

Interview with Judy King (Author of *The Isis Thesis*)

An Exclusive Interview with Judy King

ThothWeb [TW]: What was your inspiration for *The Isis Thesis*, and how did you first make the connection between Egyptian symbols and microbiology?



Ms King: In 2001, I put my college teaching and grant-writing career on hold to write a novel. With my children in college, I had more freedom. The plot of the novel was going to be about the hidden meaning of great literature--the original meaning the author might not have known himself. To do this, I still needed to read *The Egyptian Book of the Dead*, so I purchased a text with full color images translated by Faulkner. In this text, I noticed the image above Chapter 81A showing a two-dimensional human head springing from a lotus. Since studying science was my hobby, I knew that our scientists believe our universe is actually flat or two-dimensional. Also, the lotus shape is popular with String Theory physicists, whose Calabi-Yau space looks very similar. I sensed that both physicists and the Pharaohs were talking about the heart of matter--the DNA. This intuition made me forget about writing the novel I planned.

I wasn't sure where to start, but I knew I had to read more of the Egyptian texts, so I purchased Egyptologist Eric Hornung's book *The Ancient Egyptian Books of the Afterlife (1999)* to guide me in my choice of English translations. At that time, I had no idea that I would spend the next three years reading funerary texts and learning about the genetics of bacteria and viruses. The connection to microbiology and space physics was inspired by Hermes Trismegistos' comment from the Emerald Tablet about what is above is the same as what is below. Hermes' idea is similar to String Theory T-duality, which simply means that if you were to shrink the earth to a size where you couldn't see it, it would still look the same as our original large earth. So, we actually live in a dual universe--one we can see and one we can't see that is loaded with viruses, bacteria and proteins.

TW: Are Egyptian symbols not representative of everyday objects, animals and people, as they appear to be?

Ms King: A sign or symbol is a communication that encodes a message. As interpreters, we often take this message to be a real or physical object, animal or person in our world, when it points to something beyond. Egyptian signs point beyond our physical world to the quantum biological world of proteins and molecular processes. The Pharaohs attempted to explain this biological world by attributing human characteristics to animals, objects, and forces of nature.

TW: Where did the Egyptians learn of bacteria and how did they observe them so closely?

Ms King: The Pharaohs knew how to tap into their minds and their bodies for knowledge. In some way--maybe by using the sky and stars as a map for the tiny quantum world--they could see the activity of proteins and molecules on chemical reaction pathways. Sure, our modern scientists can see the same activity, but they use high-tech equipment. The funerary texts describe an amazing knowledge of science that was masked in a religious literature. In *The Isis Thesis*, over 870 of these Egyptian religious signs are decoded, and they explain a real chemical reaction pathway advised by the Pharaohs that our modern scientists call *horizontal gene transfer*. We all know about vertical gene transfer, which is when a parent passes its DNA to its offspring. But just recently, our scientists have discovered that *horizontal gene transfer* is happening everywhere. In this process the organism transfers its DNA to another cell that is **not** its offspring - a different species. What our modern scientists do not know is that *horizontal gene transfer* can happen to the human genetic essence after death. Eight different funerary texts spanning 2000 years of Egyptian history insist this can be done if your genes are in the right place at the right time.

TW: How do you think the Ancient Egyptians came by this knowledge?

Ms King: I wish I knew! The Pharaohs had a sense of quantum consciousness, that is, they could see the tiny quantum world we cannot see. They could tap into this dual universe and actually see the biological actions and patterns of bacteria and proteins. Some of our modern creative artists, such as the playwright and poet Antonin Artaud, could also see similar biological patterns. To do this, Artaud used peyote with the aboriginal Tarahumara Indians in their ritual Peyote Dance. The Jesuit palaeontologist Pierre Teilhard de Chardin experienced these patterns also, and he claimed his awareness resulted from being a stretcher-bearer in World War I. Another example is the English poet William Blake, who also described similar patterns. Blake wrote that he was given information from what he called "Immediate Dictation." Maybe the Pharaohs used methods like these. It is also possible that the Pharaohs may have had a genetic predisposition to see the quantum world because they practiced Royal Incest, which may have kept this special ability in their gene pool.

