge (including the ancient ancestral account of the nature of Sirius B) (*The Pale Fox*), thus influencing the epoch of Awakening and Freedom under Aquarius.

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.

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 State and Federal authorities and Dr. York was arrested and sentence to 135 years' incarceration. Dr. Rkhty Amen studied *Medu Netjer* when scholarship access first opened to Black Americans in the 1970s and in the 1990's she went into the depths of inner-city Chicago to found the still-successful Institute of Kemetic Philology. The Initiated Dogon-Kemetic High Priest, Prophet Naba Lamoussa Morodenibig, left his Dogon home with both a traditional and western education and the mission to awaken the Lost Tribes of the Diaspora; he founded the M'TAM School of Kemetic Philosophy and Spirituality in Chicago.

These organization are fractures of the very same and identical United Sovereign State 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 Human Unity, the sooner the Natural Nation will be under way.

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.

Psalms

Hymns Tua Ra

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 Pattern
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.



**SOVEREIGN STATE
OF NEW SYLLABUS**

**36 CHAMBERS OF DOOM
A Samurai Hip-Hip Folktale**

by

The Scribe Antarah A. Crawley

new syllabus organization

First Quarter

1st Chamber

Once Upon a Time in Shaolin, long before the usurpation of the throne of Ceremonies and the Fall of the Great Year, before there was even any name by which these things were known, there was the Water. There was the water, and there were the waves. Yet the waves were without crest, without trough, and utterly without end. They were like as the mind without else to perceive, like as the lungs unbreathing; sentience in subsistence, existence without being, like as a tree as a seedling. Black was the body which carried the mind. Perceptless, silent, and soothing. Naught were the thoughts which filled it. Full was the belly unmoving. All was uniform and without differentiation, here in the waves which moved not.

When the wise speak on this timeless period in the history of Shaolin, it is with wry humor, for there was verily nothing to say. No time was there to speak of. No breath was there to fill the lungs of the speaker to vibrate the waves of the ethers. Ye, let it be secured in the mind of the hearer of this tale just how empty and unchanging the timelessness was not in the nowhere-place. Yet the Wise doth consider it history still. This period they refer to as the Coldest Winter. It is also called the Warmest Womb of all the Mothers.

There is the Coldest Winter, which no one has ever known, and there is the Winter known to those who are living in the Great Year of Our Lord, which is referred to as Any Given Year. This is a great secret of the sages. All temporal states are temperate. All temperament is temporary. The temperature is the cause

of all the tempests, yet it will resolve when all temptation is absolved. There are still and silent seas in the heart when these conditions are shed, like the skins from two molting snakes.

The cold of inert waves is unlike the cold experienced in the Winter of Any Year, but children do not know that. There are people of old age who are like children in that they perceive the coldness of any winter to be so unbearable as to call it the coldest winter. But they do not know what cold is. These people are deceased now. In a town by the eastern shore of the island, there are mud huts thatched with straw with no one living in them. There are crucibles upon the furnaces in the kitchens with no one tending them. No fire has been lit for days.

A man walking upon this scene knows why the bodies are absent from their posts at the domestic scene, why there is no porridge on the table at this supping hour. And the sun sets over him, lilac descending upon the sulfuric oranges and the golden rays dimming into red. He looks down the soil avenue, the vacant eyes of the squat, square faces of the houses peering upon his lonely silhouette. The skirts of his immaculate white tunic rustle in the breeze. So does the tuft of tightly coiled black hair upon his otherwise shaven skull. No eyes see his darkened countenance, hollow eyes casting perpetual shadows over the windows into his mysterious soul. The chill of the early Spring again envelops his body, but it is not cold to him, neither is his body so dear. He has known what cold is. He has known life without the skin that's shed in the evening.

No one sees the wanderer enter the deserted town. Where there is grass it is yellow. The evening sky broods like high ceilings, hollow room. Ashen clouds

streak over these small huts. Who once lived here? Where are they now? They have been forgotten. There was an illness among them which had seeped throughout the caste like blood gripping through the fibers of a cast. Pass homes, past aquifers and public power plants and places where people once congregated for market, the traveller came upon that most familiar scene.

In all these little towns in the provinces of Shaolin where the Wackness had claimed the lives of men, their women had mound them all up in masses, the babies tied in coarsely woven satchels upon their backs, pitiless and dry of eye after so many shovelfuls of men. They piled high the pull-carts mound up with the dead, prepared to take the yield out of the town over yonder, where the diseased deceased were mound up in a mountain. The women who were to drive the asses had climbed upon the mounds of the men and fell down to the same fates when no longer could their strength hulk the shovels full of their loves. The ass was dead. The little bundles bound to the women could be seen resting upon them like the belly. See the Mother there. She carries the son upon her back when she goes down at night. The traveler looked upon this scene and was content to know the stories of these good people of the outer province of Shaolin.

2nd Chamber

The dry cold kept the bodies rigid in the dead earth, and the parents were never to rear up their children. The wanderer knelt before the mass, and he prayed upon the bodies, and he meditated upon the cycles. Lifeless eyes looked upon his closed, compassionate ones. Silence

was in the early night. All throughout the land the dead were mound up as such, and as he prayed for this mass his compassion extended to all the masses. In his mind he went back to the place of waves, in the Water, before the land rose up and split in two. There, in the still and silent waters, all the dead and all the living subsisted without motion, without differentiation between one state or the other, and these deceased infirmed bodies whose souls are crying out in the aethers would not have had to suffer so, and would not be condemned to return to this scorched earth. And the wanderer, bowed in reverence, wrought a tear, and sacrificed the salt of the water upon the salt of the earth, and the moisture whetted the dry earth, and dissolved.

Far from the Three Mountains to the north of the island, this little province lay fetal upon the earth, in the Southern of the Two Lands.

And there was not a soul to be observed in this vicinity but the praying man.

And he was like a member of the very ground upon which he was planted. And his thoughts were as the breeze in the cool, vacant, and sublime night sky.

“...Ommm....” emerged the little voice, vibrating the highest waveforms. And the silent wanderer looked up to the mass of the dead from whence the word came, from the precipice of this pyramidal mound.

“...Ooommmaaaaa....” the voice came, like a little bud opening in spring sunlight.

“...Maa’amma’aa....”

The wanderer rose and advanced the mass. He let his eyes fall down the carcasses of the dead, the men and the women, and among them no one could have cast forth that cry, their mouths too full with swarming

flies. But the cry came again, yet the wanderer could not see the sign of life. He lay his hands gently upon the body of a woman and blessed her, and pulled her from the top of the mound and lay her upon her back on the ground. He straightened up from his position and looked there in her vacancy and saw more of her. Her body, some with bundle, some, like her, without. Bundles bound like baggage to these transient beings, none among them displaying the sign of life. Where, thought the wanderer, came that cry.

One bundle budged then before his eyes, and the wanderer placed his hand upon the cloth and pulled it back, and Lo there was a baby boy. The eyes of the little baby peered into the shadows of the depressions in the wanderer's skull, and perceived there the glimmer of white light which was the evidence of his pure soul. The baby no longer cried, but looked with pleasure at this living human being.

"Patient," said the wanderer with the softest tone. "Virtuous, fortunate."

He unwrapped the baby from the satchel and delivered him from the mass of the dead. He cradled the bundle of life inside his arms and drew it near him and enveloped him in the folds of his gown. And the cool breeze blew. The baby did not shiver.

3rd Chamber

No one or thing but that to whom the waves belonged could fathom the event which moved the Waters; or perhaps, not even the mover knew from whence it came. It is said that there was a meeting. How long the waves remained still and unwavering is unknown and unfathomable, rest assured, but what may first be

known is that they were moved. By whom and why, again, is for the silent meditation of the sages, who journey there in their most intensive trainings to ascertain the cause.

In their minds, they returned the waves of their thoughts to the likeness of the inert waves of the Water, yet how could they remain there? They were of the body, and of the Land of Shaolin, and knew in spite of their attainment of the likeness of silent waves the confinement of this condition, though they did desire to escape it. But desire not, and so it was that they were in it, and so it is that they are of it, and evermore shall they be. Let it be so.

When it is said that the waves were moved, its cause is likened unto the appearance of a small seed in the midst of the water, emerging from its own potential to exist. This is the seed of the seed, which is not even perceived yet by the waves, and which does not move them. Yet there is the energy of it, imbued with probability, even in the impotence of still waters. The energy is moved through the waters in a spiral, like some scarab rolls its young along in a ball of dung, yet it does not beget distance. Spiraling in place, in place it grows, and as it grows its probability approaches 1. Its potential to exist ripples spheres of waves in all directions, and thus is the water first moved by the seed of thought. It is the seed which begets the vibration of the ripples in the Water. In the seed did the land first take root, and in the vibration was its name first spoken. Thus it was called Shaolin. It was when the water contracted its waves into the seed, bore forth the breath which spoke the name, and vibrated the breath which it cast forth, that the Land of Shaolin came into being.

It is said thus unto those who would hear the

tale of the Beginning. When life flowed gaily through the avenues of Shaolin in the Spring of Our Year, the little children delighted in hearing of the Beginning time, and of the Ancestors who had first propagated upon the land. But the Griot of the city or the town where this tale was being told would have to remind the little children that they must hear the tale told in order, and so we shall not get too ahead of ourselves.

4th Chamber

Before the Ancestors were begotten upon the land, Shaolin was still a seed in the water. The ripples emanated from the center there, being rolled along by the scarab pushing its dung-ball along with a force of inherent momentum. Within this dung-ball now are many seeds of myriad things, for from the first seed was begotten the many, and they were increased by the rolling of the scarab. And so the ball increased in mass, and the emanations of the ripples of the water widened, and made known to the center the farthest reaches which had been moved by the newly begotten thing. And it was this thing in the center which was called the Land. Its name was spoken in the vibrations of the waves and it was said in the word "Shaolin." And the waves of its vibrations were bound to the thing which spoke it, and conditioned it according to the nature of its frequency, and that is why the sages say that Word is Bond.

The dung-ball rolled along on its axis like moist clay on a potter's wheel. The potter's arms emerged to form of it a pyramidal mound, and the Land of Shaolin first emerged from the waters. Its peak rose into being and the mountain emerged as a termite hill. From the

termite hill was borne forth the Son of all the Mothers. The Son rose into the morning. He was delivered by God his father into the bosom of the Mothers and he was suckled on their magnetic love. She made his belly full and he burst with light and grew. He looked back on the Land and loved it as his sister, and he loved his Mothers, too, for making him. So grateful was the Son for being born that he emanated his passions by shedding tears of joy upon the Land, and these tears ran down the mound of Land and vitalized the soil of the earth, and there grew vegetation, and the Land took root in the waters of the Mothers' womb.

The singular union of the love between the good Son and the Land was hot, fiery, and inflamed with passion. Yet this displeased the Word of God which had come forth from the seed's vibrations. The Word had decreed Shaolin to be the Land of God. This Son who cometh forth from the Great Land must be isolated from Her so as not to obliterate the fine work of the Lord with its volatile love; else the forms would incinerate and the soils would scorch. So the Word entered between the union of the Son and the Land whom he loved so much that he shed tears upon her, and the Word raised up the Son and his court, which the Wise call Heaven, from the Land and her court, which those who dwell thereon call Earth. Hereout the Unification of the Two Lands of Heaven and Earth who loved each other so dearly was severed by the scepter of the Lord. And the Lord placed a firmament in their midst; and the waters above the firmament were separated from the waters below, and above lived the court of the Son, and below rose up the pyramidal mound.

Out from the waters below the firmament rose

two more mounds behind the first, and these three crowns rose untoward the Son who they loved. The valley, and the planes, and distant lands followed them, and these were all one land. And the Land was called Shaolin by the One Who Had Made It, and he decreed it to be the Mother of all his children.

Mothers are a Spirit known to those who bear us. There are those who bear us in their bellies, and they know motherhood. There are those who bear us into the bosom of the knowledge of the Lord, and they are also mothers to those whom they deliver. Ye did the mysterious wanderer in the provinces of Shaolin in the Spring-After-the-Winter of Our Year know what mother was. The wanderer bound the baby to his body and went from the town to the place where he had taken shelter since the death of the Usurper of the Throne and the Reformation of the Empire.

And grace was thus extended to eight little babies in the most deserted towns, and the wanderer gathered them among him and learned them.

One evening, when they had taken up rest below a vacant steeple, the wanderer looked upon the Orphans he had gathered in his travels. Having seen the rise and fall of his kingdom, he took to rearing these begotten and forgotten children, and spake thus unto them their History, in the hall of their abbey:

5th Chamber

The Son loved the earth such that he shed tears upon Her, and his tears seeped into the soil of Her womb. The tears conceived a conscious life inside the womb of the Land, and She furnished in her belly the bodies of a woman and man. They were borne out of the soil and

delivered into the water, and they were called the first Ancestors, or the Fish. This first pair was born in tandem as the progeny of Heaven and Earth. They, in turn begot four pairs of twins. Before they left their children they passed on the tale of the Beginning time. Then they ascended into the Celestial Realm. These remaining eight descendants, four men and four women, four earths and four sons, were called the First Ancestors.

Thus commenced the glorious Spring of the Year of the Lord. Hereout the Generations referred to their civilization on earth, bequeathed unto them by God the Word, as the Terrestrial Empire of Lower Shaolin; and they called the Heavens, from which Lord God communicated his message unto them, his children, as the Celestial Empire of Upper Shaolin.

The Terrestrial Empire was divided into five Kingdoms: The Kingdom of Kings was ruled by terrestrial fire. The Kingdom of Queens was ruled by terrestrial water. The Kingdom of Knights was ruled by terrestrial wood. The Kingdom of Pages was ruled by terrestrial metal. And the southern island of Shaolin was ruled by the terrestrial earth. It is in the South from whence all things come, yet it is said by the Wise to dwell in the middle. It is said among the sages that it is the earth that contains all of the other four elements. That is why it is the Holy Land and the first land born by God. It is the true intent of the Lord's purpose for humanity, as the wise say.

6th Chamber

Before the Fish-God Ancestors left the earth their Lord the Son of God requested them to teach, and they

instructed their children, our Ancestors, with these words:

“Among thee shall be made a pact. Thou shalt not foster corruption among thee: thou shalt not make of thy body an idol, for thy father God has decreed thy life upon the earth.

“Thou shalt know and love the earth for thy Mother God hath decreed it from her own body.

“Therefore shalt thou love thy bodies, for thou art made in the images of thy parents.

“Let the love of thy father the Son of God fill thy consciousness, and let thy love be transmuted to the soil of which thou hast been made, for it was the passion of thy father for thy mother God which begot thee upon the earth, and it is his desire to unite with her in the Great Day whence thou shalt also unite again with thy father and mother God as one. Therefor let thou unite and beget the generations of thy desire like unto how thy father God hath begotten thee in the mother, which is like unto how the occult beetle hath begotten its dung-ball full of seed deep in the water of the warm womb.

“Let not any among you diminish the seed or the growth which hath been given thereunto, for it hath been the decree of the Lord to sow it and let it propagate upon the earth for the glory of thy father’s will.

“Let not these decrees of the one true King of both the Upper and Lower Empires be ignored, and let not the Empires be separated based on disobedience and failure to observe the Common Law. Let whoso speaketh the Law clearly and whoso maketh the Balance to equalize in the center be the ruler and measure of the land, and let there be a Judge of the

weights to be made sure that it is good, and who will receive therefrom his establishment upon his throne in the House of the Lord.

“Let this Good Presider Who Sits At the Head of this Court which governs over these measures be stabilized and empowered by their righteous truth, and let any among you who dissent from him be cast down in the name of the Lord, for whoso transgresses so will be engaged in the undoing of the Union of the Two Lands.