TW: You seem to be suggesting that this knowledge originated from the Pharaohs and not the priesthood, what role, if any do you attribute to the Egyptian priesthood? Given the mystical, religious and esoteric understanding of cosmology that the priesthood possessed wouldn't they have been aware of, or even better placed than the pharaohs to understand this connection?

Ms. King: The Egyptian priesthood, who were creative artists, certainly played an important role in the origin of knowledge as did the Pharaohs. How much of a role - no one really knows. My focus in the study was to decode the meaning of the texts found in the pyramids, the coffins and other writings. I use the general term Pharaoh to include the operating hieratic or priestly state, which also included the nobility by the Middle Kingdom.

TW: How was it that you named the book, *The Isis Thesis*?

Ms King: Isis as the Eternal Female is central because she represents lactose, which is the main sugar in milk. The pyramid and coffin texts refer to the mother-goddess Isis as the milk-goddess. She represents the cellular lactose energy source necessary to transform the Dead King. As you know, the Eye of Horus, which is always feminine according to Faulkner, is often referred to as the Eye of the Great Lady. This points to Isis and lactose metabolism. Because of this, I named the book *The Isis Thesis*.

TW: Biosemiotics is the science of signs and messages in living systems. Using the Ankh, one of the most widely recognized ancient Egyptian symbols, can you explain how this resembles proteins and/or molecules and how the symbology of the Ankh - which represents eternal life, would relate to that of the proteins concerned?

Ms King: The ankh is actually a sign for a protein that binds to bacterial DNA by looping the DNA in the shape of the ankh.. Most of us have a very boring idea of DNA. We think of it as a stiff, twisted ladder of beady building blocks, when it's actually a livewire of electricity. >From now on, think of DNA as meaning **Dark Naked Anaconda**. When you strip this monster gene-snake down, you're going to see a dark tunnel system with waterways, caverns and islands. Inside the caverns are genes, and the islands are genes from foreign organisms like viruses. Now, there are a lot of proteins floating down the waterways on rafts of lipid fats, according to the Pharaohs and modern science theory. These proteins are talking to each other about where to bind and when. Once a protein decides to bind, it grabs hold of our **Dark Naked Anaconda**, sinks into it and twists it into a certain form, such as loops, crosses and other shapes. One protein--the lactose repressor protein--binds in such a way that it loops the DNA into a shape that looks just like the *ankh*. When this happens, the lactose genes are tied off so they are inactive and cannot be expressed. You can find an image of the Lac Repressor Protein bound to the DNA at my website that looks exactly like the ankh or try the Protein Data Bank at http://www.rcsb.org/pdb/molecules/pdb39_2.html

In Gardiner's *Egyptian Grammar*, the ideogram related to the ankh symbol of life represents a tie or strap. The Ankh is also related to the Isis-knot or *tyet*. Isis, who is often referred to as the Lady of Provisions, is the biological sign for the lactose proteins and lactose genes found in *E. coli*, a bacterium that uses glucose metabolism. While the bacterium is using glucose, the lactose genes are tied off or blocked. So the Isis-knot or DNA loop marks the lactose-producing genes on the bacterial chromosome, which are released or *un-tied* for the transformation of the deceased King.

Remember the islands on our **Dark Naked Anaconda**? They are the genes of foreign invaders like viruses. Well, right next to the Isis gene site is an island that represents Osiris the virus. Actually, Osiris represents a special kind of rising/dying virus called bacteriophage Lambda that has two different lifestyles. Lambda either goes into the host cell DNA and falls asleep on its island home, or it wakes up and takes over the cell's replication machinery to clone its own kind and escape from the cell. When it wakes up, Lambda uses lactose for energy, which is right next door to it on the DNA.

Now you're probably wondering what all this has to do with the deceased person. Bacteriophage like Lambda are very abundant in our biosphere and act as ferryboats or carrier molecules for DNA fragments. The funerary texts explain *horizontal gene transfer* or how the genetic essence of the dead King is taken up by a Lambda virus or carrier molecule to be transformed in a bacterial cell. This may seem like an incredible idea, but in 1944 Avery, MacLeod and McCarty showed that genetic material

could be transferred from dead cells to live cells. In this natural death-to-life process, Isis as the sign for life and lactose metabolism is central, for her breath of life allows Osiris to rise.

It is difficult to understand signs or symbols because we take these messages to be a real person or thing in the material world, when their original meanings point to something beyond our space-time world, something in the tiny biological world. Also, signs need to be understood within the context of interrelated signs. Keeping these two ideas in mind, the funerary texts show that the meaning of Isis points to lactose proteins and gene activity. These dynamics are related to the transcription and replication of DNA and are just one facet of an interconnected chemical dance between many proteins and molecules described by the texts. For instance, the divine messenger or scribe Thoth represents the activity of copying words or the transcription and replication of DNA within the bacterial cell. The dying/rising god Osiris, the first of many dying/rising gods, such as Dumuzi, Mithra, Adonis and Jesus, represents bacteriophage Lambda, whose lifestyles simulate dying and rising. Other great Egyptian religious themes such as virgin birth, the warring brothers or twins, and the sign of the cross, also filtered down through history. These signs that inspired sacred traditions simply represent molecules or proteins involved in DNA-binding reactions related to viral-bacterial processes activating lactose metabolism. To aid understanding, I have decoded the meaning of these deities, the cross and other signs involved in DNA processes at my website.

TW: Why do you suppose the Egyptians would encode this knowledge in such a way?

Ms King: By the Middle Kingdom, the Pharaohs had shared the meaning of their signs with the nobility, for the transformation path was carved not only in pyramids, but also in the bottoms of wooden coffins used by the nobility. Still, the knowledge was kept secret, and the Pharaohs and nobility operated like a political advocacy guarding a science that maintained continuity of life on the planet and also in the greater universe. If all their political subjects understood their science, the biopower of the Pharaohs may have diminished. Then, the Pharaohs may have faced a shortage of subjects for construction of pyramids, where their knowledge was secreted and written down for their successors. So, their power/knowledge system was based on secrecy and biopolitical control of the population. Still, one of my outstanding questions at the conclusion of The Isis Thesis is: "Did the Pharaohs purposely limit the frontiers of the history of ideas by disguising their science in religious literature, or did they have a scientific rationale for keeping their knowledge secret?"

I posed this question because the Pharaohs describe two chemical reaction pathways, which are interrelated. One path is *horizontal gene transfer*, and the other is a degradation pathway leading to what the Pharaohs called "a second death." One path literally feeds off the other. In other words, if everyone understood how to access the horizontal gene pathway advised by the Pharaohs, then perhaps this transformation pathway might not exist if there were no human energy source being degraded on the ill-advised reaction path. So, the Pharaohs may have had a scientific rationale for keeping the general population or "plebs" in ignorance. The Pharaohs' secret knowledge then swamped History masked as myth and religion.

TW: Is there any evidence in surviving medical papyri that supports your findings?

Ms King: I have not had an opportunity to research the medical papyri, but do know that the Edwin Smith papyrus is the oldest known medical writing on surgery. In this papyrus, they describe lesions of the spinal cord and paraplegia resulting from head injury and mention the human brain. It sounds as if the Pharaohs understood the limitations of the physical human brain, for in Coffin Text 243, the Deceased states, "I ask for a brain."

TW: What is the importance of the Isis thesis?

Ms King : Let me quote my good friend Denise Harig on this one because she wrote something recently that answers that question perfectly ... "There is so much importance I am not sure where to begin. I will start with what I feel is most important. The Isis Thesis has broken a code in symbology that will bring us to a new level of knowledge and understanding of life, death, and the Universe. It is the core of symbology and the key to true meaning that unifies everything we know."