“As it is the desire and decree of Our King the Son of God for the love of his Fair Lady the Earth to unite with her under the righteous establishment of the Laws which have been made silent in the primordial waters and spoken, vibrated, and cast forth in the manifested Word, let no man challenge the governance set up the One God upon the Two Poles of his Ruler, who are ourselves; thereby, we, the polarity of the Lord in representation of the Two Lands of Heaven and Earth doth preside over the dual axes, who art thyselfes. Let two on each axis be male and two on each axis be female; let you be numbered eight among you. Thy eight spokes are two squares which are all the cardinal points of Heaven and Earth. Now let there be centered among thy dual axes the One Who Rules and Centers the Two Lands. Therefore, let there be a Ninth centered among you. Let him represent the union of we, the Fish-Gods, binary of unity, and the unity of thy father and mother God.

“Let there be now an axis placed upon the center of each of your bodies, that thou shalt not vary from thy appointed round. Let there be within thee two females and two males a piece, and let there be a solstice and an equinox for each. Thereby let thy order

number thirty-six, and let not this number falter lest the wheel of Heaven and the orbit of Earth fall back into the abyss of the waters. Let thy Order be life unto those who hear it, and death unto those who are ignorant.”

Hereby was established, at the beginning of the history of Shaolin in the Spring of the Year of the Lord, The Order of the 36 Chambers of Life & Death governed by the Ancestral Sage-Warriors of the Wu-wei. The Eight high counselors reported to the Ninth, Abbot of the Clan.

7th Chamber

Before the beginning of Generations, as they were becoming accustomed to the terrestrial life, the Ancestors came upon a tree among a great entanglement of fruit and vegetation. Upon the tree coiled a boa-constrictor possessed with the great mind of the Celestial Court. From this messenger the members of the Order received the knowledge of The Black Arts of Shaolin Shadowboxing and the Wu-Tang Sword Style from the Seven Celestial Chancellors of King Son.

The snake said unto the young Order on this occasion, “Be weary of these Dark Arts which we reveal to thee. Let not the Way of volatility obscure the true Way of quiescence; yet let not quiescence allow for the volatility of the impure of heart to advance thee, for thou hast been commanded to keep thy seat. Therefore when thy enemy advanceth, let thee advance the golden raven. When thou hast cast down the swine, release the jade rabbit.”

The Nine sages practiced these holy forms. When they had given forth the impulses of Generation,

and they had placed the Master upon the throne of the Ceremonies of Shaolin Island, and had made the proper measures to establish him, then they withdrew into the Mountain which birthed the Son in the primordial time, and they built a House for the Lord beside the river where the Son's tears ran up-hill, and they maintained peace over the Land through the transcendence of these Arts. There they resided in their Abbey at the top of the Mountain of Uphill-Running-River.

8th Chamber

The first Master of Shaolin Ceremonies was the Abbot. The harvest of grain and fruit sprung spontaneously from the stalks and vines of the loins of the mother and milk was given forth abundantly from her breast and these precious gifts gratified the bellies of the Order. The Abbot presided over the sowing of the seed in the bellies of the four women by those who were put there to tend and protect that earth, and from those bellies burst forth two sets of twins a-piece, two males and two females, and the Abbot was pleased with the work of generation, which so pleased the Lord. He learned the Order and their first generation of offspring in the sustenance of life without burden; and so they knew purity of consciousness, and bound themselves not to earthly things, revering only the Lord and that power which the Lord God had sown in the body to whom he had devoted all his love. And the Ancestors and the first Generation practiced love and increased their lot like unto how, in their Good Work, the Lord was thereby increasing his own.

The Abbott relinquished the throne of Ceremonies to the eldest of the Eight Ancestors, who

was called Osirus the Old Dirty Bastard; and Osirus was established upon the throne by his wife and house, the Seventh Ancestor, The High Chieftess. Together they increased the second generation of men and women in the Land of Shaolin, and settled them into the Valley between the Primordial Mountains. It was during this reign that the construction of the Infrastructure began, and the Sons of Men were ordered by the Ancestors according to their ability and temperament, and were given charge over the elements of wood, metal, fire, earth, and water. And Osirus sent those who were cold and hard to the mines in the outskirts, and bade them extract the ores, and bade them build the smithy to practice the arts of the smelting of iron, lead, copper, silver, and gold. And Osirus sent those who were warm and nurturing to the fields to the south and showed them the sowing of grain, like unto how they had sown their seed in the belly, and about the cycles of the growth, like unto how their kin do grow below the phases of the moon. And Osirus sent yet others who were fluid and malleable to the river which was formed in the farthest south of the island from the tears of God the Son, and which ran up north to the City among the Mountains, circled partly around it, and ran up the Mountain which had first risen up from the Primordial Waters. Therefore this Mountain was called the Mountain of Uphill-Running-River, and Osirus charged the Sons of Men who were bold and hard and warm of heart to query the stones from the cliffs in the west and bring them to the top of the Mountain of the Uphill-Running-River, and there was constructed the Abbey of the Order of Ceremonies.

The following Master of Ceremonies was The Rebel Inspectah, who was established upon his throne

by the Woman With the Golden Arms. Seeing through the completion of the Abbey of Shaolin, the Inspectah perceived its great sanctity. He held council with his partner and the Order of Ancestors and the Order of the Descendants of Generations and said unto them,

“Looked I upon the House which we erected in the name of our father and for the glorification of our mother, and perceived I therein the Spirit of the Lord. Know I that my father bade me not let the Spirit be severed from the body; therefore let not the union of love be defiled by the affairs of the mundane, lest the Kingdoms of Heaven and Earth sever and falter. Yet knoweth we how decay entrophys the organic things among us. Doth our father know that earth returns to earth in due cycle? And that the light of God cannot dwell in such a body for all time, if the Spirit would be kept pure as the heart which bore it. Therefore I advance not to corrupt the Holy Place Where the Lord Dwelleth with the decrees which are to govern the mundane affairs of men. Let only that which is holy in the name of God be advanced from this House of Mass Upon the Mountain of Uphill-Running-River, and let the Ancestors’ Order of the 36 Chamber dwell therein. Therefore, let there be a house built upon the neighboring mountain and let the decrees of men’s mundane affairs be advanced therefrom, so that if men falter, the House of the Lord will not falter with them, and if they corrupt, then the sanctity of God in earth will not likewise corrupt.”

This advance was heard poorly by Osirus and the Abbot, who knew that their father Lord God would be displeased by the separation of church and state in such a manner as this which would by its separate nature maintain little faith in the hearts of men. Yet

they did not interfere, for their reigns had passed, and they allowed their brother member to exercise this decree.

The House was built by the specifications of the Inspectah by the masons of the Descendants of Men, and it was from here that all Ceremonies pertaining to the welfare of Shaolin would be advanced, and this House was thus called the Fortress of Ceremonies, and whosoever possessed the crown of Ceremonies would dwell therein, and the sides of the Mountain would be littered with the Houses of the Court and the dwellings of those who worked among these municipal offices.

9th Chamber

This Fortress of Ceremonies was received by Maximillion Zig-Zag Allah the Genius, who was established upon his throne by Shallah Rae K'won the Chef, who was named so because she improved the state of agriculture in the land and more suitably filled the bellies of the people. This was a reign of great power and integrity. The Genius knew that the Lord was perturbed by the building of a House separate from that which was consecrated to him, but the noble reparative efforts of the unification of the two Houses advanced by the Genius and the Chef so pleased the Lord, and the cauldrons which the Chef filled with the porridge of the earth to fill the bellies of generations pleased him, and the proliferation of his children upon the earth in his own name pleased him.

King Maximillion and the Chef Rae K'won left the Fortress in their good time and went to join the Abbot, Osirus the Old Dirty Bastard, the High Chieftess, the Rebel Inspectah, and the Golden Arms in

the Abbey of the House of the Lord. They were succeeded by King Tony Starks the Wallabee Kingpin, who was established upon his throne by Blunt Master Shakwon the Iron Lung. In this reign the total generations of humen in Shaolin numbered seven, and the population numbered in excess of one-hundred-forty-four thousand men, women, and children.

King Tony observed that his Court members numbered approximately ten percent of his entire Empire, and that they clustered themselves upon the sides of the Mountain of the Fortress of Ceremonies as if for dear life. He noticed from on high in the Fortress of Ceremonies that the vast majority of the generations of men fell into the Valley, and spilled out into the provinces of Shaolin. He perceived the deep and deadly fathoms which separated he and his Court from their people. These fathoms kept the Court members afloat in the sun, breeze, and pleasant waves while the people found themselves being submerged into less desirable circumstances.

He saw developing down in the Valley a discontent among the people, and a sense of jealousy, and a resulting sense of resent and spiteful idle; and they were becoming stagnant in the depression of the land and were envious of the activities on high. In time some of them began to abandon their posts, and sought activities of leisure which invariably led to their moral denigration. They began to complain that their needs were not being addressed by the Council and that their desires were being ignored, and they began to speak ill words against the King. And the King observed the favorable living conditions of those who dwelt upon the Mountain of the Fortress of Ceremonies, and the attachment with which those members of the Court

sought to maintain their positions on the Mountain. “What soot clings to the hearts of men?” he asked in his Hall.

The Iron Lung responded, “The Lands are separating. There is differentiation between what is below and what is above. Those who have found favor on the side of the Mountain hoard it unto themselves. Those without favor below envy it, and seek such gratification elsewhere.”

“Let not their hearts be deceived by the veils and smokes of false desire.”

“You must counteract this growing seed of discontent, my Liege.”

“I know,” said the Kingpin, “I will build a House for the Masses upon the third Mountain. This will be a place of reprieve from the work which those in the Valley endure, that it may content their hearts and keep them from envying the Court.”

So the Wallabee Kingpin decreed the construction of the House of Masses upon the third Mountain, and it was done by the masons of the Valley, inspired by the appeal to their own happiness. It was finished under the reign of the succeeding Master of Ceremonies, who was established upon his throne by the Mistress of Ceremonies. On Dedication Day, the Master of Ceremonies christened the House of Masses with these words:

“Let there be a stage made upon the earth, for the play and the folly of the People. Let there be frivolity and joy among the Masses, and let entertainment be as bountiful as the flow of the river which runs uphill unto our Lord. Let the people wear masks and act out their fantasies. Let there be feats of strength, and let there be displays of talent, and, Oh, let

there be that most precious of leisuress, a most beautiful music. Let there be sixteen bars of rhythm playing from the mountain at all times.”

This advance by the Master of Ceremonies was perceived by the people to be a most benevolent event, and the population of the Valley and all the Provinces flocked to the exhibitions executed upon the world’s stage, which caused them the exaltation of all their worldly passions.

Second Quarter

10th Chamber

All the people of Shaolin had, since the dawn of generations, maintained a customary sacrifice which had been passed down from their Ancestors, in which the first portion of their meal and water was offered up to the Earth, to gratify the spirit of the Mother whom the Lord would have his children so honor. The Ancestors themselves did not consume the food of physical earth, but, as was customary, the people sacrificed the second portion of their meal and water to the Ancestors who dwelt at the peak of the first and most Holy Mountain; and they consumed the remainder of their food, which was plentiful, as because of this sacrifice, the earth did not short them in their harvests. The harvests were likewise sacrificed, and there was an altar set up in every borough of the Valley and in every Province of the Island for the giving of the local offerings. These offerings were burnt on the altar or given directly into the earth. On the same altar thereafter was another tax of 10% gross harvest yield per family-farm laid; and after the community had

amassed the grain and fruit there, it was divided among the family-farms whose yields had been compromised for the season. If there was no one without, then the collective tax was logged and reserved with the monk in the civil altar or worship house for emergency disbursal upon such an occasion. The Court and the Master of Ceremonies performed identical sacrifices on the alter of the Ceremonial Abbey on the Mountain of the Fortress of Ceremonies, and their tax was likewise logged with the clerk of the Fortress for the purpose of the Social Welfare; and they did not, nor were they inclined, to take any further portion of the peoples' harvests or civil reserves as tax. Neither did they exercise any power over the Land than pure infrastructural oversight, Ceremonial affairs, and maintenance of the borders of defense. As the Law had come from God through the Ancestors in the Beginning Time, the Court of Ceremonies passed no legislation.

The Fortress and the Court of Ceremonies maintained a custom to sow and harvest the farms which were so delegated as Royal Fields, which are called among the wise-asses "The Elysian Fields." When the Ancestors reigned over the Land of Shaolin, these fields were like unto all other fields farmed by the people. However, when the Rebel Inspectah decided to separate the Ceremonies of Shaolin from the Order of the 36 Chambers, then the clerks of the Court, who oversaw the farmhands, began to take liberties regarding their plot, and thereout the conditions maintained in the fields which would feed the clerks of Ceremonies were superior to those which the people tended to feed themselves.

11th Chamber

It became known in the Court of King Tony that refugees from the northlands of the Kingdom of Kings had entered the Land of Shaolin after a great fire had scorched throughout their provinces. They had come to the shores of the Island by boat. King Tone, with good and honest intent, welcomed them, and proceeded to pay them no mind.

The Chief of Defense counseled with him. "My Liege, the Land of Shaolin has not had to confront the defense of her borders until now. We do now know the nature of these who come among us? It is likely that we may have to come to a sound and considered civil agreement with them, if they are not utter devils!"

The King said unto his counselor, "Are these people not born of God like we?"

"It is unknown," said the Defense Chief.

"Well, would God breed whom he hates upon the Earth he loves so dearly?"

"He would not if he had a say. Yet it is known than men even in the Land of Shaolin have degenerated from the moral ranks occupied by your noble Majesty and thy kinsmen the Ancestors of all our Generations. Through the generations, men have fallen from thy nobility of mind. What of these strangers, whose temperaments are wholly unknown to us, and whose ancestors may be of any unsuitable, incompatible, and unholy admixture."

"Well," said the King, "I see you have to assume the extreme worst of human souls--"

"If they were human!"

"Very well. Take thy army to the shore and appraise them. If they be good men, set them up in a vacant plane and bring their leader to the City for

contract. If they be—devils!—what say ye?”

“What the Ancestors would...,” said the Defense Chief, “slay them in the name of the Lord.”

While the newly formed Committee of Foreign Relations ventured to the north shore to apprehend this intrusion, the people in those provinces of Shaolin had already engaged with the refugees and become thoroughly perturbed by the temperament of these peoples, who had come among them and attempted to integrate. Their assimilation managed poorly. They carried with them blades of wrought iron, and their complexion was ashen by the scorching fires of their land. Such as they appeared they instilled fear in the rich, fertile, earth-complexioned people of Shaolin, and the babes cried out at the sight of them, and the youths proclaimed that ghouls had come up from the smithy of the core of the earth. The men of the Shaolin provinces dominated over the visitors and withdrew their blades from them. One Shaolin man said, “What brings you here here in such a condition like from the depths of the sulfurous inner earth where iron is molten and the mountains are formed.”

“We come from desolate lands,” said a foreigner. “We are quite disadvantaged. We lack sustenance and health. We have been sailing the seas for much time in search of a suitable land to trade with, so that we might bring back nutriment to our families.”

“Well,” said the Shaolin man, “You seem ill enough; and were you not so sickly in complexion you might be our kin. But your withered bodies, narrowed features, and diseased appearance makes uneasy our women and children. We must consult among ourselves and with our Court before we know what to make of you. Take up residence in field yonder, for now, until

word comes from the City.”

The men of these hoards agreed to the contract but for a short time. The army of Ceremonies was still some miles out, while the foreigners had increased their numbers by boatloads and had begun to wander among the provinces. The men from Fire had a habit of dominating over the women in their own land; and they exercised this dreadful vice upon the women of Shaolin where they found them reaping in the fields.

The men of the Shaolin provinces—seeing the devilish nature of the foreigners and slow ineffectuality of King Tony of Ceremonies in the City of the Triplex Mountains which was at such a distance from them—resolved to end these hoards by their own hands. When the army of Ceremonies arrived in the area, the men of the provinces informed the Court and soldiers of the unnaturalness of these invaders, and the decree was passed to slay any foreigner wherever one found them.

When the devils were slain, the men nursed their women in the aftermath of their trauma; and after a time it was observed that some of them were with child. These were the first generations of men which the people believed were conceived by sin, and when the seeds sprouted from their lots, they were promptly uprooted. Yet it is said among the provinces that their women were of such nurturing hearts and gentle natures that some of them were likely to have saved the lives of their ill-conceived seed, casting them down the River of Heaven toward the City.

12th Chamber

The abandoned basket-babies, tawny in color, floated down the river into the City and found refuge in the

welfare houses of the monks of the 36 Chambers. They were reared as orphans and sent to labor when they had come of age. The Shaolin men worked orphans long and hard, day by day. Despite their inferior position, the nature of the orphans' employment permitted them some degree of mobility within the structure of whatever task they were charged to, so that in time a laborer who heeded all the decrees of their Master and withstood all his blows would be allowed to oversee other orphans in the work and inflict blows upon them.

Such was the career of one orphan, who grew into a scornful a young iron-miner. So miserly was he that in his transition into the position of Overseer of the mine he exercised the most resent-fueled brutality upon his dusty underlings, which habit much amused the men of Shaolin. The boy iron-miner was given measure over the proceedings of the mine, and even to the purpose of the ores which it produced. The men of Shaolin, seeing that he despised both himself and the underlings who looked like him, saw no fault in allowing him to staff his own smithy to produce tools for the various trades of the land; but they maintained close watch over him to ensure that he would forge no weapons.

13th Chamber

The enterprises of this young man flourished in his young adulthood, and he became both the first admired half-breed in the land, and the most notable manufacturer.

When, some time later, the first Master of Ceremonies completed the House of Masses and that stadium began to attract the men of Shaolin from all throughout the land, the former iron-miner, who was

now nearly autonomous in his enterprises, felt his long-harbored resentment against the land of Shaolin turn to ambition, and his ambitious mind perceived the fortune allotted by the great spectacle within the House.

“Why should I work alongside the people who humiliated me,” he said to himself in the private depths of his underground smithy. Therein he set his men to work upon massive gates.

When his gates were complete he took them to the House of the Masses and presented them as a gift to the Ceremonial Overseer of the House of the Masses, claiming that the gates would maintain order among the peoples' comings and goings. The Overseer of the House of the Masses saw the profit in this, and allowed the manufacturer to install them. The manufacturer put his gates up at the entrance to the House of the Masses; and the people coming and going were perturbed by the slow pace of entry to which they were now subject. The flow of men eager to partake in the festivities within was now curtailed by these new obstructions, and the masses within the House could now be controlled and manipulated in sizes more manageable by the Ceremony's custodians therein. This pleased the manufacturer and the Overseer. The Overseer was so pleased, in fact, that he bestowed upon the manufacturer the title and autonomy of Overseer of the Gate of the House of the Masses.

With his newfound power, the Overseer of the Gate returned to his smithy and began the construction of many more gates which he installed in various public works under the same premise, and his enterprises flourished. He began to charge a fee for the use of his gates which men transacted whenever they passed through them, and a portion of this revenue he

presented as tribute to the Overseers of the facilities which entrance the gates now barred, and these taxes granted him immense favor in the Court of Ceremonies.

He was granted two more smithies by the Court of Ceremonies, and the Overseer of the Gates began to fire his furnaces to turn out many more ingenious tools. He came up with the idea of keys for gates, and began to offer elite access to certain now-gated places. He forged iron doors with locks for his gates and designated them private entrances for key-holders, while those without keys must continue to enter through the constricted Main Entrance. This appealed so much to those with favor that they exchanged many of their own fine possessions to obtain keys; and the revenue extracted from varying types of fees increased the Overseer's purses. The former orphan-turned-iron-miner became the first and most successful private merchant in the land, and inspiration to pure-blooded men of Shaolin and down-trodden mixed-breeds alike.

14th Chamber

The reign of the Master of Ceremonies saw the increase of the passions of the attendants of the House of the Masses and the proliferation of those who peddled to their passions. The scene outside of the Gate of the House of the Masses at any time was like as a bustling open-air market. The minions of the Merchant of Gates peddled small nick-naks, toiletries, snacks, and other extraneous things according to their trade; and the Merchant looked upon them and his heart was content. His children-merchants delivered to him tribute from the things they peddled, and his pockets were content. Yet there was not enough content in them to satisfy him

for too long a time, and the need to acquire more of the valuables of the people drove the Merchant of Gates to inventing new desirable things. These things the Merchant consigned to the peddlers who stood outside the Gate to hawk for him, giving them a small percentage; hereby did the Merchant make his money twice and three times over.

One day the Merchant noticed that a sale between one of his peddlers and a man of Shaolin defaulted when the man reached the entrance to the Gate of the House. Despite the fact that it already took an unreasonable amount of time for anyone to get inside of the House, the Merchant decided to bar half the area of the entrance.

This caused great agitation among the attendants, and the crowds again fell into disorder.

“What has happened?” asked the Overseer of the House of the Masses, not knowing why the riots had erupted since he possessed a key to a private door.

“I don't know, but I will remedy it,” replied the Merchant of the Gate.

“I want to make it fun to wait outside the Gates,” the Merchant said to an attendant. “Then, they will not care if they can get inside the House or not.”

“Give them libations to empty their minds and dull their intentions and they will be elated all the time, and at a loss for dissentful convictions,” said the attendant.

So the Merchant turned his business to the cultivation of the plants which were familiar to the lore of the Kingdom of Kings. In such lore the plants grew poisonous from the earth, but could be cooked and transmuted into substances which produced strange and unnatural effects upon the mind. He began to import

and sow these plants in a secluded field in the west of the Shaolin Island. This land he reaped from the hands of native Shaloin people by sanction of the Court of Ceremonies. To pacify the men and women, he employed them on his plantation as “laboratory assistants,” which meant that they would test the effects of the drugs which the Merchant's alchemists concocted, which concoction, he promised, would enhance the sensations of the tester. After a period of experimentation, wherein many of his test subjects died immediately upon ingestion, an elixir was formed which the Merchant observed in his subject to produce a most favorable effect on the senses—that is what he perceived in the rolling-back of the eyes and the salivation and the moaning which ensued shortly after ingestion. The Merchant then proclaimed, “Look, the man is sublimed—and he is not dead.” He checked the pulse, and, confirmed by the trickling of blood, turned to his alchemists and declared, “Produce en masse!”

Thus began the market for the “Ease,” as the drug was termed. “Take some of these Eases while you wait and time will fly by,” said the peddlers as a catch phrase. “You'll be inside the gates in no time.”

The men of Shaloin procured these Eases with great enthusiasm and immediately took to the sublimation of their senses. The riots and the discontent ceased among the population, and the profits of the Merchant increased manifold.

15th Chamber

The Summer waned in the time of the Master of Ceremonies. The generations were manifold and most disparate in this season. There were the Children of

Men and Women in the Valley of the City between the Triplex Mountains of Shaolin, who were forged from the same earthen womb as their Ancestors. Although their bodies possessed the integrity of their mother's true intention, their minds were weakened by the separation of the Two Lands and the distance which was increasing between them and their father God the Son, who never failed to weep eternally for them from on high in the Celestial Empire.

The northern lands of Kings was burning even now, and was forcing its pale and sickly population south with soiled hearts, soot-filled minds, and ashen faces. No amount of slaughtering could reduce the incoming population of these devils, and the people of the provinces of Shaolin became overrun by the hoards.

Not only was the integrity of men in the valley threatened by foreigners who knew not the civil and moral decrees of the Ancestors of Shaolin, but it was also corrupted by a less conspicuous force. The Merchant in the City had been wont to expand the market of his trade of elixir beyond the House of Masses. It was well known that his minions peddled vice and ease in the Valley, and thus maintained control over the hearts and minds of men therein. Yet it soon came to light that minions had been sent from the City to peddle eases in the provinces. Slowly, the addiction to eases became evident among the men, and they fell out of their work. The women took up their tools and fill their place in the land, the babies tied to their backs.

The good and righteous men of the provinces who were free from indulgence in the elixirs of the Merchant were perturbed by this; they thought how shameful it is for men to indulge in a substance which cripples their bodies and prevents them from fulfilling

the work of the Lord. Not only that, but it forces the Earths to take up the place of the Gods, which earth it is the Gods' duty to till. And so women are now the ones to care for all at once their House which now contains their husbands, and the Seeds which their husbands had sown in the soil, being the very earth which their husbands are now unable to till.

The free and righteous masons gathered with the strong, working women in the Local Temple and said, "We cannot allow merchants to peddle ease to our people any longer. We must go to the Master of Ceremonies."

And the Women said, "The Merchants have too much power. It is the responsibility of our men to retain their integrity in the face of temptation."

"But they have failed," said the masons. "They are powerless now."

"Just as they have lost it may they gain it," said the women. "Maybe when they see we Women working in the field doing their work in place of them and just as good, that they will be shamed back into health."

"This is wishful thinking," said the masons. "It takes determination for a man to keep his integrity, and that the men have willingly forsaken it is testament to their poor character."

"Perhaps the solution is simply to kill the merchants," said a Woman among them.

"That would be the path of fire," said a mason. "Our Ancestors decreed unto us the fluid style of water and the firm style of earth. But never the consuming style of reckless flames."

"Perhaps your will has grown weak like your brethren's," said one Woman.

"Nay, have faith in our men," said another

Woman. "Though they may falter in their action or inaction, with our guidance and the guidance of the Lord they may be set aright in their pursuits. Strong as they are, they suffer from confusion in this our time of the Separation of the Two Lands." This goodly woman then turned to the masons among her and said: "Go, my sons, to the Master and seek guidance unto the most proper and holy way to dispose of the evils among us."

The small band of righteous masons, full of integrity and true intent, free of addiction to worldly substances, and established and strengthened by the love and faith of their wives and women, left the province and went toward the City. In their stead, as it has always been, the women kept their House and Lands and Children, in short, their Lives; and it was their very Lives indeed which they left behind in the provinces as they went forth to bring life back to their ailing brethren.

16th Chamber

The free and righteous masons of the provinces came to the City and entered into the Court of the Master of Ceremonies and beseeched him to send his armies to ward off the invaders.

The masons proclaimed that these were not men but devils and that extending such faith in them as one would extend faith to humanity would mean granting the spirit of evil and disorder providence over this orderly and righteous land and it would mean the end of good and truth-speaking men who had been spawned there upon the land by the Ancestors of generations who had decreed it unto them.

But as the masons looked about the Hall of the

Master of Ceremonies they saw the mounds of gold which rung perpetually with the music and clamor which vibrated from the Mountain of the House of the drugged and depraved Masses governed by the extortive and miserly Merchant, which obscured their good and true speech in the ears of the Master and the Court. And they saw the ashes upon the gold, and knew that tribute had been made unto their Court by the very invaders who were impeding upon their lands. They realized that the air produced by their speech would only cause the knolls of gold to ring louder in the ears of the Court, and produce even more hypnotic music. They tried to speak above the deafening vibrations:

“Good Master,” they said, “Great wealth and gold has come into the Kingdom of Shaolin and this thy House of Ceremonies, but at the expense of the generations. Men of weak mind need the model of the Gods to follow, yet among them they have found false gods in the model of the men who pedal vice in the House of Masses on the Mountain which plays the sixteen bars of music day in and day out. These mercantile men have obtained ownership over Masses, their passions, their entertainment, their example of living. Men no longer hold the decrees of our Ancestors in their hearts. They are tempted away by the attractive distractions of the world, and we, those who are left to maintain the decrees by which our Ancestral Order informed us to praise God and glorify the earth, must work double and triple to support to scores of citizens who no longer toil. Please, Master, may you reform this serious transgression unto the Law of Unification of the Two Lands.”

But the Master of Ceremonies could not hear the pleas of these virtuous people, for his ears were ringing

with the vibrations which his mounds of gold transmitted from the waves of music coming from the Mountain with played it all day and all night long.

Seeing that the Master of Ceremonies and the Clerks of his Court were deaf to their speech, the Commission of Righteous Masons of the Valley began to leave the Fortress of Ceremonies.

Before they were without the Master's Hall, one good and noble clerk placed his hand upon the shoulder of one Mason. The Mason looked into the eyes of this clerk, which were pure, and the clerk said unto him, "I am a hearer of your speech, and mark mine: should the spell of this gold wear off from this Court, I will establish your words herein."

The Mason and his train bowed to the young man of the Court, and the Mason said, "How good it is for a son to listen to his father." And with these words, the Commission went out into the World.

The men walked in solemn procession down the hill past the stone homes of the clerks, down through the thatched mud-brick homes in the Valley, where women and children toiled in soot and handled the machinery on their own, their babes tied to their backs. One woman thus employed said unto them, "Good men, may the Lord bless you in your going forth to the Mountain of Uphill-Running-River. May you hold council with our Ancestors and inquire what may relieve the men of our Kingdom from indulgence in vice, carrying on in another's house far away from their families. We are able to carry one here with the children and the works which they have abandoned, but it pains us so, that our loved ones would have the coldness of heart to abandon we who have made a home for them. They take up residence in harlots. Are

we nothing here, tending to their lots when they are away on unholy duty? We know, by the grace of God, that the answer is no, we are not nothing, we are the very walls and space of the room in which man lives and breathes; but what that man chooses to do with his living and breathing is beyond us, even if, foolishly, that man decide to tear down his walls. The Lord hath made us in the image of the infinite and eternal waters who birthed the Son, our King over Earth; indeed, the Lord hath made us as the Earth so loved by that sovereign, deserving of nothing less than the full vigor of his devotion. But our kings and sons are not sovereign now. They are possessed by the elixirs and passions which merchants peddle them. O, deliver them from their slavers and oppressors. O, good masons, being clarity to these lost souls, our lost men and sons.”

And the good and righteous masons bowed before these holy folk and professed their utmost intention to bring resolution to these transgressions; and they blessed the women, and broke bread with them, and the women then returned to toil their soil, their babes silent. The masons proceeded on to ascended the Mountain of the Uphill-Running-River to the Abbey of the Order of the Ancestors of Shaolin.

17th Chamber

The Commission of Free and Righteous Masons completed their steep and extensive trek up the rocky Mountain and came upon the alabaster Abbey. They prostrated themselves before it and entered therein. They passed through the foyer and into Hall where sat the Ancestors Maximillion Zig-Zag Allah the Genius, Shallah Rae K’won the Chef, the Abbot, Osirus the Old

Dirty Bastard, the High Chieftess, the Rebel Inspectah, the Woman with the Golden Arms, Shakwon the Iron Lung, and Old Tony Stark the Wallabee Kingpin, all with crossed legs, silent hearts, and light spirits, black hoods and cloaks draped over them in memory of the primordial waters, here below the high ceiling in the House of the Lord. No sixteen bars of music could be heard at these heights on the Mountain. All was silent and still. And the Righteous Masons prostrated and sublimated themselves before their Ancestors.

Then said the Abbot unto them, "We know why you have come so far to appeal before us."

And the delegate of the Righteous Masons rose and said unto him, "Why then, my Lord, hast thou not appealed to the Master of Ceremonies on behalf of the Lord God? It was thy duty to preserve the unity of the Land of Shaolin and all its people. Look now upon how they are being divided at the whim of the merchants."