A proverb from an Egyptian Temple states "*Men need images. Lacking them they invent idols. Better then to found the images on realities that lead the true seeker to the source. Maat, who links universal to terrestrial, the divine with the human is incomprehensible to the cerebral intelligence.*"

"The next level of importance is pulling nature into our worldview, and the whole Universe, turning Globalization into Universalism. Once Scientists begin to understand that what is above is the same as what is below, just think what we can learn about our DNA by studying the Universe and about the Universe by studying our DNA.

Another Egyptian proverb states "*Man, know thyself...and thou shalt know the gods.*"

The Isis Thesis is just the beginning of a whole new knowledge base."

TW: In the Isis Thesis you state that encoded in the symbols of ancient Egypt is a science that proposes that a protein virus *Phage Lambda's* structure is imprinted on our Universe; and that encoded further is a statement that life originates (and flows back through) the interactions of the DNA of this structure through a carrier bacterial host *E. coli*.

Is this a correct (complete) statement?

Ms King: That is a very good short summary of the dynamics. First, there is some evidence for Lambda being imprinted on our universe. Astrophysicist Jean-Pierre Luminet of the Paris Observatory analyzed light data remaining from the Big Bang, observed by NASA. Based on this cosmic radiation afterglow, Luminet et al. (2003) determined that the shape of the universe is a dodecahedron enclosed in a hypersphere. Although this claim was contested by Cornish et al. (2004), Dr. Luminet's work reinforces the main conclusion of The Isis Thesis that the micro-structure that left this signature at the origin of Time before the Big Bang was phage Lambda, which is a tailed phage with an icosahedral head of 20 equilateral triangles, arranged around the face of a sphere. The icosahedron is a triangular model of five-fold symmetry in three dimensions, having 20 faces, 12 vertices, and 30 edges, while the dodecahedron has a pentagonal shape with 12 faces, 20 vertices, and 30 edges. In *Timaeus*, Plato also used the dodecahedron, the dual to the icosahedron, to describe the cosmos. Other preliminary evidence for the idea of Lambda as the world-heart of our universe is the analysis of the human genome that shows viruses made us what we are today, along with the presence of about 223 bacterial genes found in our genome.

The second part of your statement about life flowing back through phage Lambda and the bacterial host describes the evolutionary process called *horizontal gene transfer*. I'll try to explain this simply. Decomposing cells continually release intact DNA, which is taken up by viruses such as phage Lambda, which needs a bacterial cell to reproduce. Phage Lambda is like a ferryboat that transports DNA through a cell, where it takes over the cell's replication machinery to produce not only its DNA, but also the DNA which it uptakes. In the funerary texts, this is simply described as the Sun-god's ferryboat shuttling the Dead King into the Duat to the site of the sleeping or dead Osiris. This translates to an incoming phage Lambda moving into the cell with the human uptake for a journey to the Lambda hidden chamber or island inside the DNA. When the incoming Lambda enters the cell with the foreign human uptake, the cell is stressed, causing the Lambda sleeping inside on the cell's DNA--our Osiris--to wake up and rise from the dead. The rising Lambda joins the incoming Lambda with its human uptake, and you have the idea of three Kings or the Father, Son and Holy Spirit. So you have a biologic situation where Lambda is curing death by being the host for our genetic essence. In this process of horizontal gene transfer, the sleeping Lambda next to the lactose genes rises or excises by using lactose energy and the bacterial cell's replication machinery for parthenogenesis, that is, virgin birth of recombinant progeny. This innovation preserves our human genetic essence from an evolutionary dead end.

Now you might ask--is there any proof for this in real life? The answer is **definitely**. Horizontal gene transfer in Nature occurs all the time, even with our cell type. What is so novel, according to the Pharaohs, is that horizontal gene transfer can occur after we are dead. If you want more information on horizontal gene transfer, the British Journal *Nature* is hosting access to free articles at www.nature.com/reviews/micro One study there by Rivera and Lake called "Ring of Life" presents evidence that our eukaryotic genome arose from the fusion of two different bacterial genomes.

A final point. One of the reasons why The Isis Thesis is important is because scientists do not know that the Egyptian texts describe in a very detailed manner this exact process of *horizontal gene transfer* for human or eukaryotic genes as an accelerated pathway to a fitness peak. This is a major discovery.