"Know we that the severance of the two lands takes place below," said the Abbot.

"Advance I," said the Rebel Inspectah, "that it was my decree for a separation of church and state that set these events into motion."

And the good delegate inquired, "Why hast thou forsaken the decree of the Lord by tearing his house in two?"

"Not have I forsaken my oath," replied the Inspectah.

"Why dost thou not utilize the Wu-tang Sword Style against these enemies of God?"

"They are yet the Sons of Men."

"They are diminishing the generations," said the good delegate. "Art thou not bound to strike down those who diminish the mass of the Lord?"

“Let it suffice in thee,” said the Genius, “that our Lord the Son of God doth work hard to effect the union of the Two Lands, yet they remain as separate for the time. It is not the good season. Upon his chosen day will the Unification be effected.”

And with this, as if a candle had been blown out by a soft breath, the Order ceased their court. The Commission of the good and righteous Masons were charged to accept this verdict of the Order, that the Lord would reap penance from the House of Masses on his chosen Day. When would that be, they wondered as they trekked back down the Mountain of Uphill-Running-River. They knew that it was no matter for men to meddle in the seasons by which God has chosen to perform his good work. Contented they their hearts upon this matter.

No sooner did they relinquish all their faith to the Lord that they saw from their perch upon the Holy Mountain a great black fog descend from Heaven upon the apex of the Mountain Which Played Sixteen Bars of Music and spiral down from there and envelop all of the land of the incline. And the people who filled the House of Masses ran from there as that place was overcome by the dense and heavy fog, and they returned to the Valley and the provinces. So did the Commission of Righteous Men return to their lots, expecting to meet their fellow men ready to work again in the name of the Lord.

They despaired upon their arrival. Those who had returned from the Masses were deathly ill. The Righteous Men termed this disease The Wackness.

The Commission of Free and Righteous Masons found the Master of Ceremonies guilty of allowing the epidemic of the Wackness to proliferate among the

citizenry and therefore diminish the Masses of the Generations which the Lord bade men sow in the Earth. By justification of this Master's blatant and ignorant tyranny, the Commission turned the crown of Shaolin over to the noble clerk who had heard their appeal in the Court, and, with the blessing of the Order of their Ancestors, christened him the new and most Good Master II of Ceremonies.

18th Chamber

The Master II of Ceremonies established himself upon the foundation of free, righteous, and truth-speaking masonry, and aligned himself with those few members of the Court who possessed the integrity imbued in them by the flesh of their true mother, and reestablished the Court of Ceremonies in the name of the Good MC. This new Court invited all the able and right-minded men of the Valley and the provinces to come to the Fortress, and upon their assembly the Master II of Ceremonies redistributed all of the gold of the tributes of the merchants unto the people and bade them reform their temperament and reestablish their spiritual wealth. These able men went down from the Mountain of Ceremonies and reclaimed their land in the Valley. They forced the merchants and the overseers of the Masses out of the City and into the Provinces. Thereout the Valley became the haven of free and righteous descendants of the Generations of the Sons of Men and Women.

The Court of the Good MC exorcised the Merchant of Gates from the Mountain of the Fortress of Ceremonies to the outskirts of Shaolin, and the clerks who had held council with him were sent along beside

him to the provinces where they continued to lord over the people there. Their tyranny in the countryside only compounded the present tyranny of the incoming devils of the north. Those Shaolin people who were thus subjected sought escape where and when they were able to journey to the free land in the City.

Upon their arrival in the provinces the Overseer of the Merchants held council with Merchants of Ironworks and the Merchants of Eases and the Overseers of the Masses and the former clerks of Ceremonies and he said unto them:

“This Good MC has foiled our enterprises in the City. Yet fret not, for we will reclaim the hearts and souls of men in due time, and we will extend our influence thus from out here in the provinces. Let us yield the crops and manufacture new Eases for the masses in the Valley and the noble clerks in the new Court of Ceremonies. I have seen the way that they falter in their integrity. They follow the example which the good and righteous masons have set for them in this reformation, but they truly lack self-conviction. Many of these same men had frolicked in the House of the Masses when it suited their fickle heart to betray the decrees of their Ancestors. Therefore, we need only tempt them with new entertainments, cleverly disguised so as to appear integral to their consciousness. We shall find models for them in the men we have enslaved here in the provinces, whose appearances are dark with integrity like unto the good masons and the Ancestors, yet whose minds have been broken by our labor, and whose will we can conform to our desires like smelted iron. Let us form swords of these men, which we will use to attack their brethren with the elixir of these diseases, and we will weaken the Kingdom of Shaolin

once more.”

And those in attendance thought well of this, and they proceeded to increase the production of the raw diseases using the worn, earthen bodies of the men who would suffer them. And they bid the women cook up the crop in the crucible and advance the fires of the north within the furnace, and, alas, in ten-fold time the strong and potent elixir of disease was formed.

The Overseers of the enslaved men of the provinces enrolled them in the schools of the merchants where they were told that they would be freed, and that they were to be sent back to the City. The Overseers instructed the enslaved students in the methods of reintegration. At the root of this curriculum of reintegration was the art of commerce and salesmanship. The students were instructed of the various discreet methods by which they could convince their fellow man and woman to receive the diseases. Then vials of the disease were given to the students, and their instructors said unto them, “This is a new, safer, and more potent strain of the classical Ease which was so enjoyed among thy people in the good old times when music played from the House of Masses day in and day out. This will bring about good times again and free your people from the boredom and the chains of the rules of your ancestors.”

The newly freed men of the provinces rejoiced in their graduation from the trade-school and their newfound career in salesmanship. As a gift for the successful completion of this course, the Overseers of the Masses bestowed upon these men the women of the north—three, four, and five women to each man—and the men were made blind with lust and gratification. These women, they were told, were not only for them,

but for all the men of integrity in the City to enjoy freely. Upon their departure from the provinces the indoctrinated men of Shaolin left their own women and children behind under the domination of the Overseers, and went with satchels laden with elixir and minds fogged with visions of wealth and success to the Valley of the City of the Triplex Mountains.

Third Quarter

19th Chamber

The wise say amongst themselves at the highest place in the Land of Shaolin, looking down upon the ensuing war, “The Lord would have the unification of the Two Lands, but men would have the Two Land be severed. What is the cause of this confusion?”

The Women among them answer, for it is they who truly perceived the cause of things: “Men have deceived themselves and have come to disregard their mother. They shame their wives and heed not the feminine within them. Therefore they are misled by their imbalanced nature. The men must desire the severance of the Two Lands, like unto how their ambition drives them to fulfill some quota, for the Word which God decreed unto them has been severed from their mothers. Herefore men know only separation, and thus confusion, and thus pain, and they came to be perturbed by unity, never fully grasping the conception.”

“Men claim to love the decree of their father God unto the Unification of the Two Lands. Why, then, do they work in defiance against the Law?”

“They glorify their father, indeed,” reply the

Women, “Yet these men know not their mother; and though they perceive the words of their Ancestors, they dwell without the dominion of the Lord. Therefore war is waged among men against the will of God.”

“Yet we who dwell in the House of the Lord know that the decree of the Lord God unto the Unification of Heaven and Earth is imminent. Men know it not.”

“Let them think so. The Lord will make clear the Law when the time is nigh, and men will know their transgression.”

“And there will be Order. And the marrow of the jade rabbit will again be combined with the feather of the golden raven.”

“Yet it saddens the Heavens to see that men have forsaken the eternal law in the false light of the conditions of their lives. They have let the fires scorch their own earth. And they have failed to advance the waters. If they did not ignore their women, then they would not be so at fault.”

“Yet if women were as men upon the land, then their temperament would permit no variants of history, and tall tales of war and heroism would not tantalize the minds of humanity. And peace would be like unto the quiet of the womb on earth for all time. Where, then, would the glory of Unification be made, but in perpetuity, whence it would be undifferentiated, and thus unknown?”

20th Chamber

The men of the provinces of Shaolin who were formerly the express slaves of the Overseers of the Masses marched away from their lands and families

with satchels full of trading goods, minds vacant of true intent and personal conviction, off toward the City of the Valley and the Court of the good MC.

“I am so excited to be headed back to the City after all these generations,” one said to another.

“And with so much capital with which to make our fortunes. So lucky we are to have been reared in the knowledge of the Merchant and his trade. Where would we be without him and his benevolence?”

“Why, we would be lowly and poor just like the dogs in Shaolin Valley. Though they be our brothers of past, they have not acquired the skills necessary to lift themselves out of poverty, as we have. Pity for them. They must learn to pull themselves up by their bootstraps. No one will give them a handout.”

“Golly, what fortune we have! What a caring Master we have had in our Overseer. That even he, in all his success, feels for our low brethren, and has sent us to liberate them. Let us bring these Eases to our people, that the pain of their poverty may be alleviated, and they may set their sights anew upon worldly achievement.”

When the provincials arrived in the City with the pale, loose women of the north upon their arms they were looked upon with contempt and disgust, especially by the women, who knew wherefrom they'd come and what their vile business was. The provincials took pity on this skepticism which they were taught in their schools is known to breed among the poor, loathed, and deprived.

“The earthen women here are jealous of our hot, fiery women, how fair they are, how radiant the hair, like rays of sun,” said one of the provincial men.

“Yes,” said another, “Surely the men here will

have enough sense of taste to see how delectable our women are.”

Thus the Earth-Women of the Valley saw to it that the men of the provinces took their ashen devil women far away from their homesteads and into the sullied, unseen places. The men of the Valley pretended not to look as this parade passed in their midst, for they knew that their own good wives looked on them and that they loved their families, yet they knew in their hearts that their virtue and integrity was being corrupted from the very center of their balance.

The provincials conducted their market in the sullied places which they made their whores' houses, wherein their transactions would not be publicly perceived. They peddled the easies in these nooks and in hidden alleys and under the concealment of darkness; and they drew unto them the creeping, secretive men of the Valley, who concealed their newly incited passions even from their wives and children, and their masons and their governors. And the Valley men who had known the House of Masses came to commune there, and in a kind of wretched solidarity they transacted their transgressions against integrity. Such did the morale of the men of the Valley erode, all under each others' noses. Each thought on their brother without the whorehouse and considered him to be the stronger man, the one who would never go back to the passions of the House of Masses. But as each man relinquished his own responsibility upon the next man, so was there no man left to carry all the deferred weight, and thus did all men go down to their vices, and their women shouldered the burden.

It was not long after that these demoralized citizens influenced the lower members of the clerical

government unto their own indulgence. The women knew the deceitfulness of their men, and attempted to hold consul with them.

“We are understanding of the ill which drives you men to indulgence,” said their women to them in their houses. “We care for thee and worry for thy stability. What of thy family and homestead, when thou art out in the public house taking ease? What of thy nation? Will you let it fall in your stead? You are strong, good, and righteous men, capable of holding the earth upon your shoulders, which earth we are, and thou art capable still of being pleased with the weight of it, knowing you are gods and that it is your duty and your wont to do so. Gods do not so falter before these eases. Gods are led not easily astray.”

In the presence of their good and virtuous women, the shame of the men boiled inside them and steamed into hatred of self, which whistled out their kettle-mouths violently, and compelled them to blows against their women.

Thus the Valley went down, and illness fell upon the men, and the clerics at the bottom of the Mountain of Ceremonies saw this, and were helpless against their own addictions. And the deceitful men of the provinces moved swiftly and stealthily among them amassing all their gold; and they crept up the Mountain of Ceremonies spilling the elixir of the true disease, seeping through the City like liquid through a cloth.

“What weak men” one provincial man said to another on his ascent up the Mountain. “They are so idle and lazy. They would rather take advantage of these eases than be like us and make their fortune.”

“Yes! Look upon all the gold I have acquired from them. They so easily part with it that I'd think they

like their poverty. To them the condition is delectable. All the better to laden their plates with eases. It is clear that they have no appetite for labor.”

21st Chamber

As the provincials ascended the Mountain, the Ceremonial messengers among these parts sent word to the Fortress of Ceremonies that the Court of Free and Righteous Masons had been compromised by a new infiltration of diseases, and that the men of the Valley had become diseased by the Wackness, and that their families were broken, and that the Ceremonies of Shaolin should prepare for War.

But the good MC said unto them, “Fire in the north begets fire in the South, and scorches the earth. Let us not give increase to these flames. True earth controls true fire, and may channel the waters unto them. Let not we lose our flexibility and our compassion. For as long as our intent is true, then we shall dwell with the Lord in Heaven and in Earth.”

Among the masons was expressed admiration for these words spoken by a true and most good sage who was a hearer of the degrees of God by his Ancestors, and would not be deceived by the folly of the clamor of men. Here was a man close to his mother, and who looked back always toward the waters. And he would not perceive even that the Two Lands were in combat of opposition; only did he maintain their unity in his mind, with eyes closed to the impending storm, and his senses calm as the waters of all their birth. And the masons were led by this example of wisdom, tranquility, and control—ye, the sheer irreverence to the mounting conditions of the world; and they all resolved

to take up meditation in the Fortress in silence, until the hoard of devils and their evils had come to pass.

Those who had succumb to the want of ease in the Valley went down to their sickness. The righteous among them called this plague D'evils. Their women, goodly and holy as the Lord had made them, unbending to the fickle winds which sway men, dawned the black robes of the monks and the bird-shaped masks of doctors and tended to their men, hoping that, as before, the Wackness which consumed them would be exorcised away. And corruption of the morale of the land led this place to be called by the clerks who remained on high in their houses of ease, the Valley of Death.

Some clerks upon the Mountain looked down upon that harrowed place, repented for their own indulgence, and went north to the Fortress of Ceremonies and dwelt in silence among the remaining free and righteous masons and the good Master II of Ceremonies.

The provincials were among them and they had brought the women of the north; and they said unto the clerks who remained among the houses of the Court, “Why enter into the cowardice of your Master? He is an idle fool who sleeps all the day long and takes no pleasure in life. Look at us! We have gold and ease and bitches. These loose women will satisfy your every earthly desire.” And thus many of the clerks forsook their people and their government and went to bed with their own satisfactions.

Some of the clerks looked into the Valley and pitied the diseased, yet looked on high and scolded the MC for failing to take up arms against the merchants yonder, and instead of turning into a woman they turned

within themselves and cursed their shame and their disobedience, and took up their own arm, and plunged the elixir within.

22nd Chamber

The Overseer of the Merchants sent his spy unto the City to survey the preparations made there, and the spy saw that the men of the City of the Valley of the Triplex Mountains had become diseased with the Wackness, and D'evils had laid its claim on the land. The women were laden with sorrow and overburdened with the work of their sick mates, and the children were therefore unattended and unfettered. The clerks had been corrupted by addiction to elixirs and communion with whores. The City's governance was thoroughly neglected, for the holy men remained permissive to the vices of their kinsmen, and had isolated themselves in the Fortress of Ceremonies. The Ancestors seemed to have abandoned all providence upon the Land of Shaolin; and the spy took this information back to the Council of the Merchants of the Provinces, and they received the news and were glad to have heard it.

Upon the delivery of the espionage report the Overseer of the Merchants said, "Send for the Armies of the North from the Kingdom of Fire. Bid them come hither uniformed in their ghostly dress and ranked in their formation, for the City is vulnerable."

And those who would do so were thus dispatched to the North. The Overseer of the Merchants said unto his Council, "The passions of holy men have been provoked and their sinful appetites have been incited and they abandon the decrees of their Ancestors; therefore do their Ancestors abandon them, and revoke

from them their goodly spirits; and therefore we shall have our day in the World, and obtain the fertile and exalted Lands of Shaolin, and no longer will we dwell upon scorched earth, but have infinite resources given unto us, both for our consumption and our sale to the Kingdoms of Metal and Wood and Water, and we shall maintain a market all across the Earth ripe for our commerce.”

And the Merchants in Council were glad to hear these words.

Meanwhile, in the Fortress of Ceremonies, the Sovereign and the remainder of goodly clerks and Holy, Free, and Righteous Masons of the Valley were congregated in holy silence. The women of the Valley and the Lower Mountain of Ceremonies governed what few affairs were left in the City, and those in the high and holy place remained isolated from the populace.

The consciousness of one amongst these inert minds then stirred and he withdrew himself from the Inner Life and looked among the Court at the holy men who were no longer of the world, and asked unto them,

“What good is this to thy selves if thou doth maintain goodness at the expense of thy kin? Our people lie below in the Valley dying.”

One among them also broke his meditation and answered, “Our brothers have forsaken the ways of our Ancestors. So we have forsaken them. Their poisoned minds will no longer receive the hearing of our good words.”

And the one said unto him, “But we shall perish in solitude on these heights. Our land is vulnerable and our brothers need us. Surely those devils who we have cast away plot their return upon us. They will kill our weak and diseased bothers below, and the women and

children, and should we remain up here in our silence, so we shall be an accomplice to the destruction of our nation and we shall be slain down.”

“But the law of our Ancestors says that we shall not kill,” said the other.

“Our Ancestors have forsaken the Land of Shaloin,” replied the one, “because their laws have been breeched by man; and we no longer maintain order, nay, we have not for scores of generations; and so spirits of disorder have multiplied among us, facilitating our demise and our disease. How could our Ancestors return among us in this state to administer order when no one follows law, and the people of the Land are no longer purely of their descendent? This is no longer the Land or populace over which our Ancestors have dominion, though it may have been. They reside on high, quite above we; nay, we are not so high, but of the earth, and the degenerated plane of man. We have wrought disease and allowed the perpetuation of disorder, and we have forsaken our women and our children. So no holy law governs here; nay, it shan't until man has righted his conscious and exalted his mother and child and has freed himself from the diseases and D'evils. So how are we to do it?”

The other brother thought well on this, and there were those among them who had broken their concentration on the inner world to take heed of these words. “Well, war is nigh upon us. What shall we do in face of that?”

“Ye, war is upon us. So we must respond. This is no time for law, for there are among us those who heed no law. The Land is forsaken. The Ancestors look down from on high and see the challenge that we face, and they bless us, for we have brought it upon

ourselves. We have not weeded our gardens. Now we are entangled. We must take up the scythe. We are alone responsible, and must take up our arms.”

There were brothers among him who heard him and did not stir; the good MC heard him and was proud and yet did not move from his noble and lawful position; and there were those among him who were moved by his words, and forthwith they rose and all went out of the hall.

23rd Chamber

The band of willful and determined clerks and masons went out of the Fortress of the Good MC and went into the armory and suited themselves to their purpose; and they dressed in the ceremonial black robes of Ceremonies, and they dawned their hoods and raised up the standard of Shaolin Island, Kingdom of Earth, and they marched down the Mountain of the Fortress of Ceremonies. As they passed the dwellings on the side of the Mountain wherein the corrupted clerks and the enabling intruders from the provinces indulged in the disease and sullied in the Wackness and despair of hope, they called unto them, “War is upon us, brothers; those who are in good mind to, come, we have ample arms, and need yours to carry them.”

The brothers heard these words and felt the call of their incarnate Ancestors marching to effect the remedy of all their woes, which violence they had incurred upon themselves in their disobedience and their patronization of unholy goods. And they were moved so; and some of them were well enough in body and in mind, not yet succumb to the fetters of the Wackness, and they went out and joined the cause; and

some of them whose minds were thoroughly laden with poison remained behind in their sick-beds, yet knew true guilt.

The Order of the Knights of Shaolin marched through the Valley of Death calling out for the support of their able brothers. Yet the men here were thoroughly inhibited by disease. So it was that those who worked in the barren fields, heads cloaked in black hoods, faces and bodies unseen below the robes, figures androgynous to mere sight, took their hoe and scythe and tool from the reaping of the land and drew them up in arms and joined the marches—yes, many of these concealed women left their men behind in the houses of the sick with the dog-faced doctors who wrapped the decaying bodies of the dying in their bandages; and the young women and children and bird-faced doctors who also remained tended to their ill fathers.

The Knights of Shaolin marched out of the City of Ceremonies to confront their occupied provinces. Wheresoever they came upon the plantations of the merchants where their brothers were shackled to labor in the field and their sisters were kept up in brothels, they slaughtered the overseers and the merchants and all the foreigners, and liberated their brothers and sisters, who gladly took up the available arms and went forward with their kinsfolk to the Cause. They traveled to the west.

The Devil's Armies docked on the Northern shores, with more fleets pouring in. The dispatchers of the Overseer of Merchants navigated the soldiers of Fire's Empire from the barren Kingdom of Kings, across the waters, and upon the Holy Country of Shaolin Island. So many dense formations came forth from the scorched land. This army was known in that

land as the Invisible Empire. Its members were towering, ghostly ghouls whose white, ashen heads tapered at points on high like pyramids, and whose eyes were beady and black, and whose long, translucent, flowing, white gowns floated over the land without any human appendages as they went forth to siege the dark, rich, and fertile Land of God.

The Earth Army of the Knights from the City approached the Fire Army of the light, white devils in the plantation of the Overseer of Merchants and his Council at ninety-degrees. The Army of Shaolin was the first to seize the occupied land and they laid waste to the merchants there, and there was much blood running through the soil. The Overseer of the Merchants withdrew behind the advancing avant-garde of the Invisible Empire. As the noble and brave people of Shaolin were engaged in slaughtering the merchants of the province, the Invisible Empire advanced upon them and slew them all. So much blood stained the land that the river which flowed uphill to the Mountain of Shaolin Abbey ran red as cinnabar.

24th Chamber

The Ancestors in the Abbey on the Mountain of the Uphill-Running-River looked upon the evening redness coming from the west. The Abbot said amongst them, “War has come. Our descendants will perish at the hands of the very disorder which they have allowed to perpetuate upon our holy land. Will we allow this?” And it was put to a vote and deliberated.

Meanwhile, in the Valley below, the Overseer of Merchants as Commander-General of the Invisible Empire had led his evil Army from the Western

Provinces into the City. These hoards passed among the houses of the sick and diseased men and the nursing women and the doctors in their bird masks and dog masks, and the little children, all of whom looked on in awe, and they were spared from death, for they were weak, and the Wackness was soon to claim them.

And the Wackness retarded the actions of the clerks upon the base of the Mountain of Ceremonies, and they too allowed the ghostly armies of the Overseer-Merchant-General to pass upon their lands and toward the Fortress of their once-honorable Ceremonies.

And the holy men on high in the Fortress of Ceremonies heard the approach of the armies, and the feeble among them, newly made known of their discontent, forthwith abandoned all their meditation and cried, "Our brothers in arms have failed. If only we had listened!"

And others among them said, "Nay, if only we had slaughtered these foreigners when they had first come upon us, and had denied the consumption and sale of their diseases!"

But the good MC remained centered on his Inner Life and ignored the world, content to be an example of faith until the last.

The Merchant-General laid siege to the Fortress of Ceremonies. The good Master of Ceremonies was taken effortlessly out of the hall by the ghouls of the Invisible Empire, and the remaining clerks there trembled with fear and withheld from retaliation. Those who revolted were slain, and the General who had been Overseer of all the Merchants who had built all the Gates of the City and peddled all the diseases unto the people, who had come forth into the City as a foreign

babe and put to work in the iron mines and the smithy, and who had made it his duty to cripple the people of the Holy Land and to extract from them all their worldly value, took up the Throne of Ceremonies in the Hall of the Fortress upon the Mountain of the Body-Politic of the Kingdom of Earth of Shaolin.

The Fortress fell to the conqueror, and he was known as the Wack Master of Ceremonies.

The vote on high yonder Mountain was passed and the Decree was delivered unto the Land of Shaolin: the Order of the 36 Chambers of Life and Death descended upon the City and depleted the armies of the Invisible Empire. They moved like water over the scorched earth, washing away D'evils with their Swordstyle.

The Wack MC and his hoards proceeded to occupy their own unique channel: that of fire. The great, powerful, and consuming force of the Invisible Empire resurged and blinded and dissolved the Order of the 36 Chambers. Every Ancestor was cast from his and her peer to battle alone the terrors of the Wack Master in all the corners of Shaolin.

In the North, Maximillion employed all of his genius in his attack upon the Empire, zigging and zagging and zigging and zagging through the hoards of the ghouls, and he was most cunning with the Tiger Style, yet the Ghost Face Ghouls still slayed him;

In the West, Shallah Rae K'won the Chef destroyed the ghouls of the Empire with her flick-of-the-wrist style, and she dealt rocks-style and spit crack-stye, yet she was slain by them;

In the East, the High Chieftess killed so many of the ghostly soldiers that she was known as the Shaolin Master Killer, and she was relentless in her defense, yet

at length she was slain;

In the South, the Rebel Inspectah, employed the rolling-fingers technique, and was valiant, yet he also was slain;

In the North-west, the Woman with the Golden Arms used her lucky-hands-style, and her quick-as-silver motions dazzled the Empire in the dark nights of many battles, and in time her endurance waned, and she was slain;

In the South-east, Shakwon the Iron Lung was a fearless young shadow-boxer with a blazing method, and she was victorious in many battles, and in her appointed season she was slain;

In the Center, Osirus the Old Dirty Bastard fought valiantly along-side the Abbot with great skill, employing the Wu-tang Swordstyle and the Shaolin Shadow Boxing with ease and harmony, but they were overcome, and they retreated; yet no one saw their blood run from them; their whereabouts were lost;

In the Round, Tony Stark the Wallabee Kingpin slayed the ghost-faced ghouls with all the vengeance of his people, so merciless, relentless, and passionate was his massacre of them.

Thus we entered into the Fall of Our Year.

25th Chamber

Before the siege of Ceremonies in the Fall of Our Year, a boy the color of pure lead ore was born in the Valley of Death. At this time, the House of the Masses had been consumed by the fog of the fury of the Lord, and the Merchant of Gates, as he was then known, had just been excommunicated from the City by the newly coronated good Master II of Ceremonies. The boy's

father was a free and righteous mason who was firmly established upon his land by his goodly wife; and this family lived together in love and happiness, free from the tyranny of addiction to ease as was common among the men of the Valley. The man worked hard the day long so that his wife would be free to establish the House and Womb of their posterity.

Their son was born to them, and he was reared to be honest and hard-working by his mother, for he remained in admiration of his father, and he was dutiful in the field and in the kitchen. Ye did his father sow the seeds of a free-minded mason in his rich black soil, deep in the core of his heart; ye did his mother till his earth with the moral tools of Life and Death, faithfully as they were passed down from the Ancestors from generations passed, and she instilled within her son the reverence of them that dwelt on high. The boy was strengthened and established by these initiations. Said the Mother unto her son on many occasions after his work in the field was done and he was in the kitchen cooking for his father,

“You do not matter alone, but are equally in Spirit. Therefore let the content of thy heart be at peace with the soft white light of the Lord which burns all through thee, yet which consumes not, but enlivens and gladdens thy very being. Thy matter is not mere dust, nor is that to which you tend in the earth with your own fleshen father. Would mere matter alone, mechanical and altogether dead, void of energy and life, receive with such benevolence thy seeds, and offer up to thee in nine-fold good and patient time the fruit of thy offspring for the nourishment of thy belly and soul? Nay, nor any human woman. For which is greater, the labor which thou makest to tend the earth, or that labor

which the earth expendeth to make thee? It is the labor of thy mind which thou expendest to conceive of God, or the labor which the earth endured to conceive thee? Truly these are the scales which are set upon thy balance, and when their reciprocity is in harmony then thy order may be righteous. Tend with gentle care all earths in which ye dwell, for thou art the spirit of the Lord therein. Think it not the ground below, but the very flesh of thee gathered up around thy balanced center, wherein the spirit of the Lord doth take up house like fire in its place to warm and invigorate a space. Be ye the receptacle of the Lord; thou art his masculine seed as much as thou art thy mother's earth; in form you represent the latter, and in spirit the former. Clear may it be to ye that thy form is like the dust which is merely an emblem for the life it containeth, just as I am an emblem for thy own birth and life, and we are all but the fixed and visible emblems of the binary which is unified in heaven, which unification of these Two Lands the Lord would have, yet which diseased men thwart daily in their bodies; misguidance is a down-slope, my dear boy. Thwart not that which the Lord doth desire; therefore indulge not in thy passions that thou mayest instigate them; seek not ease through this flesh for in that thou shalt sow disease; and heed ye the words of thy Ancestors:

“Thou art kem and kin of God, solid light he made crystalize dense in color to keep the full spectrum of his pure white light's illumination in tact when in the flesh of earth; to transmit to the granules of the dust of his pure spirit all the decrees he sought of thee. He did decree his sediments to live as he upon the earth and marry the Two Lands, he the one, the other the fair earth, which partner he doth adore and pour into all his

vigor the day's length and again tomorrow. He hast sown thee in his maiden's flesh, and thou has risen up the land like bread and come forth from between thy goodly parents. Therefore let thy heart be content with his desires and the Law which the Ancestors have passed down to thee, O descendant one, that thou may'st truly matter and be forever in his favor.”

26th Chamber

These good words of his Mother the son did heed, and he was fed upon them; perpetually was his belly full. He grew up large in stature and girth, unusually distinctive of countenance, strong-featured and domineering of appearance—for his face and indeed all his flesh was so dense with dark granules of that lead which is known as the best container of heavenly light—yet all the same handsome and impressive to his own loving parents.

The youth took up apprenticeship with his father and other men of the Valley, for he was eager in his learning, being so inclined from early age, and he acquired the knowledge of iron smelting, woodworking, limestone quarrying, boat-building, and many other trades; yet his favorite among these was the art of acoustics and harmonics, which coupled with all transmutations of matter in which he was engaged; which skill of refinement he used when he hollowed wood, fashioned metal units and latches, and wound and tuned metal string to the adequate vibration. There began his habit of making all tools according to its proper frequency, that it would be most holy in its disposition. Long had men perceived innocent inanimate things put to evil use—as gates to section off

the country and divide the Two Lands. Under the good MC, the son said to himself, admiring this principled demagogue, would instruments be repurposed for the revelation of the Lord on earth. Thus he fashioned instruments of both music and labor which rang out beautifully with the strikes of men and women in their respective employments; and due to his skill and diligence the Valley resonated at all times with a soothing melody.

He entered into his mother's kitchen one eve where his father was enjoying her company after a day of labor, and said unto them, "Parents, the goodly harmony of the spheres makes itself apparent to me and fills me with passionate ambition. Think I that the world needs tuning. Men are sick from disease, which illness is know to be alleviated by proper frequencies. Therefore I wish to bring the gift of harmony to the Land of Shaolin. May I enterer into the public service of the City under employment of the good Master of Ceremonies of this our Kingdom of Shaolin?"

These words rang out from the son to the sheer delight of his parents, and they blessed him on his sojourn and future apprenticeship.

27th Chamber

The son walked up the Mountain of the Fortress of Ceremonies past the hillside homes of the clerks of the Ceremonies of Shaolin Island and into the Fortress itself. The clerks looked upon the son with astonishment, for in his stature and color he was in all point of fact utterly menacing in appearance, yet the grace of his gait and aura filled his observers with such awe.