TW: In relation to this, NASA has recently said that, "A team of NASA exobiology researchers revealed today organic chemicals that play a crucial role in the chemistry of life are common throughout the universe." Saying further, "Much of the chemistry of life, including DNA, requires these organic molecules."

From my perspective, it seems that NASA has verified a crucial element of your work. Considering that your knowledge came from the ancient Egyptians, and predictability being the truest test of a thesis, what are your views?

Ms King: Common atoms in the universe--hydrogen, oxygen, nitrogen, carbon, and iron-- are created by supernova explosions and they are the basis for human life. Coffin Text 666 states the Deceased King receives "stellar iron." On the cellular level, iron is embedded throughout DNA. Also, iron is an important nutrient for bacteria like *E. coli*. The texts claim the Deceased is "self-created," suggesting a process our new chemists call *self-assembly*, which is basically elements getting together to form a molecule or protein. Put simply, chemists call it binding with a purpose. Looking at the origin of these molecules, the Big Bang produced primarily hydrogen and

helium. The other elements were produced inside of stars during supernova explosions or star death.

In The Isis Thesis I compare the Egyptian creation story about the god Atum sneezing or spitting Shu out to a supernova explosion. According to simulations of supercomputers, first the iron core collapses producing intense heat that fuses electrons with protons to create neutrons. This neutron-rich material in the core stiffens, stopping the collapse of the core, which rushes back out in a process called core bounce. You could call this a sneeze. During core bounce, the star's unsupported layers are rushing inward, slamming into the outward-bound material and rebounding core. This creates a shockwave, blasting the star's outer layers away from the core in a mighty sneeze or ejection. A supernova is born. As the star's outer layers are blasted into space by the shockwave, fusion occurs, creating many elements including iron that are found on earth and in our bodies. So the Egyptian texts suggest the Deceased is self-created or assembled using these elements from star death.

TW: You have written, "Schizophrenia is a quantum insight into the tiny world of particles." Is this to say that schizophrenia is a sort of uncontrollable mysticism?

Ms King: The idea of quantum insight is one of the themes in the surreal story called, *The Road from Orion*. This text, which is Volume 2 of The Isis Thesis, is visionary fiction. Broadly speaking, states of consciousness or psychotic experiences found in temporary schizophrenic episodes may be biological experiences at the DNA level. To explore this idea, the biological nature of a transient schizophrenic state would have to be defined, as well as a mystic state. For example, we could use psychologist William James' definition of mysticism--that it must be ineffable, have a poetic quality, be transient and passive or uncontrollable in that the mystic feels as if he is gripped by a stronger power. With a clear definition of each idea--schizophrenia and mysticism, it may be possible for scientists to set up an experiment to test these mental states relative to quantum phenomena. It seems that many of our greatest creative artists have so-called *schizophrenic* or *mystic* experiences, where they are gripped by a mighty power. Maybe these experiences can be explained by understanding biological activity at the DNA level.

TW: Your site notes a coming analysis of the Matrix films. Could you give us a little preview?

Ms King: I'm hoping to have a film analysis completed shortly that will decode the roles of the characters, their activities and other signs in the *Trilogy* plot relative to Egyptian knowledge.

TW: In what way did the microscopic world assert itself in the development of the characters in your novel *The Road to Orion*?

Ms King: Your question suggests that the microscopic world was developing my characters for me, and that may be so! I can only say that I wrote *Orion* with the intention of explaining the science in the thesis, while showing its relationship to great literature, art, music. The plot is surreal and the characters have schizophrenic experiences at times, merging into and out of each other as do other elements in their environment. One character is precognitive, that is, he moves backward and forward in Time and seems to be everywhere at once. This is similar to *nonlocality*, which Einstein called "spooky action at a distance." Heisenberg's uncertainty principle tells us that a particle has a dual nature--it can be measured as a particle or a wave, but not both. In other words, the particle is nonlocal; it is spread out over the nonlocality region and is everywhere at once, which we might understand as the character's command over the past, present and future.