He approached the Fortress of Ceremonies where the Gate had once been and was no longer, and he entered therein. Entered he through the grand foyer past the benevolent ministers and guards of the good MC who maintained receptivity in his court, and the son entered into the receiving hall and was among the clerks who were speechless when they perceived him, and he came upon the most noble and good Master II of Ceremonies and prostrated himself before his Majesty.

Said he unto the MC, "Come I as a poor boy from the Valley of Life and Death into thy presence. I am my Father's son. I am my Mother's Love perceived. Sublimate I and I before the favor of thy Majesty. Seek I entry into thy righteous employment. True of Speech am I. Harmony is my craft. Goodly music do I engineer. Ye do I wish to bring the sounds which ring in the heavenly spheres in the Celestial Empire down to this goodly earth."

The ears of the good MC were made glad to hear this, and he received the boy into the Service of the Royal Musicianship of the DJ of Ceremonies. Two conditions did he make unto the son: The first was that the boy must construct a Royal Synthesizer and thereupon play his music only, for it was his duty to construct the proper instrument by which he could discern the resonance of the heavens and transmit them down to earth. The second was that he must conceal his very black face, for it had thus far instilled complete awe-filled retardation in his viewers, causing them to forgo their actions, and forget themselves and their posts altogether. It is like as the Lord must clothe himself in flesh when he walks among men on earth. Yet, his holy countenance notwithstanding, the good MC perceived great fortune in the boy's skill and

appearance, and found great favor in him. The son was exalted in the Court, and, indeed, it would have been unwise for the MC to allow him to wield his foreboding powers of harmony independently. Therefore the Master placed his son upon his center; thence from him all the truth of his voice may emanate in all even directions. Sound, as everyone in the Valley knows, is the prelude of material manifestation.

The son was given the Ceremonial garb of the heavy, draping, floor-length black cloak, ties knotted with golden tassels hanging from the waist, and he was given quarter in the highest tower. There the son constructed the Royal Synthesizer from the natural resources of the Valley and the Provinces, and it was most well engineered—each of the 72 iron strings tightly wound in copper coil and strung to its proper tone in the nine octaves, so that when struck by the mallet of a key it would resonate with the frequencies of all spheres of heaven and conduct the waves of the Celestial Source down to earth—and he practiced upon it day and night and evoked the most heavenly music, and in time he began to play for the Royal Guests at his Lord's bequest, and he was fulfilled.

Concealed within his black cloak, his hood shadowing his black dome, the son let his heavy fingers land on the ivory keys and beheld the most powerful vibration anyone had ever heard emanate from a man. It was truly a most awe-full sound. The MC perceived the opportunity in this great talent of the son to instill rapture in the hearers and onlookers of his personage and its effect upon the waves of the air.

The son became an adept Musician, and every New Phase the good MC held concerts to mark his continued reign. He would invite all of his countrymen,

friends, and enemies from the Five Kingdoms of the Terrestrial Empire to the Island of Shaolin, and seat them in the Amphitheater of the Fortress of Ceremonies and allow the son to play for them the most impassioned and vigorous music anyone had ever endured on earth. The weight of the bass of the son's fingers on the ivory keys on the stone frame of the Royal Synthesizer made quake the very plates of the earth. These dark concerts were like listening to a star collapse upon itself, engulfing its own flames. This pleased the MC, and caused his illspeakers great anxiety. The MC soon came to love the son as his own, and he fashioned a pair of metal fingers for the son to place over his real ones with the effect of producing an even more terrible music. The plan was a great success, and from that point on the son was known throughout the Five Kingdoms as Metalfingers.

Fourth Quarter

28th Chamber

In the appointed time of the revolution of the Wheel which spins in Heaven, the Wack MC usurped the throne of Ceremonies, and The Genius was slain; and Shallah Rae K'won the Chef was slain; and the High Chieftess was slain; and the Rebel Inspectah was slain; and the Golden Arms was slain; and the Iron Lung was slain; and the good MC was hung in the gallows; and this season was called the Fall of Our Year.

The Ancestor Tony Stark found himself alone at war against the Invisible Empire, yet he was not afraid. He used a sword of indestructible carbon which was forged in the smithy at the center of the Earth and he

swung with great vigor in the midst of the Empire's pyramid-headed Ghost-faced Ghouls. He slay them at the foot of the Mountain of the Uphill-running River where they stood guard on the outskirts of the Valley. The Wack MC had appointed these Ghouls to police the Valley and slay any monk who resisted his Wack Power. The Ancestor Tony Stark avenged the many murdered citizens of the Valley and of the Kingdom, and the monks of the Valley were grateful to him. The monks watched him battle the Empire solo, and they sent forth their energies to strengthen him. The Ancestor prevailed over the white knights of the North, but not without resistance. At times, the blinding whiteness of the Ghost-faced Ghouls was too much for the eyes of the Ancestor to bear, and he would be forced to retreat up the Mountain until he had regained his strength. The monks of the Valley observed this inconvenience, which allowed the Ghouls to come upon the Valley and wreak havoc in the absence of the Warrior Ancestor. Therefore, the monks made for their Ancestor a mask of black diamonds to absorb and harmonize the blinding white light of the Ghost Face Ghouls. They left it where the Ancestor was known to meditate when he was not engaged in war with the ghouls. In true time the Ancestor Tony Stark came upon it and received it graciously, and he dawned the mask, and thenceforth he was known as the Ghost Face Killer.

Under his cloak of darkness, his face concealed by his mask of night, the black Knight floated through the wood at the foot of Every Mountain and depleted the armies of the Invisible Empire in droves, and the Monks of the Valley were pleased, and the Ancestors who dwelt on high in the Court of the Lord God the Son were pleased. Yet the Old Dirty Bastard and the Abbot

remained wholly unaccounted for.

Black-robed monks bore incense and sage through the mounds of the carnage of the sick, the diseased deceased. The monks wore black cloths on their faces to protect them from the toxic ethers, for the stench of the bodies of the decayed and dying men filled the Valley of Death. Plague Doctors walked among them, dressed in leather coats and bird-beaks filled with herbs. They called this plague D'evils. One contracted it from the corrupted fluid of disease, and one then turned to fluid slowly, such that decaying mounds of the sick slowly melted and molded into one Dead Body. Those who were not mound up in the Dead, but who were dying in their sick-beds, slowly dissolved from within, and the dog-faced doctors came unto them to wrap their bodies in bandages so that they would not fall apart; and the bandages were scented with precious oils to diminish the scent of the dying; and those who finally dissolved from their life were taken out into the Valley and piled up in the mounds to be taken out of the City. At the outlying planes of Shaolin Island, far from the City of the Mountains, there is a place where the bodies are piled, and it has reached the heights of the Triplex Mountains beyond. They call this mound The Dead. It is traveled in even cycles to take the yield of bodies out of the City.

The whereabouts of the Old Dirty Bastard had remained obscure during the Fall; then word emerged among the people that he suffered from the Wackness and was bedridden in a sick house in the Valley of Death. Coinciding with the spread of this news, the Abbot reappeared in the City, and he met the Ghost Face Killer in the house where the Old Dirty Bastard was enduring the final stages of decomposition. They

oversaw the dog-faced doctor as he wrapped Osirus's body in bandages; and the bird-faced plague doctor spoke the words of power to stabilize the condition of the dying Ancestor. A brotherhood of monks comprising an Order known as the Killa Bee Assassins presided beside the last two fully-living members of the 36 Chambers as they prayed over their kinsman. The monks harkened to a time when the Abbot ruled the Land as Master of Ceremonies, way back in the ancient times. Then, they would not have had to live so long in disease.

The Abbot responded that the Wack MC had effectively taken control of the Land and that the armies of the 36 Chambers had been badly damaged from the evils of disease and the Wackness.

The Monks replied unto how lamentable it was, and the Abbot said that they were living in the season for such degeneration, disorder, and corruption. In even time, he said, their savior would come, and this cycle would pass. The Ghost Face Killer was sullen and silent.

“What makes your heart so heavy that your mouth is kept silent?” asked the Abbot to the Killer.

Shaken from his hypnosis, the Ghost Face Killer said, “This War is most destructive and demoralizing. How I wish it were that the Wackness had not infiltrated our Kingdom. But, alas, created the conditions for its generation, and we have allowed it to proliferate. No more! We can no longer permit the Invisible Empire to wreak havoc on our lands. I will avenge the deaths of all all my brothers and sisters. The Shaolin Shadowboxing and the Wu-Tang Swordstyle will not falter in my hands. I will eradicate the ghost-faces!” The Ghost Face Killer became enraged and left

the House and disappeared into the adjacent wood.

“All Empires Fall according to their season,” said the Abbot. “The Meek will once again inherit the earth.”

The spirit of the Old Dirty Bastard ascended into the House of the Lord that very evening. His body was not taken to the Dead like the rest of the deceased. The Abbot, instead, directed a committee of Killa Bees to dismember him and bury his fourteen constituent parts in fourteen different locations on the Island of Shaolin, and to build shrines atop them, so that his power and wisdom would be sown in the Land during this dark Fall, to be generated in the fertile earth, and to burst forth anew with blossoming vigor at the season whence such things are known to occur.

29th Chamber

Metalfingers was in the employment of the good MC II when the Invisible Empire was advancing upon the Fortress of Ceremonies; and when the good MC withdrew from the world with his clerks in the Hall of the Fortress and the Knights went out to the war, Metalfingers grieved for Shaloin in his quarters, and played a melancholy melody which filled the City with sorrow; and when the Overseer of the Merchants usurped the throne of Ceremonies and took the good MC without the Fortress, Metalfingers knew not what to do, and remained within, bereaved.

Under the reign of the newly coronated Wack Master of Ceremonies, Metalfingers was left without a mentor, confused, and lonely. Where was the holiness and goodness which he had sought in the employ of the Good MC? Gone and eradicated under the strong

arm of the Wack MC. The army of Ghost-faced Ghouls patrolled the halls of the Fortress of Ceremonies. All of the clerks of the old Order lived and worked in fear. Metalfingers kept himself to his room playing dark music on the Royal Synthesizer in silence. He was allowed the freedom to roam the Fortress when he so desired, for the Wack MC perceived the same profit in the ally of this boy, now a towering seven-foot-tall man, which appealed to the Late MC. Yet Metalfingers was not allowed to play his holy music, for it was an unbearable nuisance upon the consciousness of the Wack Council.

The Wack MC entered into confidence with the melancholy son, and presented himself as a friend to him when the son was in his most depressed states of mind. It came to transpire that Metalfingers held council with the Wack Master on every week of the Fall of Our Year.

Under Nightfall, Metalfingers left the Fortress and wandered the base of the Mountains in desolation and confusion. He knew that he was supposed to despise the Wack MC for killing his Master and Ancestors, but he felt compelled to tell anyone at all who would hear him what he was feeling, for his agony was so great. His priests were all deceased and the practice of his faith was illegal. The only person in his vicinity whom he could impose his thoughts upon was the very man who had yolked from him his identity. And so oftener and oftener he forced himself to withhold his expression from council with his mortal adversary; yet this accumulating aggression grew inside him. He was constantly at odds with his memory while he remained in the House of his enemy, so at nights he passed therefrom into the darkness of his past.

He went in search of his parents but he was told that they were displaced during the Invisible Empire's occupation of the Valley. He was devastated. D'evils of his homeland and the fury in his heart for his loss stirred a tempest in him. He found himself in frequent fits of rage, in which he would strike out with his clinched metal fingers and obliterate whatever lay in their path.

During one of Metalfingers' wanderings he came upon a man at the foot of the Mountain of Uphill-Running-River. The stranger was dressed in a black robe with modest gold embroidery, and wore sandals on his uncalloused feet. A tuft of nappy hair sat tied upon his otherwise shaven head. His countenance was marked by deep valleys and steep cliffs which cast off shadows running down his face. His expression was the most sublime in all the Kingdom. His hands were cupped behind him, and from his waist hung a length of twine attached to a sword in its sheath. The man looked into Metalfingers's soul for some period of silence.

Then the stranger spoke: "You have held frequent council with the enemy, young Metalfingers. You must amend your ways and avenge your One True Master. This alliance between you and the Wack MC is fated to fail. He will take advantage of you; it is in his nature as a ghost-faced merchant. Remain among your own, Killa Bee."

Metalfingers at once recognized the legendary personage which stood before him. He dropped to his knees and responded: "Teach me, O Abbot, as you taught your kin. Show me the Way of the Wu." Therefore, knowing that the practice of the Dark Arts was forbidden under the reign of the Wack MC, Metalfingers held private council with the Abbot in the

woods at the foot of the Mountain of Uphill-Running River in the Fall of Our Year, studying and practicing the Holy Black Arts for which he had longed ever since he was a youth.

Metalfingers indulged this secret mutiny all throughout the Fall of Our Year, absorbing the arts of Shaolin Shadowboxing and the Wu Tang Swordstyle. During their training, the Abbot mapped the rise and fall of empires, that the young Warrior may learn the trends of time and join with them in the Wu-Wei, and all of this built up the methodologies and mythologies and ideologies and pedagogies that Metalfingers used in his living. And his inner life indeed did flourish—while outside his people continued to perish from D'evils.

Metalfingers asked the Abbot one early morn before the Kingdom had awoken: “In my pursuit of Holy Living I have absorbed the beneficial Wei of the Wu, learned the fighting style of action without action, eternal being, and integrity; but what of my people, who cannot even settle for Holy Dying, but vulgar perishing at the hands of their enemies. Look--they are amassed in a carcass mountain. There's no nobility in that kind of burial. And the Wack MC flagrantly ignores our needs. Yet if I were to contest him then I would surely perish by his sword, or else be cast back into the Valley of Death where I would be of no help to my people and possibly perish as well from the Wackness. How do I help my people in their living from my post in the Fortress?”

And the Abbot said unto him: “Do not feel enclosed by your Fortress on the hill when your people lie below in the Valley dying. You are here now, are you not? You are fallen unto those you seek to save, and in Holy Dying you shall all ascend far above Any

Mountain. Know that in the midst here on our solid ground D'evils will come in many forms and gain a footing, and it does not distinguish between the Valley and the Peak. But in our year of Holy Dying the ground will open up and swallow D'evils, and the Hunger will fill the Belly of the Sick and the Dead evermore with the carcass of Time, and, borne down then, into the waters below the firmament where we shall sink, we shall ascend again unto the waters above. And the Two Lands of Heaven and earth will again be as one. And we shall be in the Way. We are out of the way now, here in our bodies under our Time, but in Holy Dying all will return to be in the Way.”

And Metalfingers said unto the Abbot: “But I want my people to know Holy Living. You have taught me how to be in the Way here in body, so that I do not have to wait for death to transcend. You yourself have lived in the Way in body for innumerable cycles of generations. How can I bring my people to a common state of consciousness?”

And the Abbot said unto him: “Learn your people well, young Metalfingers, but know that many cannot comprehend this Living of ours. You must not force understanding; you must sweat it and let your students, should they thirst so, lick your pores.”

With this knowledge Metalfingers spent more time in the Valley of Death when not employed by the Wack MC. He dawned a hooded black robe in solidarity with the Killa Bees whenever he was without the jurisdiction of the Fortress, and he commenced walking among the Dead, among the sick houses of his people, and he presided over the diseased and the doctors, and he conveyed his respect and reverence with his presence. The monks and Killa Bees of the

Valley came to know the personage of this concealed man, for they understood that he represented the Order of Life and Death although he wielded no sword. When he lay his metal fingers on the shoulders of the plague doctors during the treatment of the Sick, and assisted the dog-faced doctors in the wrapping of the dying, all in attendance knew it to be a Holy Communion. Though as the monks did look so on his presence so did the Ghouls of the Invisible Empire notice the appearance of this new sage figure among the people. They observed how he moved across the lands with great effortlessness and led the people to a state of peace previously unheard of under D'evils. His influence was to be feared and his identity soon revealed.