TW: If we consult the papyri that still remain from ancient Egypt, we realize that they tend to be quite specific in the information they provide. Political, religious, spiritual or medical subjects are always clearly defined for what they are -- this is observed when reading the contents of the Ebers or the Edwin Smith papyrus where knowledge on medicine, surgery, herbalism and anatomy is always expressed without any kind of symbolism or metaphors. Having these examples, what was your starting point for searching occult meanings behind the hieroglyphs and religious texts?

Ms King: I have not read the papyri you mention. However, I was trained in literary criticism related to the study of signs in graduate school, and this, along with my developing knowledge of literature and science, could be called the starting point.

Regarding the hieroglyphs and the funerary texts, I doubted the general consensus of scholars who believed these texts were unintelligible and primitive. Why would the Pharaohs build monuments to Time--the great pyramids--and inscribe their tombs with useless information? The information had to have meaning, so I devised a method to study the confusing texts. First, I read the least corrupted Pyramid Texts several times, identifying repetitive ideas such as *the King is not dead, but alive or the serpent poisons itself*. I then read the Coffin Texts several times, matching its various themes to similar Pyramid Text themes. This activity resulted in a table of 108 themes that I further broke down to 30 primary Idea Strands, such as *Qualities of Deceased King, Conquest of Apopis, Importance of Isis, Horus overcomes Seth*, and so on. From these Idea Strands, I was able to assign a tentative meaning to major deities or signs in a biological model, which I tested for continued unity and coherence of interpretation by reading--several times--six additional funerary texts: the Book Amduat, The Book of Gates, The Book of Two Ways, The Edifice of Taharqa, The Book of the Dead and the Theban Recension. Keeping my thinking flexible and leaving room for abductive reasoning, this process along with scientific research decoded the texts.

TW: According to the theory you have developed, ancient Egyptians had a deep understanding regarding human DNA and other scientific discoveries that are considered to be 20th century patterns. How have Egyptologists and the scientific community been dealing with your proposal?

Ms King: I have just recently introduced The Isis Thesis at my website and plan to announce the thesis shortly to Egyptologists and scientists. Taking a conservative approach after writing the Thesis, I prepared a paper that was refereed by peers and accepted for publication in the Journal of International Humanities, Vol. 3. Currently, the Journal is still in the process of publishing the accepted papers. I would like to refer Egyptologists and scientists to my paper when it is published, for these people are very busy, having very little time to read books. In addition to the paper, the Third International Conference on New Directions in the Humanities accepted my proposal to present at the University of Cambridge. Presenting at this international conference was a privilege, and designing the presentation and writing the humanities paper took a lot of preparation.

I try to look at everything positively, but I am a realist, knowing that an independent researcher unaffiliated with a university lacks resources such as university newsletters and other networks to disseminate discoveries. Of course, if I had been affiliated with a university, other responsibilities may have prevented me from spending three years full-time on a research project related to Egyptian texts. Also, the university may not have approved a study of this nature due to the general consensus of scholars who believe the texts are meaningless. Anyway, in light of all these factors, I am hoping to announce the thesis to Egyptologists and scientists shortly.

TW: New research made by investigators like J. Anthony West, Robert Bauval and Graham Hancock point the Sphinx as a much older structure than many established historians seem to consider. Do you also agree the origins of the Egyptian civilization may go back to the period of 15000 - 10000 BC, or even to an older one? Did you find any data on your research that somehow can enlighten us a little more about the origins of ancient Egyptian knowledge?

Ms King: Anything is possible. As far as the origins of ancient Egyptian knowledge, I believe they were able to use their minds to tap into the heart of matter, and then they inscribed this knowledge in their tombs and coffins. These primary hieroglyphic sources are the earliest writings available on the mental experiences of the Pharaohs.

TW: The hieroglyphic script seems to have appeared all of a sudden almost as a perfect writing system from the early beginning of the Old Kingdom, what are your thoughts on this curious fact?

Ms King: This would suggest that the hieroglyphic script was in use prior to 2520 BCE, if we use Eric Hornung's chronology for the first Pyramid Texts.

TW: The scholar R.A. Schwaller de Lubicz was the founder of the "Symbolist" school of Egyptology. According to his reinterpretations of many Egyptians texts like the "Pyramid texts" and the study of Egyptian art and architecture under the symbolist view, he proved the wisdom, knowledge and philosophy of ancient Egypt to be much deeper and complex than literal interpretations show. When developing your work did you consider some of the symbolists principles? Do you think there can be a relationship between your research and the work and theories of Schwaller de Lubicz?

Ms King: Unfortunately, I have not read the theories of de Lubicz, although I have read the theories of Michel Foucault, Jacques Derrida, Martin Heidegger, Friedrich Nietzsche and others. My task centered on decoding English translations of primary hieroglyphic texts. This, in itself, was a huge task, and I wanted to keep my mind flexible as to the ultimate meaning of the texts. So in the process of decoding the signs, I focused directly on the texts and not related theories. Many times during the three-year research process, the scientific knowledge I decoded surprised and stunned me. Still, there are many questions to be answered related to our origins and our potential for evolvability or *horizontal gene transfer*.

TW: If the Anunnaki (Sumerian: those from heaven) manipulated our DNA, they would know what microscopic entities looked like. Are the hieroglyphics trying to tell us how they did that?

Ms King: That's a good question. You have probably noticed that several Sumerian signs are similar to the Egyptian. For instance, the knot of the mother goddess

Inanna aka Ishtar can be compared to the Isis-knot. Both of these knots point to a DNA-binding protein at the lactose genes that causes DNA looping. These signs that have migrated through History define a biosemiosis or biological message flow, and we can now de-anthropomorphize these deities thanks to modern science. Relative to the Sumero-Babylonian gods, the Anunnaki, it seems that the only way our genes can be manipulated is by living human genetic engineers, not deities who are simply anthropomorphized signs pointing to molecules and proteins. For example, the idea of the Anunnaki coming down from heaven to earth suggests the activity of cosmic elements (carbon, oxygen, iron, and so on) generated from supernova explosions. These elements filtered down from heaven to earth to create life on earth. NASA is currently studying prebiotic molecules such as CO, CO₂, CH₄, NH₃, and CH₃OH to discover the ancient chemistry that eventually led to the origin of life on Earth. However, whether or not the living Sumerians understood the meaning of their signs or manipulated genes in their culture is a good question for research.

What the Egyptian hieroglyphs and texts are telling us is that the world we see reflects a mirror-image of the quantum biological realm. The Pharaohs' detailed texts, specifically the *Book Amduat* and the *Book of Gates*, fully describe horizontal gene transfer or bacteriophage Lambda's activities in a host cell, and these descriptions with artwork mirror our current knowledge on bacterial genetics. What is remarkable about the Judaeo-Christian tradition, the Tibetans and other creeds is that they have preserved Egyptian religious ideas 5,000 years old that harbored an amazing science. It follows that to advance our knowledge, space physicists need to talk with biologists, quantum physicists need to talk with bacterial geneticists, and so on. Also, religious theologians and educators need to unite with scientists to explain Egyptian science to humanity, using the trans-disciplinary tool of biosemiotics.

TW: Are there pictures anywhere besides in the book, that we can look at to make the comparisons you talk about?

Ms King: You can access my website at www.isisthesis.com and click on "870 Signs" or "Isis" for simple explanations of DNA processes and the decoded meaning of several Egyptian signs, along with other links there such as the Protein Data Base. To see scenes from E.A. Wallis Budge's texts, connect to <http://www.sacred-texts.com/egy/index.htm>. The scenes here are shown segment by segment, however, in The Isis Thesis which has 48 illustrations, I have ordered various segments in linear views so that the reader can see the full imagery.

Finally, I would like to thank ThothWeb for hosting this interview. In appreciation of this, for those interested in purchasing the two-volume set of The Isis Thesis, I have discounted the set to \$25.00. See <http://www.isisthesis.com/orderbooks.htm> for details.

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Published on: 03 November, 2005 (3298 reads)

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