On some nights in Our Year during the Late Fall, monks meditating on D'evils and the Wackness at the foot of the Mountain of the Sixteen Bars saw the dark Knight—his black cloak flowing behind him, his black-diamond face shimmering in the light of the Ghost-faces—glide as if on air through the wood with his sword in the ready position, laying blade to any and all Ghost Faces on the Valley perimeter. He was the Ghost Face Killer and he made his people proud.

30th Chamber

A query arose in the mind of the Wack Master of Ceremonies one cold morning in the very late Fall of Our Year. He beckoned Metalfingers to his chamber and asked him, “To whom do you pledge you allegiances, Metalfingers?”

Metalfingers responded, “Long live the Wack Master...” He paused, knowing that he should say no

more, but he was compelled by his heart to go on: “But ... I grieve for my people.”

The Wack Master said unto him, “Grieve not for the sickly; Nature's course will bear them into Heaven in their Death, and that is not lamentable but indeed noble; generational squalor in the Valley of Death has only naturally yielded the slow ends of these people.

Let them go and remain, yourself, among the highest, that at least one bloodline of this infected capillary system may run clean and into a new heart.

Sullen, Metalfingers said, “Yes, Master,” and he departed the chamber.

The Wack MC was satisfied with this response for the moment, though he retained some distaste for the weakness which he perceived in Metalfingers' sense of empathy.

Metalfingers did not return to the Abbot that evening, fearing the suspicions of the Wack Master. Neither did he go down to the Valley of Death to console the sick. In his absence, a certain living persisted among the people of the Valley, and the monks and the Killa Bees set up shrines in his place in the sick houses where the dying awaited their fate. The Invisible Empire came upon the monks then with unprecedented haste in the absence of the mysterious sage, and the old men and women viewed this as an omen of the coming frost, that the cold whiteness was beginning to close in on the warm darkness of their eternal wombs. The elders of the Killa Bees beckoned forth the Abbot that night and asked him of this disturbance, what did the Invisible Empire seek among them, where had the mystery sage gone and when would he return to console them in their sickness and oppression?

The Abbot said unto them: “Fear not, for the Wack MC does not fear the diseased or the deceased, but the living, those imbued with the practice of Holy Living. For now, remain in squalor and unseen. Yet follow the silent words of your sage and, when his season comes, rise against the Powers and the Systems; but be weary, for the body will not survive the ascent.”

The Killa Bees replied: “Our bodies are soon to perish; let their last act be a noble one. Let us act in our favor and stage our sovereignty from Systems.”

And the Abbot said unto them: “Act not, but run with the current like the river up-mountain. And if you seek sovereignty, let it then be so willed and borne from the sea. I will tell your sage king.”

31st Chamber

The next day in the Wack Master's chamber the Wizard of the Invisible Empire approached his Wack Master and spoke: “The ground is shifting and splitting beneath us; the sea seeks to sink us; O Master, the Dead are rising, the marks in the Valley are wizening up. Insurgency is imminent, and the presence of this new sage warrior is the catalyst. Our Ghouls have seen him in common with them, extending some gesture of grief or empathy. He moves under cloak and guise like those of the old Order. He must be stopped, his people put down, and his armies dismantled entirely.”

The Wack Master replied: “What armies? They've organized?”

The Wizard said: “There is the one who rides on the wind in the woods laying sword to our soldiers in the moonlight.”

“Yes,” the Wack Master said, “The Ghost Face

Killer, the last known Knight of the Order of the 36 Chambers of Death. We are aware of his presence, of course, though we dare not admit that we have been imprudent to slay him. Go and make it a priority, O, Wizard. And the other terrorist, the sage in the Valley of Death, make his price known throughout the Kingdom. Decapitate this mutiny and bury the body.”

The Wizard replied then: “But sir, we would merely be amputating the limbs of this beast.”

The Wack MC inquired into his meaning, and the Wizard said: “We know the swordstyle of the Ghost Face Killer to be that of the Wu Tang. He moves with the grace of the Shadow. Yet still, Master, we see the same movement in the mysterious sage; he and the Ghost Face Killer have been learning in kind. This can only mean one thing, for the Ghost Face Killer has been preoccupied with the depletion of our armies long time; thus he has not had the time to train a pupil. The Abbot, then, must remain alive within our Kingdom, O Master, and he is rebuilding his army.”

The Wack MC mused sullenly on this, and he said: “If what you say is true, the Shaolin and the Wu Tang could become dangerous ... hah! do they think their Wu Tang sword can defeat me?”

The decree was thus passed down from the Mountain of the Fortress of Ceremonies that the Ghost Face Killer was to be captured by the Invisible Empire and hung in the river gallows where the water current runs up-mountain; the unknown sage in the Valley of Death had a bounty placed on his head to be paid to the most gruesome hunter; and the Abbot was to be captured and brought before the Wack Master. Furthermore, no Killa Bee could wield their black hood and cloak nor practice the Dark Arts in any way lest

death befall them, and the Dead must now be buried without ceremony. All insubordination would be met with the swiftest persecution, and the numbers of the Invisible Empire would be increased to more oppressively oversee among the people. Thus marked the beginning of the Winter of Our Year.

32nd Chamber

The Wack Master's Invisible Empire of Ghost-faced Ghouls commenced to occupy the homes of the monks and the Doctors and the sick in the Valley of Death. Those who followed the creed of the Killa Bees were stripped of their garments and relics and condemned to faithlessness lest no belief enter into them again. Scores of Bees who resisted and ignored the decree were hung in the river gallows by a *kuklos* at their necks. The scattered swarm was so weakened, that now the people of the Valley suffered spiritually as well as physically, and faltered in their observances of the protocols of Holy Living and Holy Dying. The Ghouls closely surveilled the people. To each black body a white shadow followed.

In the wood, the Ghost Face Killer expanded his assault, but he proved to be only one man, and the numbers of the Ghost-faces increased among him. He withdrew further and further up the Mountain of the Sixteen Bars away from the advance of the Ghost Face army.

The Abbot eluded the grasp of the Invisible Empire. On nights when the first chills of Winter blew in, he could be seen pacing along the dirt roads of the Valley, prostrating before the mounds of the frigid Dead, and raising his head to some sought-after savior

—looking, in fact, toward the Mountain of the Fortress of Ceremonies; and his people looked upon him, weary.

Metalfingers had contained himself to his chamber since the apprehensions of the Wack MC came to surface. He feared for his safety after having heard the decrees, but he was bereaved in his heart that he could not go down to the Valley to be with his people. He sat at a desk in his room at which he had been, in his spare time, constructing a MIDI keyboard for his private use from the discarded remnants of royal instruments. There, he let his heavy fingers on the pads and beheld the somber samples of the voices of the void and the silence of the sea and the wind that rustles in dry leaves. He was comforted only slightly by this private performance.

He mused to himself at an open window, looking down upon the Valley of Death, “This silent apprenticeship is trying on a man of true compassion. My skill wastes away here in the upper chambers of Ceremonies. Truly, I wish to play the cosmic fugues for my people; their audience is infinitely more worthy, yet where are they now? In the Valley dying.”

One late night while at this post, the Abbot came unto Metalfingers through his open window in the Fortress of the Wack Master of Ceremonies. Metalfingers spun around hastily and in fear—not in fear of the coming of the sage unto him, but for the safety of both their persons should the Wack MC be made know of this council—and he said unto his teacher: “What has brought you here to the Capitol under the military occupation of our Kingdom which has labeled you a terrorist? How could you come forth so willingly into hostile territory?”

And the Abbot said unto him: “Willing? What is

that? What do I will? Nothing, young Metalfingers, nothing, have I taught you nothing? You ask of motives, I reply with nothing. I did not come here, I was borne. I did not come in folly to the house of my enemies but with the love of the natural yoniverse, the gravity which bears particles down into a dense center. Here is the center of the world, Metalfingers. Shan't I then be drawn to you, body to body? You who hold the key to our peoples' *Fekku Ragabe*, our Sovereignty. I am not come here of will but of the Way and the Way has borne me here. Here, to the center of the Earth."

And Metalfingers said to the Abbot: "I am the center? What nonsense do you speak, my Abbot? I hold the key to our Sovereignty? But I am just a coward. Look at me, cowering in the Fortress of my enemy while my people lie below in the Valley dying."

"Be not sullen in this. I have brought you the key to your Good Work," said the Abbot, and he drew from behind the fold of his cloak an iron mask.

He extended it to Metalfingers who looked down at it with trembling fear. "Wha—," he began to say, receiving the iron mask.

The Abbot said unto him: "My son, take this metal face to guide your metal fingers. Let it conceal you from the Empire, for you must go down; you must go down into the Valley. Your place is with your people. Go there in guise; use this mask to hide you from your enemies. Pray with your brethren and sisteren. Play the fugues for them with your new instrument. Return honor to lowly living and guide their Holy Dying. Let not your people die in dishonor. Heal them with the vibrations of your voice, spoken truly. It is your duty. Now put on your metal face and go!"

And Metalfingers did just so, dawning his black

cloak knowing it to be an act of treason, putting on his metal face knowing it to be an act of terror, slinging his MIDI keyboard around his torso for he knew he had to bring the music to the silent perishing of his people, and he went down swiftly in the dark of the Mountain eluding the Ghost-face lookouts with peace in his heart.

33rd Chamber

The Abbot watched his protege descend the Mountain of the Fortress of Ceremonies. Now alone in Metalfingers' room, he turned round and looked toward the door. He drew his sword from his sheath and passed through the door into the hall. Ghost-face Ghouls stationed at every corner in the vicinity turned to look upon him, and with swift justice the Abbot slay them. He moved throughout the hall of this floor laying sword to all in his path. Faintly, although growing progressively louder, the Abbot heard the fugue that Metalfingers played on the MIDI in the Valley for his people, and he heard the sounds of the people rising, and the Invisible Empire riling up. The Abbot was satisfied. He continued to kill. From Metalfingers' quarters at the topmost level, the Abbot descended the floors of the Fortress. With each level the music in the Valley grew louder and the Fortress shook with the vibrations of the sounds and the Invisible Empire became unnerved. The Abbot was glad that his pupil remained safe, for as long as the music played he knew that Metalfingers remained alive. With this peace of mind, the Abbot moved throughout the Fortress slaying his enemies. The wack senators and clerks and Ghost-face Generals and Chief Advisors were soon heard to say: "What is this terrible music rising out of the Valley

of Death? It sounds like impending Doom!” And almost immediately upon this statement they were slain.

Metalfingers, concealed by his metal face and black cloak, rode on the wind down the Mountain of the Fortress of Ceremonies playing his MIDI of Doom to instill fear in the Wack Empire. In the Valley, his music fell on the ears of righteous souls, and the monks and the dying perceived it to be the vibrations of the calm waves of the yoniverse like unto the waters of their eternal dark womb, a deep, soothing, warm sound that filled the spirits of the people of the Valley of Death, and they were pleased, and could die happy now. The Invisible Empire, on the other hand, faltered at the sound of the waves, and they could not apprehend Metalfingers through the pains they sustained from the sounds of the Doom. So Metalfingers knew that as long as he played the MIDI of Doom he would not be captured.

In the Fortress of the Master of Ceremonies, the Abbot had come into the Great Hall of Ceremonies in which the Wack Master and his councilors congressed, while, below, Metafingers approached his crescendo. The Abbot strode through the thick army of Ghost-faces laying them down one by one. Crowded by the oncoming Ghouls, the Abbot made war before the throne of the Wack Master of Ceremonies; and the Wack Master rose then from his seat and he said: “You think your Wu-Tang sword can defeat *me!*?!”

The Abbot slew all of the Ghost-faces in his path and advanced toward the Wack Master with his sword positioned before him; and as the Abbot approached the throne and reared back his sword above the Devil, the Wack MC pulled from his gown two Tec-9 machine guns and emptied the clips into the Abbot's

heart. The music stopped. Down in the Valley of Death, Metalfingers felt a hole erode in his soul. He dropped to his knees and cried to the unholy skies, which broke then, and yielded a cold rain.

Metalfingers hastily ascended the Mountain of the Fortress of Ceremonies and entered the castle and went into the Hall of the Wack Master and there he came upon his one true Master-Teacher, dead in a sprawling pool of his blood. And Metalfingers looked upon the Wack Master and the Wack Master said unto him: “Whoso comes concealed in a metal face to the hall of the One Universal God of Shaolin Island. Whoso challenges the only Sovereign of this land? What black-cloaked follower of the 36 Chambers of Death seeks deliverance from my Power? You seek deliverance from the Invisible Empire? Ask for your deliverer now and find him ...” and the Wack Master gestured toward the bullet-riddled Abbot with one of his Tec-9’s.

And the Wack Master continued: “Reveal yourself, you terror!”

Metalfingers drew his MIDI from behind him and, revealing his metal fingers, played a chord of Doom which shook the very foundation of the Fortress. The Wack Master was taken aback when he was made known of the identity of this insurgent, and he startled at the shake of the earth; anger flared up in his eyes and he tossed his emptied 9’s to the side; he drew out two 0.40 caliber pistols in each hand and fired at Metalfingers. With each shot, Metalfingers deflected the bullet with a punch of his metal fists. He deflected the Wack MC's head shots with his metal face. The Wack Master and his Invisible Empire perceived the difficulty in this assault, and all the Ghost-faces in attendance drew their AK-47s and Thompson Machine

Guns and fired. Metalfingers cried to his Ancestors who dwelt in the Heavens and charged the firing squad, punching bullets and men out of the way with his heavy metal fists; he lunged toward the Wack MC; the Wack Master ducked from his path, and Metalfingers, drawing his MIDI in front of him, played another powerful chord of Doom which dismantled the rear wall of the Fortress of Ceremonies and he jumped from there and plummeted to the ground below, shaking the earth.

“Kill that Metal-faced Doom!” yelled the Wack Master from the ground where he fell, and the Invisible Empire pursued him. Metalfingers charged down the Mountain, clear across the Valley of Death, and into the thick, dark fog of the Mountain of the Sixteen Bars where the Ghost-Face Killer had disappeared some time before. There, the Invisible Empire stood guard on the foothills while the avant-guard advanced the two vigilantes in the black fog.

That very night, the Abbot was hung by his ribs in the gallows.

34th Chamber

The season progressed deep into the Winter and exerted the full force of its nature. During this time of Our Year, the citizens of the Kingdom of Shaolin Island beheld a strange phenomenon. Every day like clockwork the earth shook with sound. The disturbance was caused by a most beautiful and foreboding music. Among the Wack Council on the Mountain of the Fortress of Ceremonies this music was called Impending Doom, and in the early times it occurred only in solo instrumental arrangements. The instrument

alternated from day to day, and came to be recognized as the Bass of Doom, the Treble of Doom, the Sax of Doom, the Samples of Doom, and so on. No one but the Wack Master of Ceremonies knew for sure the source of this music, and it filled him with great fear. To the ears of the people of the Valley of Death, however, it was a most holy sound. They beheld through the vibrations of the airs the very fury in their hearts and the agony of their spirit. It moved them a great deal, such that spontaneous mutiny of inspired passion remained an imminent threat to the Wack Master, and each time the spirits of the people rose they were suppressed for the time. The Wack Master prayed that this sonic matter would eventually be silenced and resolved; and he cowered in his hall while his Ghost-faced army continued their pursuit.

Down in the Valley of Death the Order of the Killa Bees had all but been extinguished. The few monks remaining practiced their belief under extreme discretion. Ghost-faced Ghouls of the Invisible Empire occupied all of the homes of all of the people. The sick were condemned to die in their beds. The doctors were disrobed and they were no longer allowed to attend the diseased. The few healthy people went about their lives with heavy hearts, knowing their calling to be of Holy Living, but knowing the mere practice of this humble rite to constitute death. Silently did they rejoice when the songs of Doom rang down from the Mountain of the Sixteen Bars, and often, as it has been told, were their spirits moved to riot, but the Invisible Empire was swift to suppress any vocalization of celebration among them. Their spirits waned in the absence of their Abbot, whose body decayed in the Winter at the gallows among the other slain like some unholy garden of

strange fruit. Above in the Fortress of the Wack Master of Ceremonies, the Wack Master brooded over his uncertain Kingdom. The existence of his enemies disturbed him, and every night before bed when the Imperial Wizard informed him that neither the Ghost Face Killer nor Metalfingers had been apprehended, he slept a little worse than the previous night. Well into the Winter he lost his taste for rest entirely, for his day's work remained perpetually unfinished, and he looked out of his window upon the fog-enclosed peak of the Mountain of the Sixteen Bars and brooded on the Valley below.

Upon the Mountain of the Sixteen Bars, under its eternal fog, one man waged his private war. Ever since the Fall, the Ghost Face Killer had been forced to recede further and further up the treacherous Mountain, followed closely by the hoards of the Invisible Empire. As it has been told, he remained at the front of the army concealed in his black-diamond-encrusted mask slaying the Ghost Face Ghouls one by one, but he knew that he could not go down among them as he'd once done, for their numbers were too thick, too dense, and in the fog and the woods they would be difficult to see; surely then he would perish in their midst. He knew their numbers to be increasing, and was becoming greatly perturbed by the odds. Yet the Ghost Face Killer knew he must continue his mission no matter the obstacle, that one day all the Ghost Face Ghouls may lay deceased in place of his people. He would make his Abbot proud, he thought, wherever his sage king lay. Thoughts of his Master-Teacher inspired him, and the Ghost Face Killer was further ennobled in his cause, resolving again to fight unto the Death, and wished only that his Abbot were here to look proudly upon him.

A gang of Ghost Face Ghouls advanced him; the Killer lay them down with ease. Then a swarm of them stormed up the Mountain, with more cunning and more speed, and the Ghost Face Killer held his ground; the many Ghouls then gathered round him, closing in, looming over, and he held his sword at ready; *swung*; he sliced in all directions round him; he acted with unconscious stealth; effortless precision filled him and he lay the Ghost Faces down in mounds; but the white Ghouls kept advancing; the Killer, one small black point in a wide white cypher, ever growing larger; they had him all surrounded. He lay them down in bigger mounds, bleeding out their blinding light, cutting them in halves, yet he feared that they were closing in. He cut through to the north, up the mountain where the guard was thinnest, but the Ghouls kept pace all around him and The Ghost Face Killer began to sweat. He was losing the Way, becoming encumbered by fright and conscious action, and he felt his life force being drained by the light of the Ghost Faces enclosing. He swung on both his sides as he ascended further up the plane. He sought the peak of Sixteen Bars, that maybe from that vantage point he could kill 360-degrees around him and watch the Ghouls fall back down the Mountain and he could do so for all time— he, the Ghost Face Killer, guardian of the Mountain. He had never seen the Mountain's peak; no one had, to his knowledge. It lay still off before him. He rode on wind as fast as possible, but the Ghost Faces put up better chase. He had to stop then and ward off the Ghouls that had gathered close around him. He employed his fatal Swordstyle but could not kill in equal pace. The Ghost Face Ghouls closed in around him. The Ghost Face Killer closed his eyes and acted effortlessly fluid. They say that no one is

an enemy to water. If he were to perish, he resolved, then it would all be in the Way. The Ghost Face Dragon Ghoul approached then, extended his clawed hand in silence. The Ghost Face Killer was prepared to endure a most gruesome violence. He lowered his sword before the Dragon, whose white cloak was blindingly bright. The Ghost Face Killer could not fight; the Dragon Ghoul consumed his sight. From in the light he saw the light. The light enclosed and climbed inside him. For some small time the world was silent.

Then the Mountain quaked. The Dragon faltered, the spell dissolved, the Ghost Face Army could not take it: the Bass of Doom rang down upon them; it came from the most highest place. The Ghost Face Killer walked then from them quavering where they loomed; he summited toward the peak; he had a quandary about something. Who lives up on Six Bars' summit? Wherefrom comes that violent drumming? As he advanced upon the peak and the woods of the mountainside cleared away, the Ghost Face Killer, sword heavy in his hand, came upon the source of the bassline of Doom which continued to rain down upon the land and shake the earth: he looked upon a black stone pyramid; at its peak there was a single lighted window.

35th Chamber

The Ghost Face Killer entered into the pyramidal fortress, whose very foundation rumbled with the sounds of Doom. At last he was to come upon the source of all this sonic power, which he'd heard and felt for weeks now in the Winter but whose composer remained utterly unknown. He ascended a dark stone

spiral staircase unto the topmost chamber of this structure, feeling the vibrations of Doom shaking his very core with greater vigor as he neared it. The staircase seemed to go on endless. Who had built this building anyway? Who labored upon its holy form and stabilized foundation only to have abandoned it for era? And who had now come to occupy its topmost chamber, which, if it were not for the fog, would overlook all of Shaolin Island? From the great arched door of that apex chamber, which hung slightly ajar, a low light cast upon the Ghost Face Killer, the menacing fugue poured from there like a great wave from out a violent sea, the Warrior entered through the gate and came into the room.

As he pushed the door obtuse, the Ghost Face Killer beheld a square, nearly vacant room which tapered at the ceiling of the pyramidal fortress. Directly before him hunched a ginormous figure draped in a black-hooded cloak, concealing his entire form and visage, though he moved with steady rhythm to the sound of the menacing music which filled the room like the very airs. Before the figure there was a large stone table, and yonder in the wall that single window. The Ghost Face Killer could breathe in the spirit of the imposing music. The Bass of Doom's crescendoing drum-time replaced the beating of his heart. This music could only be composed by a holy man, he thought, and the terror of the drums tormented the Ghost Face Ghouls such that the Ghost Face Killer knew this musician must be a friend of the Valley of Death and an enemy of the Wack MC. He thus approached the hooded man.

The man turned his head then slowly round, and the Ghost Face Killer beheld beneath the hood of this

figure a metal face. The Musician was compelled to stop. As the Ghost Face Killer's eyes fell down the figure he beheld a pair of metal fingers which the figure had been using to pound the pads of what appeared to be a hand-made MIDI keyboard.

The mysterious Musician looked upon the Ghost Face Killer, observed the mask of black diamonds he wore and the sword he carried at his side and said, "You are the one they call the Ghost Face Killer."

The Killer said, "I am, and who are you?"

The man turned fully round then and threw up the *W* and said, "I am called Metalfingers the Musician of Impending Doom."

The two sages bowed unto one another. The Ghost Face Killer said, "You saved my life, brother sage. Down on the Mountain of the Sixteen Bars I had pledged to kill all of the Ghost Face Ghouls, but they of late have bested me, and if it weren't for your menacing bass I would surely have perished. Tell me, brother, what has brought you to this precipice? I had no knowledge that others had also traversed the fogs and steeples of the Sixteen Bars Mountain. Are you seeking refuge from the Wack Master?"

Metalfingers replied in the affirmative, saying, "I was the Royal DJ of Ceremonies to the late good MC the Second, and I remained in the employ of the Fortress even after the usurpation. I was lost and saw in the Wack Master a kind of confidant, or at the least, I saw in myself that I needed one. But alas I was blind and young. My one true Master soon enlightened me to the truth of Holy Living and Holy Dying. To His teachings I am eternally indebted. But like all holy things the Wack MC has destroyed His Order. For this I have pledged to avenge my Master. I have been

composing upon this MIDI a dope beat of Doom which will shake the Kingdom so violently that it will crumble and the plates of the earth will shift and the ground will open up and swallow the D'evils and the Wackness which has cause my people so long to suffer. It is soon completed.”

And the Ghost Face Killer said unto Metalfingers, “You speak with great ambition. I am reverent of you. And your Master, is he not in common with my own? The Great Abbot of the 36 Chambers?”

And Metalfingers said, “He was.”

And the Ghost Face Killer inquired unto the use of the past tense and Metalfingers spoke upon the present condition of the Abbot and the other monks and Killa Bees of the Clan in the gallows and upon hearing this the Ghost Face Killer was stricken silent. A deep and sunken anger more profound than that which provoked him to slay the Invisible Empire festered in the Ghost Face Killer's breast. He readied his sword in the wake of no present enemy, and his hands trembled with great tumult.

Metalfingers turned back toward the MIDI of Doom and said, “Lower your weapon, Ghost Face Killer, your enemies lie without. The Ghost Face Killer went to the window and looked down—the Ghost Face Ghouls had recovered from the Bass of Doom and in the silence they were advancing upon the pyramidal fortress.

And the Ghost Face Killer, with great vengeance in his heart, said, “And there they are. I must go down. I have sworn to our Ancestors that I would kill the Ghost Faces until the end of my days. I must go down there and continue my assault. They will not kill themselves.”

And Metalfingers said to him, “If you go down you will at first waste your energies, and at last you'll surely perish.”

The Ghost Face Killer said, “I am ready.”

And Metalfingers said, “No. Do not go down upon the face of the Mountain of the Sixteen Bars and waste your Wu-Tang Swordstyle on the formidable Invisible Empire. It will prove futile. Their technology is too great and their spirits of disorder are too powerful. What did the Abbot say unto us? To act without action; to move without motion; to go through this world as if it were a thin wall of water; to flow along with the stream of the Wei. Shall we fight with the methods of music, which is born out from the inertia of primordial waves, and does not care if there are ears to fall upon, but persists in the world nonetheless in the vibrations of the waves of space and the duration of time; and it is known that all great arts aspire to music for this reason. Its influence will be made through pure effortless expression. This, Ghost Face Killer, is how we will defeat the Wack MC and the Empire.”

The Ghost Face Killer thought well on this and replied, “What will I do? I am no musician, Metalfingers. Wherefrom shall my contribution come if I cannot employ my Wu-Tang Swordstyle?”

And Metalfingers said unto him, “The Abbot told me once that the sharpest sword lies inside you; drop the 's' and you have the word; the swiftest blade is your own tongue; your fatal blow is language, truth. Practice your lyrical swordstyle, Ghost Face Killer, and together, with my beat of Doom, we will bring down the house.”

36th Chamber

Down in the Valley of Death, the last of the former monks and Killa Bees and the Doctors were lying in their quarters ready to die, and Ghost Face Ghouls floated about the homes and among the congealed and forgotten mounds of the Dead without urgency or concern. The people in the Valley of Death were resolved in their final rests, for D'evils of disease and the Wackness had become too real; yet if publicly they could not ceremonialize their ends, then at least privately they would maintain the practices of Holy Dying and go with an expression of tranquility upon their faces. The time was imminent, and upon one Winter day they had all, as if via a collective consciousness, prepared to go down to eternity when a low rumble occurred in the ground below them.

The people of the Valley assumed this to be another routine sound of Doom from on high in the Mountain of the Sixteen Bars, and although it made them glad, healthier even, it was not enough to keep them from their deaths. If only the music was greater then they may have reason to live, they thought.

As if by the grace of their eternal Master listening down to their last wishes, the rumbling in the ground increased and the bass of Doom rang in with a thunderous quality previously unheard, and the people and the Ghouls took notice in common. There were melodic tones in the Doom which they'd never heard occurring all at one time. It was a most intriguing sound.

Then right on top of the bass the treble and the snare and the hi-hats of Doom rang down from the Mountain and the people were now entirely conscious

in their beds where they had once prepared their deaths; and the entirety of the Wack Council on the Mountain of the Fortress of Ceremonies stopped their work and marveled at the sounds of the drumline. To them it was most hellish and most fearful.

The hearers were awe-filled, but further were they inspired when the improvised keys harmonized upon the looping drumline and the brass of Doom cried out to the night skies and with these horns the Dying in the Valley rose in their beds and smiled brightly and could do so without the scrutiny of the Ghost Face Ghouls because those apparitions were faltering wherever they floated. Someone in the Wack MC's congress proclaimed, "This is no mere sample! No single instrumental! This is a Beat of Doom!"

The earth beneath them quaked with unholy vigor, threatening to split, and the Wack Master remained at his throne with a look of utter terror upon his face. The melodies and harmonies of Doom combined in the movements and into the breaks and the refrains of Doom, boasting a complexity that its composer had not before exhibited even under royal employment. Up at the precipice of the pyramidal fortress at the peak of the Mountain of the Sixteen Bars Metalfingers let his heavy metal fingers fall upon the pads of the MIDI of Doom with which, contrary to the common assumption, he played the drum and bass and key and brass lines manually and in time and with great speed and the resulting Beat of Doom was so dope that the people in the Valley of Death, who'd once resolved to dying, began to dance.

There was a winding down of the instrumentals then until there was a silence, and the Kingdom paused with bated breath ...

Then the beat dropped: the bassline kicked in again at maximum impact, and on top of the dopest beat anyone in the Kingdom had ever heard the Ghost Face Killer proceeded to spit sixteen of the hottest and illest bars in the history of the lyrical swordstyle: and the ground opened up and the Mountain of the Fortress of Ceremonies collapsed into the earth; and all of the Ghost Face Ghouls followed their Wack Master down to the center of the earth and rid the Valley of Death and the Mountain of the Sixteen Bars of their presence; and D'evils and the Wackness lifted from the Kingdom, and the dying in the Valley commenced to truly live and were allowed to rejoice and celebrate and believe and practice publicly evermore; and the Order of the Killa Bees was again ordained; and the Mountain of the Dead grew foliage and commenced to support a vibrant ecosystem; and in the Gallows the Beat of Doom shook the strange fruit from the trees and the once-murdered bloomed anew and the liquid words of the Ghost Face Killer resurrected the Abbot; and when all was done Metalfingers and the Ghost Face Killer descended the Mountain of the Sixteen Bars and ascended the Mountain of the Uphill-Running-River and presided dually over the Land of Shaolin evermore.

The RZA rekted Abbot set off into the outskirts of Shaolin Island, unto the sea on every side, and gathered about him the remaining orphans of the Dead. While the last of his old students governed over the Kingdom, he knew that he must train a new generation of Clansmen, of Followers of the Wu Way, a posterity of priests for his holy Island in the south of the Five-Borough Empire. Up from the 36 Chambers: it's the Ghost ... Wu-Tang Killa Beez, on a swarm, Wu-Tang Killa Beez, on a swarm, Wu-Tang Killa Beez, on a

swarm, Wu-Tang Killa Beez, on a swarm--The RZA, the GZA, Ol' Dirty Bastard, Inspectah Deck, U-God, Ghost Face Killer, the Method Man, Raekwon the Chef, Dutch Master Killer, Raw Desire, LeVon, Power CIPHER, Twelve O'Clock, Sixty Second Assassin, the 4th Disciple, The Brand White, K.D. the Down Low Wrecka, Shyheim AKA The Rugged Child, Doo-Doo Wales, Mista Hezakah, better known as the Yin and the Yang, The Tru Masta, Asan, DJ Skane, The Tru Robocop comin' through, Scientific Shabazz, my motherfuckin' man Wise the Civilized, The Shaolin Soldiers, Daddy-O and Popa Ron, Comin' down from the motherfuckin' South end of things; Killa beez all over your fuckin' planet; Thirty-six chambers of death; Three-hundred and sixty degrees of perfected styles choppin' off your motherfuckin' dome; Peace to every fuckin' borough: Kings, Dreams, Queens, the Spades, Shaolin Isle, Wu Tang Clan takin' over the fucking globe, killa beez ...